

THE CHURCH MISSIONARY GLEANER



And Ruth said, Let me now go to the field, and glean.

And she went, and came, and gleaned in the field.

RUTH ii. 2, 3.

26/2-3
HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL

VOLUME
XXV.

1898.

"And they took up of the
fragments that remained twelve
baskets full."—St. Matt. xiv. 20.

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JANUARY, 1898.

EDITORIAL NOTES.

"TO proclaim the acceptable year of the Lord"—this was a part of the text of our Lord's first sermon at Nazareth, and to do this is the very object for which the Church Missionary Society exists. May this New Year prove indeed an "acceptable year of the Lord" to all our readers by the Holy Spirit's teaching and enabling. May they learn therein more of the Saviour and of His salvation, and experience more of the Gospel's liberating, exhilarating, energizing grace. May it prove throughout the Mission-field to many who are in bondage and gloom, whom sin has despoiled of their **heritage as God's children, to be a Jubilee Year in very deed.**

It is about a Jubilee that we wish to say a few words. Many of our readers are aware, some of them probably have a vivid recollection of the fact, that the Society's First Jubilee was celebrated in London and in the Provinces and in the Missions of the Society on Nov. 1st and 2nd, 1848, by special gatherings for praise and prayer and for addresses reviewing God's gracious dealings and giving expression to the calls for renewed and increased exertion; and not only by gatherings but also by special gifts, which amounted to £56,000, more than half as much as the Society's General Income of that year. And now our Second Jubilee Year is close at hand. It will commence on April 12th of the year of grace 1898 and close on April 12th, 1899, and the latter date, the Hundredth Birthday of the Society, will be celebrated as the Centenary. The Jubilee Year will be the third and last year of the Three Years' Enterprise, and we hope that every member of the Society will take part in its observance by engaging more vigorously than before in promoting the main object of the T.Y.E., namely, Advance—a large increase of men, and a correspondingly large increase of means to send them out. In other words, the prominent feature of the Jubilee celebration should be *Work* leading up to the Centenary, when a week will be devoted to *Commemoration*. An important announcement and explanation of the Committee's proposals on the subject will be found on p. 2.

Uganda and its immediate neighbourhood continues to afford news of a disquieting nature, although happily the Government has in each instance had complete success in suppressing the revolutionary and mutinous outbreaks. It appears that after the defeat of the native forces which rallied to Mwanga's summons in Budu last July, the main part of the army under Major Ternan returned to the capital, leaving Mr. Grant with a comparatively small force to keep order in Budu. The heads of the disaffected party thought they saw in this an opportunity for retrieving in some degree the fortunes of war, and they drew together and made a determined attack on Mr. Grant in August. After a stubborn conflict they were beaten back. Two months after those occurrences in Budu to the south-west, a mutiny of Soudanese soldiers under Major Macdonald, the cause of which has not yet been fully explained, took place in Busoga to the east. Unhappily, three European officers were murdered by the mutineers, and others were wounded. But Major Macdonald, after a conflict in which some hundred Soudanese are said to have been killed, succeeded

in quelling the mutiny. These Soudanese soldiers were formerly with Emin Pasha in the Equatorial Province of the Egyptian Soudan. They had elected to remain in the vicinity of Albert Lake when Emin Pasha accompanied Stanley to the coast in 1889, and were subsequently brought to Uganda by Captain (now Major) Lugard, and engaged in the pay, first of the Imperial British East Africa Company, and then of the British Government.

In all these troubles the Lord has graciously preserved the missionaries from suffering any hurt, though their work has been sadly hindered.

Many of our readers will have seen Bishop Tucker's appeal, which he addressed to the *Record* from Port Said, for men to occupy Kikuyu. The country has often been described in the journals and letters of our Uganda missionaries in the last few years, as the line of route from the coast passes through it. The climate is said to be delightful, its altitude being 6,000 feet above sea level; it is within the British East Africa Protectorate; and it is thickly populated. The powerful Masai tribe are in immediate contact with its inhabitants, and a Mission in Kikuyu would probably form a good centre for their evangelization also. The Committee will rejoice if men are led by God to offer for this important opening. It is a pathetic fact that the Wakikuyu often ask the missionaries who pass through their country, "Have you no good news for us? Is your message only for the Waganda?"

Then there is Bishop Tugwell's appeal for Central Soudan. We hope that is not forgotten. The Committee are about to take an important step preparatory to the opening of work in the Hausa States. It is felt that it will be a great advantage to the pioneer missionaries if they can first acquire such a knowledge of the language as will enable them, from the beginning of their residence in those States, to communicate directly with the Natives. Accordingly, the Committee are about to send Mr. L. H. W. Nott, of the Niger Mission, who is now at home on furlough, to Tripoli, where there is a considerable colony of Hausas, by intercourse with whom, it is hoped, he will add materially to his knowledge of that language. Mr. Nott will also make arrangements for the accommodation and studies of two new missionaries whom the Committee have already assigned to this work, and whom they hope shortly to send out to join him, in faith that other men will be available to make the party of reasonable strength for such an enterprise. Will not our readers help by their efforts to make the call known, and by their prayers to make it effectual in their case to whom it is sent by God?

Meantime a heavy immediate price has to be paid, so to speak, in this investment for the future evangelization of the Soudan. Mr. Nott is withdrawn from Lokoja, on the Niger, where his presence seems well-nigh indispensable. A man of some experience, and by preference in Holy Orders, is much wanted to fill this vacancy. And then there is a perhaps still more pressing vacancy on the West Coast—that made by the sad death in June last of the Rev. W. S. Cox, of Sierra Leone, within six months of his joining the Mission. His death leaves Mr. Humphrey once more with the whole burden both of the *Geographical Summary* of Sierra

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Leone Mission and the Principalship of Fourah Bay College, a burden which, as experience has proved, involves serious risks.

We may mention here that a brief memoir of the Rev. W. S. Cox has been compiled by his father, and published by Sampson Low, Marston, & Co. We fervently share the hope expressed that the story may prove to many both an inspiration and an example.

The stories of Bishops French and Stuart, who, after laborious episcopates in India and New Zealand respectively, resigned their Sees and went out again to the Mission-field as simple missionaries, are about to be paralleled in the case of yet another veteran Bishop. Bishop Burdon, after forty-four years of service in the Mission-field, and twenty-three as Bishop of Victoria, Hong Kong, laid down his office some months ago owing to the weight of advancing years. Having passed the age of threescore years and ten he is returning to Pakhoi in order to relieve the Rev. E. B. Beauchamp, whose health has been failing. The Bishop has a personal tie with Pakhoi, which was one of the stations he founded. He was also the pioneer of the Society at Hang-chow, Shaou-hing, and Peking. His kind proposal is to act as a relief-guard, to supply the place of missionaries who are invalided home or may have to come home on furlough.

"England's Greatness" is the subject of an article in a recent issue of the *Yorodze Choho*, a Japanese newspaper published at Tokio, and it may well surprise us to find in such a quarter such wholesome lessons on the obligations and responsibilities of greatness as the following extract affords, which we find translated in the New Zealand localized *O.M. Gleaner* :—

"Thy greatness, O England, is not thy own making. . . . Thou art the product of ages of human labour from Abraham and Homer downwards. The world demands from thee a service which is thy due. Thy fleet ought to be employed not merely to protect thy interest, but to right the world's wrong. Thy pluck and skill ought to be freely given to help the helpless, to rescue the perishing. Japan, too, comes to thee, not to beg help of thee, but to claim from thee fellowship of brothers, which is thy honour to give and ours to receive. In all our strides of onward progress, great is our need of thy arts, thy laws, thy institutions, thy literature as well. Be thou queenly—gracious, meek, and true—and thou wilt surely win a sister empire in the Pacific. Attest thy greatness by larger service to man."

A few years since, in 1894, the Society published its first book for very little children, *A Missionary Alphabet for Little Folk*. The interval has been quite long enough before a second attempt to give first lessons in missionary lore to the future army of collectors at home and missionaries abroad which for the present is in the nursery camp. *The Great Big World: A Missionary Walk in the Zoo*, written by Miss Agnes M. Batty, sister of the late Miss A. E. Batty, and charmingly illustrated by Miss Lilian Stevenson, is now out, and though, owing to many unforeseen difficulties, somewhat late for the Christmas market, we venture to hope it will find an entrance as a New Year's gift or otherwise into many homes. We wish also to call attention to *Trumpet Notes*, a leaflet giving striking quotations from the Reports and Resolutions and Encyclical of the Lambeth Conference. The leaflet may be had free for distribution on application at the C.M. House.

We learn that the Fulham Branch of the Gleaners' Union, which was started by the late Miss A. E. Batty, while her father was Vicar of St. John's, Fulham, proposes to perpetuate her memory by founding a scholarship to be called by her name in one of the Society's Mission schools. Should any of our readers desire to take part, Mr. Thomas Holland, of 54, Walham Green, Fulham, S.W., will gladly receive and acknowledge their gifts.

THE SECOND JUBILEE AND CENTENARY OF THE C.M.S.

AMONG the many new inspirations which the New Year will bring with it as it dawns, one will certainly appeal with great power to all friends of the C.M.S. throughout the world—the inspiration contained in the solemn thought that before a third of the New Year has gone we shall have entered upon the Hundredth Year of the Church Missionary Society, which will culminate in its Centenary in 1899. For months past at Salisbury Square this great epoch of the Society's history has been thought of and considered, and while many matters of detail are still being deliberated upon or are undecided, we are able to put forth certain clearly-defined proposals with respect to the great events so rapidly approaching, and which it is thought well for our friends to know at once.

There are *Three Periods of Time* which need to be clearly understood in order to avoid confusion in considering these proposals:—

1. The Third Year of the T.Y.E. extends from April 12th, 1898, to April 12th, 1899. The T.Y.E. is not to be considered as absorbed in any other approaching events; its prayer, work, and offerings will, it is hoped, be continued with unabated vigour and earnestness.

2. The Second Jubilee Year of the C.M.S. extends over exactly the same period as the Third Year of the T.Y.E., viz., April 12th, 1898, to April 12th, 1899. But the two must not be confused. The one owes its origin to the movement inaugurated two years ago, but the other is simply the one-hundredth year of the Society's existence. They are like two lines, equal in length, but distinct from each other, and both converging to the same point:—

Third Year of the T.Y.E.

● The Centenary.

Second Jubilee Year of the C.M.S.

3. The Centenary of the Society is that point which falls at the end of the Third Year of the T.Y.E. and at the end of the Second Jubilee Year, viz., April 12th, 1899. The two previous Periods of Time were *years*, this third Period is an *epoch*, possibly a day or a week, and that day when the C.M.S. will have completed its Hundred Years will be the Centenary of the Society.

These Three Periods, then, being kept clearly in mind, we pass to the consideration of those proposals of the Society which are put forth in anticipation of their approach.

1. As regards the Third Year of the T.Y.E., there will be no additions to those plans and suggestions already issued in connexion with the Enterprise, but it is hoped that there will be throughout the year a steady continuance of that "resolute and prayerful effort" which was asked for in the original T.Y.E. Manifesto of the Society.

2. The Second Jubilee Year will be marked by special gatherings in London, on or about All Saints' Day, Nov. 1st, 1898, being exactly fifty years after the celebration of the First Jubilee of the Society on Nov. 1st, 1848. The Gleaners' Union Anniversary, which falls at the same time, will be combined with the London celebration of the Second Jubilee.

Possibly some of our friends may also have some local commemorations of the Second Jubilee, but it seems more probable that they will reserve their special gatherings for the actual Centenary. It is hoped, however, that the Second Jubilee Year will not the less be marked by special prayer, special work, and special thankofferings. Early in the Second Jubilee Year a list of special objects for Centenary Thankofferings will be issued (as stated in the T.Y.E. Manifesto of 1896), and it is hoped that as many as possible of these Thankofferings will be made during the Second Jubilee Year, so that they may be announced at the Centenary itself.

3. The Centenary will be commemorated in London by special services on Sundays, April 9th and 16th, 1899 (First and Second Sundays after Easter), and by special gatherings during the intervening week, in which falls April 12th, the actual Centenary Day. In the Colonies and throughout the Mission-field our friends and missionaries and the Native Christians will be

invited to commemorate the Centenary during the same week of April as in London.

Throughout the United Kingdom our friends will be invited to keep April 9th or 16th as "Centenary Sunday," with special sermons, and special offertories for the Centenary Funds. But as regards special local Centenary week-day meetings, &c., after much consideration it is felt that it must be left entirely to our friends in each locality to decide *when* such meetings should be held, whether *during the same week* as the rest of the world, or whether at some time either *earlier*, or *later*. Our hope and prayer is that in each case the decision may be so guided by our gracious God that all our Centenary Commemorations may be at the best time for advancing the extension of His kingdom and bringing glory to His name.

Such is the outline of the proposals as at present adopted; other details and suggestions will doubtless follow later. But there is ample material in these for our friends' prayerful deliberations, and ample scope for important decisions to be made. Any help in aiding those deliberations or forming those decisions which we at Salisbury Square can give, we shall be glad to render, either by letter or by personal conference, if our help is invited. But we would earnestly suggest that such deliberations take place soon, and we would remind ourselves and all our friends of the vastness of the opportunities and possibilities which the Centenary affords, and which none of us now living will ever see again. May we remember that "the time is short," and so seek now to "understand what the will of the Lord is" in all our plans and preparations, that when the Centenary comes it may find us "buying up the opportunity" (Eph. v. 16, 17, R.V.).

W. J. L. S.



THE TENTS OF SHEM.

A MISSIONARY BIBLE STUDY.

BY MRS. ASHLEY CARUS-WILSON (MARY L. G. PETRIE, B.A.).

"*Blessed be Jehovah, the God of Shem; and let Canaan be His servant. God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant*" (Gen. ix. 26, 27, R.V.).

HOLY Scripture not only contains the Gospel which the Church is commanded to preach to all men, but also sets forth the principles upon which the Church should act in making that proclamation of the Gospel her first duty. Not in one or two oft-quoted passages alone, but throughout its structure these principles may be seen, as we shall try to indicate by taking the Bible studies, of which this is the first, from passages as different as possible in date and character.

We turn first to Genesis, the wonderful book of "beginnings" or, more exactly, "origins," as its name implies. Our age is gradually learning to understand many things in its story of the origins of the world and humanity as they were never understood before.

So in the light thrown by the two modern sciences of ethnology and comparative philology on the distribution and characteristics of the various races of men, we turn to the ancient prophecy concerning the three sons of Noah, of whom the whole earth was overspread.

Four facts stand out clearly as historical fulfilments of it:—(1) Descendants of Ham have been and are in servitude to descendants of both his brothers. Servitude to Shem was illustrated when the Hebrews made the older inhabitants of Canaan hewers of wood and drawers of water, and is being illustrated by Arab slave-raiding in Africa to-day. Servitude to Japheth was illustrated in the destruction and subjugation of Tyre by the Greeks, and of Carthage by the Romans, and has been recently illustrated by the trade in Negro slaves which disgraced the history of the United States and of more than one European state. (2) The only religions in the world that acknowledge Jehovah, the one true God, are, on the human side, of Semitic origin. (3) The great progressive, conquering nations of the world have been of Japhetic race. (4) These powerful sons of Japheth have, however, been indebted to the sons of Shem for a knowledge of the one true God, and to-day have religions of Semitic origin.

All the Biblical associations of the word "tent" or "tabernacle" warrant us in giving the expression a religious meaning. It is in the plural, for there are three tents of Shem in which

sons of Japheth have dwelt. *Judaism*, though it once "compassed sea and land to make proselytes," never numbered many Gentiles among its adherents, but its indirect religious influence on the world is incalculable. Our Lord's own words in St. Matt. v. 17 show that *Christianity* is in one aspect its outcome and perfected result. From Isaac, the child of promise, the son of the freewoman, Christ came, as concerning the flesh (Rom. ix. 5). But "it is written that Abraham had two sons" (Gal. iv. 22), and from Ishmael, the son of the bondwoman, sprang Mohammed, founder of a religion whose relation to Christianity resembles that of Ishmael to Isaac in several remarkable ways. Ishmael "persecuted" Isaac, even as the Turks have been persecuting the Armenian Christians, and as the Persians are at this moment persecuting the Nestorians, not only spiritual descendants of Isaac as Christians, but literal descendants also. Ishmael "mocked" Isaac, and to-day the missionary in India, who has been saddened by the indifference and distrust of the Hindu, is far more saddened by the "blasphemous opposition" with which the Mohammedan meets his message. He realizes that *Mohammedanism* is not merely a non-Christian but an anti-Christian faith; that believing in Mohammed involves denying Christ. This is little understood by those who have not had the missionary's experience. Worldly Esau, wishing to conciliate the religious opinion of his day, which had been too much scandalized by his taking Hittite wives, married a daughter of Ishmael. In exactly the same spirit, men professing respect for Christianity to-day, but without true faith in Christ, are saying that Mohammedanism is a very good religion in its way, it may do as well—possibly even better—for the less advanced races than Christianity, and its spread in Africa is by no means to be deplored. "O that Ishmael might live before Thee," prayed Abraham; but notwithstanding, years later, Isaac is characterized as his "only son" (Gen. xxii. 2). The Gospel of Christ is the only power of God unto salvation for every one; Christianity is the only "tent of Shem" which is a true tabernacle, pitched by the Lord and not by man, in which the sons of men may abide for ever (Heb. viii. 2; Ps. lxi. 4). It is after all merely the Mohammedan travesty of Scripture history that makes Ishmael, not Isaac, the favoured son.

Modern scholars, working out a science of comparative religions, glorify Christianity as the one "universal religion" that can adapt itself to all men everywhere. This is no new discovery on their part. It goes back to St. Paul's exposition of the mystery of Christ, that the Gentiles are fellow-heirs (Eph. iii.); back to Christ's appearing, bringing salvation prepared before the face of all peoples (St. Luke ii. 31, R.V.); back to the Old Testament prophets, who, with the exception of Nahum only, all make reference to the Gentiles coming to a knowledge of the true God; back to the prayer of Solomon, "that all the peoples of the earth may know that Jehovah is God" (1 Kings viii. 60, R.V.); back to the cry of Moses, quoted by St. Paul, "Rejoice, O ye nations, with His people" (Deut. xxxii. 43); back to the original promise to Abraham, that in him all the families of the earth should be blessed (Gen. xii. 2); and back beyond that to this primæval prophecy of the second father of mankind.

It has, however, been left to our own age to see with its own eyes and hear with its own ears, unless its eyes are shut and its ears are heavy, that there are no sons of men whose hearts Christian teaching cannot touch, no human lives that its practical power cannot transform; that it does indeed appeal to "all men, everywhere" (Acts xvii. 30).

God gives men the high privilege of working towards the fulfilment of His purposes, and His original purpose was blessing to all nations not instead of but through Israel. Had Israel been true to this destiny they might have welcomed all men into their "goodly tent" (Num. xxiv. 5). Some Bible students feel assured that the world will yet be won to God by converted Israel. However that may be, it is clear that the task of its evangelization is in a special way laid now upon us, who as a nation illustrate Japheth's enlargement more forcibly than any other, and have dwelt in the fairest tent of Shem for over 1,200 years.

Without question the world will in the end have the blessing God designed for it. But we may miss the blessing God designs for us if we fail to use our opportunity and forget that the story of Israel's failure was written for our admonition (1 Cor. x. 11).



IN THE GIRIAMA COUNTRY.

BY THE REV. W. E. TAYLOR.

(With Sketches by Bishop Tucker.)

CAMELS, though called in Giriama "ngamira," and well enough known from hearsay, have now but little to do with the Giriama Country, where I suppose the giraffe is their nearest congener. What, then, is the reason for the illustration at the head of this article? It is doubtless because our missionaries at Jilore, in North Giriama, have made so much use of the transport camels at Malindi, the northern post for the Giriama Country. The camels kept there are the only ones that have survived of all the hundreds that have been imported for purposes of transport into British East Africa.

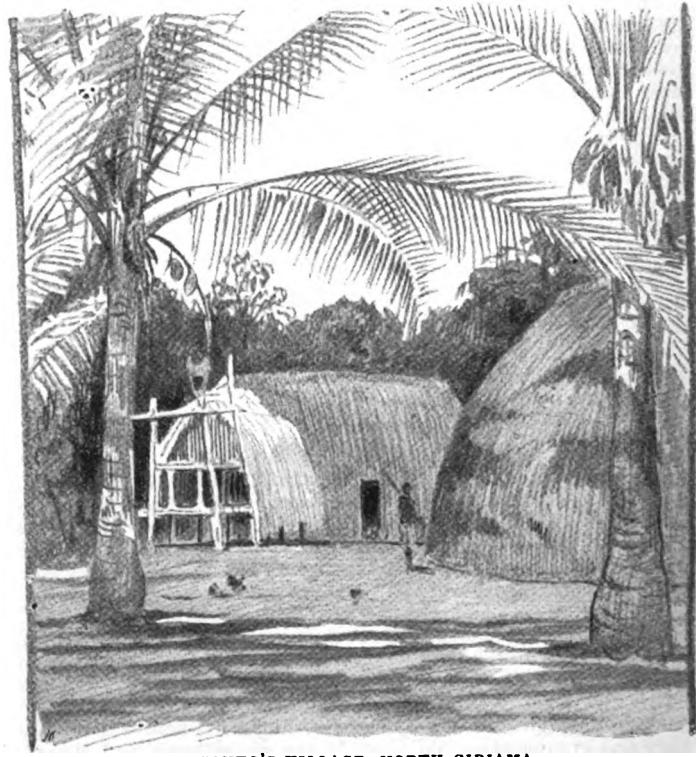
It was not on camel back, which he has never tried, that the writer made his first visit to Giriama, but on foot, as the head of a small caravan despatched thither in 1882 for the double purpose of visiting the recently founded station of Mwaeba, the centre for "the Godoma Christians," and of negotiating with the then powerful Arab chief Salim, of T'akaungu, in a matter concerning our Mombasa Mission-house. Since then, during his second sojourn in East Africa, he was appointed by Bishop Parker to the Giriama Itinerary, to be held with other work. Having on that commission subsequently studied the language, written down its grammatical construction and vocabulary, made notes on the manners and traditions of the people, and, above all, translated certain books of the Scripture, a Bible history, hymns, and catechism into the speech of the people, he is desirous that the prayers of God's remembrancers should water the seed thus sown, and the work also of the writer's more devoted successors, to the bearing of fruit unto eternal life. To further this end he proposes to give a short description of the people and their habitat, in order that these prayers may be more earnest, and intelligent sympathy be called out for the efforts being made to bring so noble an African race to the allegiance of Christ. It may be that others, like the present workers at Jilore—men who have the means and the mind—may decide to devote themselves to this or similar work among the many other promising tribes that lie yet untouched by the Gospel.

Giriama, then, is the name of an inland tract of country about fifty-five miles in length, and thirty-five or forty in extreme breadth, and therefore not quite as large as Kent. The inlets of the Kilifi Bay and Sabaki River form its sole communications with the Indian Ocean. The former supplies the grain "emporia"

of Mtanganyiko and Konjora with a water way. The latter is nearly useless for navigation, owing to the rapids and the bar, but furnishes a supply of sweet water to numerous settlements along its course, of which our station of Jilore is one, and so an open road for a long distance into the interior.

This country falls into three divisions. (1) The Southern, called the Weruni (literally "veldt" or open pasture land), was formerly the most prosperous tract of the whole

Mombasa "Hinterland," but, owing to the ravages of the Massai, has for years presented the appearance almost of a desert, save for the little clumps of cocoas, arecas, and mangoes, which here and there attest the presence of a population now vanished. This part of Giriama, being better watered than the rest, was more suitable for the growth of fruit trees, but now cannot be compared to the "Nyika" lands for its fertility in this respect. It still contains the sacred and traditional capital, Kaya-Giriama. The "constitution" consists of a sort of hierarchy, originally based upon the cult of the fetishes and totems of the tribe. There is no such thing as a hereditary chieftainship among the Giriamas proper, although there are more and less noble clans of tribesmen. (2) The Central tract is of greater present importance, and was the scene of the earlier missionary work. Although water is scanty and often nauseous in the extreme, this district is nevertheless extremely fertile, and produces enormous crops to its industrious owners. To a missionary its interest lies mainly in the history of the Godoma Christians and the hill of Mwaeba, once the centre of our Giriama work, and even now, though almost nominally so, a C.M.S. station. The great draw-



NGONYO'S VILLAGE, NORTH GIRIAMA.

back of Mwaeba is its unhealthiness and the miserable quality of its meagre water supply. (3) The Northern contains Mount Mwangea, which should be famous in East African ethnology, for not only have I heard it called the origin of the whole Giriama nation, but it is claimed as their original home by the Taitas, by the Rombos of Chaga, and by the Kagurus of Mamboia, and even, I believe, by the Wakamba. It is now almost waterless, and chiefly given up to the impenetrable jungle which covers it. A glorious view may be had by those who have cut their way through to the summit. North Giriama has on its extreme confines the basis of the more recent Giriama work, that is to say, the new settlement of Jilore, which lies on a mosquito-plagued tongue of land between the Sabaki and one of its backwaters.

The trade of Giriama, in its cereals, has for ages been a "close" one; it is carefully kept in the hands of the great Swahili and Arab clans of Mombasa and its daughter cities, and is only now opened up to the general public. Hence, notwithstanding Arab greed, one benefit has at least accrued. The stock of the tribe was preserved in a measure from the disintegrating influences of the world without; the race was kept pure, the language uncorrupt; and the national manners



NDEAI-KISIMA, EAST GIRIAMA.



BORASSUS PALMS, RABAI.

the palm wine or "tembo" with the cocoa-nut-palm tribes of Rabai and Ribé. Fortunately the distances are too great for the carriage of the liquor by those people, who have to do all the portage upon their own shoulders, for slaves have always been so few in Girriama that a word has to be borrowed into the language to express the very idea "slave"! As this intoxicant will not keep good for more than a day or two, after which period it becomes vinegar, a supply cannot be laid in, and drunkenness if procured cannot be much prolonged.

It is a curious thing that one of the few occasions on which a Girriama will pray to God, and not to the ghosts of his forefathers, is when he is about to commence his potations. "When 'p'ombe' (beer) is brewed, some of the liquid is poured out at the gate of the town, upon the roots of the chief trees, and on the graves within its stockade, and in doing so the man offers the following prayer in the third person: 'That he may proceed to drink, and when he is intoxicated let him sleep, and not revile his companions nor engage in a brawl, so that when he rises up hence he may rise up with the fumes out of him. Let him sleep. Hhamii!' ('Amen')."—(*Girriama Collections, S.P.C.K.*)

The amiable old chief Kisima, whose sketch by the Bishop illustrates this article, is one who although he has held the highest office in the Girriama Hierarchy, and is therefore by necessity one accustomed to much drinking, is noted as an upright man and of a mild and gentle disposition. Often the writer has preached to him of the Water of Life, and Kisima, which by the way signifies "well," has listened gladly, and did his best to forward my work of itineration in his thickly populated district of Magogoni, and gave me an asylum in the same little stockaded hamlet—his patriarchal plot—in which this sketch was taken.

retained that severe and simple type still characteristic of the better specimens of the great Bantu family. Another "blessing in disguise" is the incapacity of the soil to grow the cocoa-nut palm, which might have been so good a gift. The neighbouring tribes have found it their destruction, treating it as we Europeans have too frequently treated similar good gifts of God, and seeking drunkenness (therein to be found *most cheaply*) where the Creator intended nourishment, and a further means to forget their Maker, to their ruin, when they might have increased His praise thereby. Still the Girriama knows how to brew his beer or "p'ombe" from the grain his country produces in such abundance, and trades with his maize for an equivalent quantity of

He even caused an assembly of the Waya, the inmost circle but one of the Girriama Magonie Hierarchy, to assemble in the grove near his village, giving the missionary an opportunity never before accorded to a European, and seldom to an Arab, never certainly to any one who would not conform in dress—or absence of dress rather—to the ritual of the occasion, of seeing the Girriama Waya in solemn session. I was asked my object in visiting their villages as I had been doing; and I urged upon them a submission to the mild and just dominion of the King of Righteousness. Sore as they were at the time from the tyranny of the slave-trading Arab nobles of Takaungu, they listened most attentively, and even knelt on being appealed to while the missionary and his humble native companions prayed



BURIAL-PLACE OF MWA-MVUO, A GIRIAMA CHIEF.

for them and all Girriama, and then gave us full permission to itinerate where we would, free of the dues hitherto always exacted from strangers travelling in their country. Thereupon the weird scene in the thickets of the forest came to an end, and I left the circle of thirty supreme elders and their outer guard of the younger brethren of the craft, stationed almost out of earshot, to go on my way rejoicing.

[Some of our readers will remember that in 1895 the C.M.S. missionaries were directed to retire from Jilore, in North Girriama, owing to the presence of Arab rebels. The Rev. Douglas and Mrs. Hooper, Miss Goyen, and their fellow helpers were allowed to return in March, 1896, after an absence of nine months. They found everything undisturbed by the Wagirriama. Mr. Hooper goes on evangelistic tours with his native helpers, living their life and dispensing with porters and servants. Mrs. Hooper has opened a small dispensary, and there are two out-stations in charge of catechists. There are sixty-eight baptized Christians and forty catechumens. Many of the former had to pass through a severe testing during the rebellion.—ED.]



VIEW OF MOUNT MWANGEA AND N.E. GIRIAMA; SKETCHED FROM JILORE CHURCH DOOR.

ONE HUNDRED YEARS; OR THE STORY OF THE C.M.S.

I.—THE SOCIETY FOUNDED.

ONE commission was given by our Lord for His Church to fulfil. To the little band of those who believed in Him was entrusted the mighty work of making known the Gospel of the grace of God and winning men back to Him. But for the one little spot of light in Judea the whole world lay in darkness and the shadow of death. And that light was to diffuse itself, first over Judea and Samaria, and thence to the "uttermost part of the earth," so that all might know the Lord, from the least to the greatest. The darkness around was no mere impalpable void. It was a real and active kingdom, ruled by "principalities and powers" determined to resist the incoming of the light of life. Yet surely, if slowly, the light conquered, and in about 300 years nearly the whole of the great Roman Empire knew and owned the authority of the Crucified. When this empire fell, the light won its way among the conquerors, and all Europe became gradually illumined. But as the centuries passed, the Church became unfaithful to her charge. Western Asia and North Africa were overrun by the followers of the false prophet, and their light was all but extinguished. And in Christian Europe the great commission was practically forgotten, save by a few zealous spirits here and there.

The Jesuits had, in the fifteenth century, tried to propagate their faith in the heathen lands of the East. Francis Xavier and his followers succeeded in "making Christians" (their own expression) by the baptism of heathen infants and by accepting from adults a nominal adherence to outward ceremonies. But no real impression was made on the darkness, and the chief result in Japan was the rigid exclusion of foreigners and the proscription of Christianity, owing to the unhappy interference of the Romish missionaries in politics. The Puritan colonists, however, in North America had not been unmindful of the Heathen round about them; and in 1660 John Eliot, the "apostle" of the Red Indians, baptized the first converts from those wandering tribes. But there was no recognition by the Protestant Churches generally of their responsibility towards the great world of Heathendom before the eighteenth century.

With the dawn of that century came the Danish Mission to South India, and later on, the Moravian Missions to the West Indies, Greenland, the Red Indians, and the Hottentots. In England some desire after those who had never heard the Gospel, some longing that the way of life might be made known to those who were "without hope and without God in the world," began to rise in the hearts of the more earnest Christians. These desires and aspirations were expressed in two of our best missionary hymns—

"Jesus shall reign where'er the sun,"

written by Dr. Watts in 1719, and—

"O'er the gloomy hills of darkness,"

written by Williams a few years later. But what was being done to realize the prophecies contained in them? Two societies were at work for the spread of Christ's kingdom. The Society for the Propagation of the Gospel had been formed to supply the need of the British Colonies (North-West America and the West Indies), and sought not only to minister to the settlers, but to evangelize the Heathen around them—Red Indians and Negro slaves. The Society for Promoting Christian Knowledge aimed at the wide circulation of Christian literature; and later on, when the Danish Mission threatened to collapse for want of funds, it took upon itself their entire support. This was all that was done by England up to the last decade of the century. The light of the Gospel was burning dimly at home. How could it go forth to the regions beyond? At so low an ebb was true religion that the great Bishop Butler refused to become Primate of all England because he thought it too late to save a falling Church. Blackstone wrote that he had been from one place of worship to another in London, and found it impossible, from the sermons he heard, to discover whether the preacher was a follower of Mohammed, of Confucius, or of Christ! The country clergy were farmers and hunters, too many of them drinkers and gamblers, and Dr. Johnson is said to have affirmed that he had never once met with a religious clergyman. The rich were for the most part proud and selfish, the poor were downtrodden and turbulent, and their children were untaught and uncared for.

Then came what is known as the Evangelical Revival. Wesley and Whitefield began to declare plainly the wrath of God against sin, and His gracious provision for the sinner, and, casting aside all fetters of custom, preached wherever they could get hearers—in the market-place, on the village green, or anywhere else. Many were awakened to true repentance, and, having accepted Christ and His salvation, began to serve God in newness of life. Among the clergy there were other whole-hearted men, such as Romaine and Toplady, who remained in their own parishes, doing a quieter and less striking, though perhaps as lasting a work. They, in common with the itinerant preachers, were despised and frowned upon by the professing Church generally; but they held on their way, and, undeterred by reproach, sowed the seed of truth which was to spring up to the glory of God. As the original leaders passed away, others took their places. Among these latter ones was John Venn, Rector of Clapham (son of one Henry Venn and father of another). Around him gathered a number of friends who were in earnest for the advance of the Gospel and the spread of Christ's kingdom. Among this circle of Christian friends, nicknamed the "Clapham Sect," were some of the choicest characters of the time, such as William Wilberforce, the Christian statesman; Henry Thornton, the philanthropic banker; and Zachary Macaulay, the father of the great historian. The world frowned upon them, as it had upon the leaders of the Revival, and a lady going from the Bishop of London's house to visit the Rector of Clapham had to alight at a public-house because the Bishop's carriage must not be seen standing at John Venn's door! But none the less did their influence make itself felt. Of the same spirit and aims were many known as the "serious clergy," such as John Newton, the hymn-writer, once a slave-dealer, Thomas Scott, author of the great *Commentary on the Bible*, and above all Charles Simeon, of Cambridge.

These men were the fathers of modern evangelical effort. The preaching of Scott, moreover, was the means of bringing into Gospel light the pioneer of modern Missions, William Carey. Carey, a cobbler, and a self-educated Baptist preacher and writer, was used of God to stir up many. He had been led through reading *Captain Cook's Voyages and Travels* to consider the state of the Heathen, and at a meeting of ministers at Kettering in 1786 he brought forward the question of preaching the Gospel to them. All he got in answer was a snub for his pains. Undaunted, however, by the repulse, he used every effort to rouse his brethren, and at length, in 1792, through his influence the Baptist Missionary Society was founded. The next year Carey landed in Bengal, there to pass through all sorts of trials and difficulties in the prosecution of his work, but eventually to become a far-reaching influence for the cause of Christ among the Heathen. Even his early letters from Bengal so inspired others as to lead to the founding, by two clergymen, with some Independents and Presbyterians, of the great Society now known as the London Missionary Society. This was in 1795, and in the following year their first missionaries were sent out to the South Sea Islands in the missionary ship *Duff*.

Still nothing was being done by evangelical Churchmen as such. But in 1786, the year in which Carey had brought the needs of the Heathen before his brother ministers, the subject was discussed by a club meeting fortnightly in the vestry of Richard Cecil's chapel. This club was composed of a few godly clergymen and laymen who called themselves the Eclectic Society. The first shipload of convicts had just been sent off to Botany Bay, in New South Wales, afterwards so famous as a penal settlement; and the question put forward for discussion by the Eclectic Society was, "What is the best method of planting and propagating the Gospel in Botany Bay?" Three years later another part of the world was brought specially before their notice. Two godly men in India had written to their friends at home about the establishment of a Mission in Bengal. Nothing came of the plan at that time, but the members of the Eclectic discussed the subject of propagating the Gospel in the East Indies. Again, in 1791, the question proposed was how to propagate the Gospel in Africa, that part of the world having been, perhaps more than any other, brought before the minds and laid upon the hearts of those who sought the spread of Christ's kingdom, as we shall presently see. Ten years after its first missionary discussion another one was opened by Simeon, not on the subject of the evangelization of any special British colony or possession, but of the Heathen generally, and that by the Established Church.

Still, three years more elapsed and no definite step was taken. The Eclectic Society and their friends formed, after all, but a small body, and, *apparently*, an unimportant one, and they did not yet see to what a far-reaching work God had called them.

At length in February, 1799, the discussion took a very practical form. John Venn proposed the question, "What can we do to promote the knowledge of the Gospel among the Heathen?" Personal responsibility was now recognized, and inaction could no longer be tolerated. Simeon especially pressed that something should be done. But why, it may be asked, did not these men join one or other of the existing societies? As a matter of fact, some of them were already members of the Church societies. But their evangelical views and practices shut them out from all share in the management. And the S.P.G. was not working in "Africa and the East." The London Missionary Society, which was at the beginning undenominational, counted many Church-people among its supporters. But in this matter they were acting as individuals, while the Church to which they belonged remained unrepresented. As time went on, various Nonconformist bodies rightly formed their own societies, the L.M.S. eventually remaining the organ of the Congregationalists; and the recognition of their duty not merely as individuals, but as members of the Church of England, impelled the evangelical leaders to take united action.

Something then must be done. A missionary society must be formed, but when and how? "Immediately," was the answer of Simeon, while John Venn laid down the fundamental principles by which the founders must be guided. These were as follows:—

(1) Follow God's leading, and look for success only through the Spirit.

(2) Send out spiritual men for spiritual work.

(3) Begin on a small scale.

These have ever since been the ruling principles of the C.M.S.

It was a little company that met not long after, on April 12th, 1799, in a first-floor room of the "Castle and Falcon" in Aldersgate Street—the same place where, four years earlier, the L.M.S. had been founded. If ever home claims might have asserted themselves as a reason for neglecting those of heathen lands, it was now. The twenty-five men met together, representing a body small and despised, yet one engaged at home in earnest, uphill work against adverse forces, striving for the simplicity of the Gospel and the reality of spiritual religion against coldness, worldliness, and formality. They fully recognized the importance of the struggle at home. But they looked upon the great world beyond, the world for which Christ died, and felt they dared no longer keep to themselves or even to their own country the blessings His death had won for them. The light of Divine knowledge was burning at home, though in the midst of much darkness. Abroad there were wide and populous lands which were hardly lit by a single ray. And they so truly followed the Divine leading when they determined to send the Gospel to the Heathen, that the Society they formed became a rallying point and source of strength and fruitfulness to the cause of Christ at home.

The name at first chosen was *The Society for Missions to Africa and the East*. It was not till some years later that it became known by its full title: *The Church Missionary Society for Africa and the East*. Twenty-four clergy and laymen were chosen as the Committee; among the laymen were Mr. Charles Elliott, father of the authoress of "Just as I am," and John Bacon, the sculptor. Scott became Secretary, and Henry Thornton, Treasurer; while Wilberforce, who declined to be made President, accepted the office of a Vice-President, together with some other leading men. Two donations of £100 were at once made to the Society. There were also several gifts of £50, and other smaller ones, while a few friends became subscribers. But the prospects of support were not very hopeful, for the country was impoverished by war and heavy taxes, as well as bad harvests. Nor was any encouragement given by the heads of the Church. Wilberforce had undertaken to bring the new Society before the notice of the Archbishop, but after waiting a year for an opportunity, the answer he got was one of strict and guarded neutrality. The absence, however, of any expression of his disapproval was an encouragement to the Committee, and they immediately arranged their first Anniversary in May, 1801, two years after the Society was founded. There was no crowded Exeter Hall meeting, for Exeter Hall did not then exist. A business meeting was held by the Committee, and attended by some of the subscribing mem-

bers, men only being invited. The general public gathered to hear the anniversary sermon, preached at St. Ann's, Blackfriars, and in spite of rainy weather there were 400 present. In future years the church became crowded, and the annual sermon, delivered by some great evangelical preacher, long remained the chief function of the Anniversary.

SARAH G. STOCK.

MISSIONARY SUNDAY-SCHOOL LESSON.

NEW THINGS.

Thoughts for the New Year.

Text for repetition—Rev. v. 9.

IN all happy English homes the season of NEW YEAR is a time for receiving new things. The holy Christmas Season and New Year's Day, which so quickly follows, is the grand gift-time of the year. The remembrance of God's great "Unspeakable Gift" to us, the gift of His love to be our Saviour, should indeed soften and gladden all our hearts, making us wishful to make others happy by such little gifts as we can give.

I. GOD'S NEW THINGS.

That greatest gift of a Saviour makes it possible for God to give us some *new things* of which we are told in His Word.

"A new heart" (Ezek. xxxvi. 26). This makes

"A new creature" (2 Cor. v. 17), and

A new life—"all things become new."

"A new song" (Ps. xl. 3).

"A new name" (Rev. ii. 17, iii. 12).

All these may be ours now, and if they are we shall have a place in—

"A new heaven and a new earth" (Rev. xxi. 1).

"A new Commandment" (St. John xiii. 34).

We put *this* new thing last because it is a *link*—

II. A MISSIONARY LINK with those who have never heard of God's new things.

If we have the "new heart," and are "new creatures" in Christ Jesus; if the "old things"—the old ingratitude, the old selfishness, the old thoughtlessness, and the old disobedience have "passed away," and "all things have become new"; if we can sing the "new song"; if we hope that God has written upon us the "new name" which we shall know in "the sweet by-and-by"; then we shall be ready to obey—

III. THE LORD'S MISSIONARY COMMAND—this "new commandment." Read it again. "*Even as I have loved you*, that ye also love one another."

They were to love one another, but more than that, they were to love the *world* which "God so loved" (St. John iii. 16). The writer of this Gospel in his First Epistle reminds his brethren of this. (See 1 John ii. 2.)

Let us ask God to teach us to understand more and more those two little words "so" and "as." "God so loved"; "Love, even as I have loved you." Then we shall try always to spread over all the world the news of God's greatest gift, His own Son to be the world's Saviour.

IV. NEW RESOLVES FOR THE NEW YEAR.

You will, we hope, make many new resolutions which, if carried out in God's strength, will make you better children in home-life and better scholars in school-life. Here are a few resolutions for *missionary life*; for we must all, as Christians, lead missionary lives whether at home or abroad:—

(1) To pray daily for the Heathen that the new things of God may be made known to them.

(2) To search the Bible for missionary texts.

(3) To take in, and read, a missionary magazine.

(4) To tell others about missionary work.

(5) If you have a missionary-box, to try to find new contributors, or to invent new ways of saving or earning money for it.

(6) If you have *not* a box, to make a *new start* this New Year with a nice *new MISSIONARY-BOX*. God's "mercies are new every morning" (Lam. iii. 23), and we must seek daily grace to enable us to keep and carry out our new resolves; grace to trust in Jesus, to follow Jesus, and help to make known the love of Jesus to all for whom He died. Text for repetition.

V. THE NEW SONG OF HEAVEN.

If we should be permitted to join in that song of the redeemed, what a joy it would be to know that among that multitude of singers some from Africa, China, India, or other lands had learnt their part in that song from missionaries whom we had helped to send to them, or, better still, if we should have taught them ourselves.

Illustrations:—

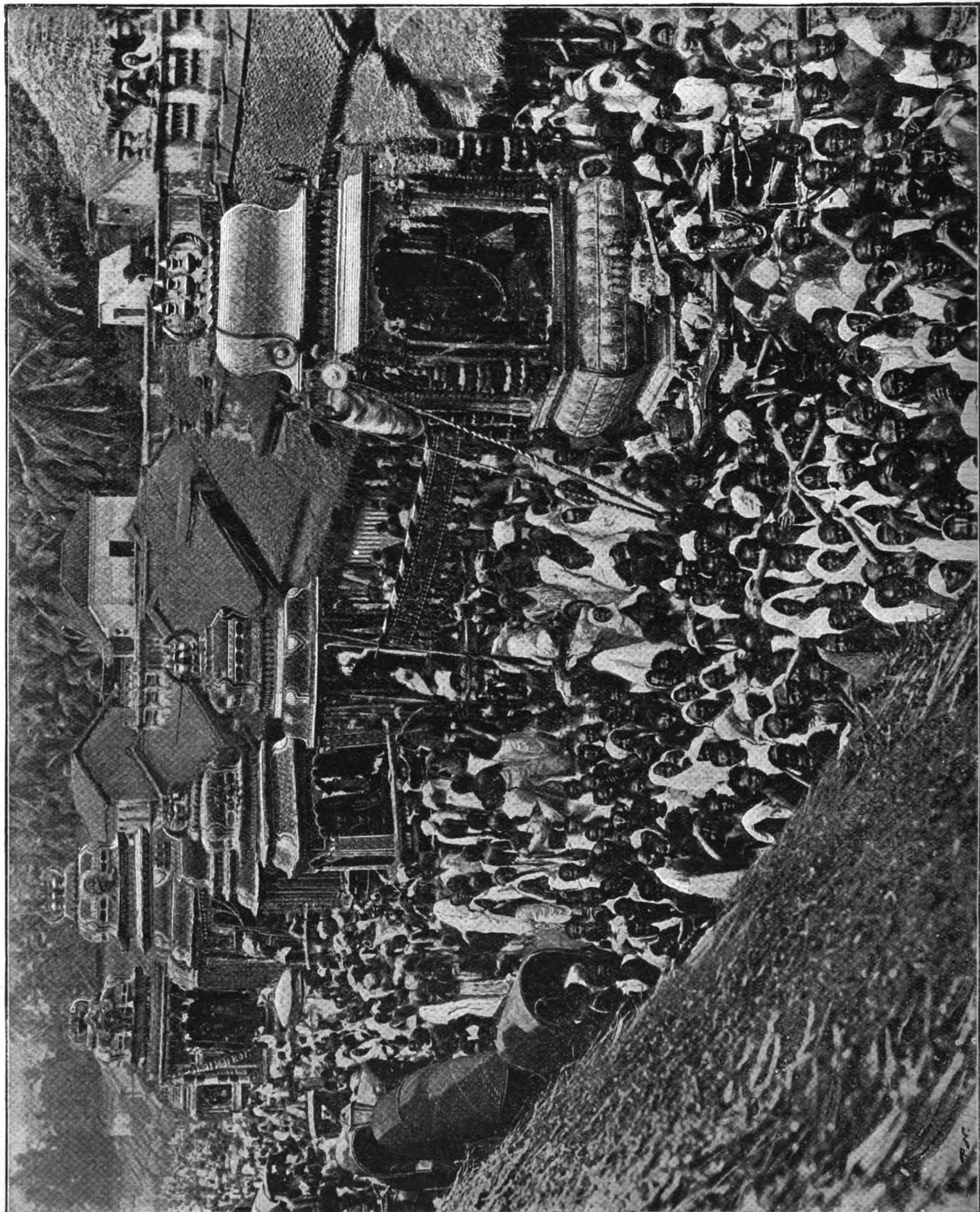
The change which takes place when the *new things* of God come into once heathen hearts and lives. See GLEANER, October, 1897:—

In China, p. 147. Section V. in "Bible Gleanings."

In India, p. 150. Suka, Pema, and Isadas.

In Kitkatla, British Columbia, p. 156. Sheuksh and his people.

EMILY SYMONS.



A HEATHEN PROCESSION IN AN INDIAN TOWN.

TWO PICTURES FROM SOUTH INDIA.

BY THE LATE REV. A. H. ARDEN.

WE are pleased to be able to give our readers a very excellent picture of a heathen procession in India. It is somewhat curious that several weeks after the block of this picture had been prepared for this magazine, from a photograph given to us by one of our missionaries, the very same picture appeared in the *Illustrated London News*. We do not, however, hesitate to insert it, not only because many of our readers may not have seen it in the pages of that paper, but more especially because the picture itself conveys to the mind an idea of a heathen procession in a more vivid manner than can possibly be done in words. We do not remember ever having seen a picture which, taking all together, gives so good a representation, not only of the actual idol cars, but also of the whole surroundings of a heathen procession. The native houses at the far side of the picture—the bullock-carts with their wicker-work coverings on the near side—the crowd of Hindu faces—all help to make the picture intensely real, and to one who has ever actually seen a similar sight it recalls it to the memory with wonderful vividness.

It is not necessary to give a description of the particular scene which it represents; we would rather that it should be regarded as a typical representation of a heathen procession. We would specially call attention to the great number of Hindu faces which it presents to our view. It will be noticed that on many a forehead is seen the mark of the heathen god whom the individual specially worships. Conspicuous amongst them is the emblem of Vishnu, represented by two diverging white lines, drawn from the bridge of the nose to the roots of the hair. As we look at the picture, and see so many a brow marked with the symbols of dedication to a false deity, we cannot but be reminded that we too, as Christians, have been marked on the forehead as Christ's "faithful soldiers and servants unto our lives' end." Surely, if the glory of a soldier's life is to fight the battles of his country on foreign shores, there ought to be many more of the soldiers of Christ who count it their highest honour to plant His standard in heathen lands, and to carry the loving message of the Gospel of Peace to multitudes still groaning under the heavy yoke of Heathenism. May the picture help many to grasp the awful realities of Heathenism. May it lead some, at any rate, to glow with a yearning desire to deliver precious souls from their spiritual darkness, and to place them as bright jewels in the crown of Christ. For their salvation as well as ours He thought it not too great a sacrifice, for more than thirty years, to exchange the transcendent glories of heaven for a life of untold humiliation on earth, crowned with obedience unto death, even to the death of the Cross. Who will follow in the steps of their Divine Master? Will you?

The second picture is the reproduction of a photograph which has recently been taken of the Church Mission-house in Madras. We are very pleased to give it in our pages, as we feel sure that it will be of interest to many, and especially to our South Indian missionaries. To some it will bring back the recollection of the wedding day, when the young missionary came down to Madras to meet his bride arriving from England by steamer. And then

the happy pair, starting from the Mission-house after an earnest prayer for God's blessing, were united in wedlock, and have now, perchance for many a year, been working side by side in the Mission-field, a mutual help and encouragement to each other in the work of winning souls to Christ.

To some it will recall long hours of pain and suffering, when for a time perhaps life hung in the balance. But at length, in the good mercy of God, the crisis passed, and the life was spared to labour once more for God.

To others it will recall many an anxious hour of watching over the sick and suffering—in some cases terminated by happy restoration to health, in others by the removal of the dear one to the land where pain and suffering never enter. In some cases it has been the removal of the tender babe, just tasting the cup of life and then putting it down again for the life that knows no ending. In other cases it has been the removal of some veteran soldier of the Cross, laying aside his well-tried armour to receive the crown of everlasting life. The open window to the right marks the room in which dear David Fenn passed so much of his last years on earth; and within these walls it was that his happy spirit departed to be with Christ, the words still trembling on his lips: "Into Thy hands I commend my spirit, for Thou hast

redeemed me, O God, Thou God of truth." Here, too, passed away Henry Baker, whose wonderful influence in Travancore has made his name a household word in that Native State.

It would indeed be difficult to allude to all the many scenes which the picture recalls. Who can tell what may be the result in eternity of all the many meetings of educated young Hindus who have been, and still are, from time to time invited to social gatherings within its walls? Who can tell the salutary influences upon the Native Church produced by the happy gatherings in the

Mission-house of the leading Christians of the Native Church of Madras? How often, too, has the compound rung with the merry voices of native children, as some hundreds of them have assembled together for their annual treat from the various schools belonging to the C.M.S. in Madras?

The lower part of the house is chiefly occupied by the office, where day after day the Secretary, with the help of native clerks, carries on the extensive business, financial and otherwise, in connexion with the South India Mission. This fact partially accounts for the somewhat large size of the house. There is also another reason which we cannot do better than give in the words of a little pamphlet recently published, entitled *Objections to Foreign Missions**:—

"Sometimes the mission-house which a person sees is in a Presidency town; and unless reasons be known, it may to an outsider appear very unnecessarily large. *But what is the reason of this?* It is because the house is the residence of the Secretary of the Society, and it is one of his duties to receive all the various missionaries and their families who arrive at the place to go up country, or who come down to it on account of sickness, or to take their passages to Europe. It is far more economical for societies to do this than to provide hotel accommodation. As for the Secretary, it is true that he has a large residence; but it is not always the most agreeable thing to keep a constantly open house. He would, if he merely consulted his own pleasure and comfort, probably much prefer a far smaller building, and have it more to himself."

* Copies of this pamphlet can be obtained at the Church Missionary House, price 2d. each.



THE MISSION BUILDINGS AT MAUKAD.

BY-WAYS OF THE PLEASANT LAND.

BY A LADY MISSIONARY.

IMAGINE a brilliant June morning. The night dews only too quickly rolling away from the hills, but still hanging here and there in faint white vapour; vineyards in fragrant blossom, green with the bright, fresh verdure of early summer, a western breeze tempering the scorching rays of the sun. In short, a good "villaging day." I rise early, put on dark spectacles, shelter head, neck, and face under a broad-brimmed hat and puggarce, under which again is folded a wet towel. We put provisions and a medicine case in the saddle-bags, unfurl our white, green-lined umbrellas, mount our donkeys, and off we trot through the crowded village *sok* (market), for Orientals keep early hours. We stop a minute while my servant purchases an immense water-melon, and then on we go over a road covered with loose stones, where our donkeys pick their footing carefully and painfully, through vineyards, over hilltops, the sea blue in the distance, the sky a still deeper blue overhead, the white houses of a village on the opposite slope gleaming in the clear morning light. We toil up the steep slope to it and pass through. A ragged, blue-gowned woman tries to stop us, and begs, as usual, for medicine, but we tell her, "Another day, my sister," and press on over the hilltop, then descend into a valley fringed at its base with olive trees. The winding path becomes stonier and steeper, so that we are glad to dismount and walk. Soon we get for a time into the welcome shade of the trees, then mount again and climb the steep hillside opposite, passing miniature pools of water in the rocks fringed with maiden-hair ferns, where thirsty birds can drink. Up and up through the yellow corn fields, where the fellahs are reaping, through a waste of scrub, and on to the Sultan's highway, the old Roman road of centuries gone by, washed by winter rains and innocent of repair, until it has become a torture to the weary beast and its rider. Pity the sorrows of a traveller amongst its pitfalls, loose stones, rocky, slippery surfaces, and still more slippery steps up and down. An old disused pit or wine-press yawns before me. My beast seems fascinated, and makes straight for it. I pull in vain at his hard mouth, and feel as if I should expire with terror. My boy, hearing signals of distress, runs up and turns him aside, laughing at his asinine eccentricity. On we struggle, trying not to think it hot, divine wafts of air from the distant sea refreshing us at intervals. The sun is at our backs, so we are fortunate.

Away in the blue distance is our goal, a village truly set on a hill. We climb the giddy zigzag path which leads to it, only too thankful that we can return another way, for how could we ride down that break-neck stair! On each side yawn tremendous ravines; bare rocky ranges of hills rise beyond. To our right the mountain slopes steeply down to a giddy depth into a stony ravine, which 2,000 years ago may have rung with the shrieks of the terrified Canaanites as they fled before their conquering foes, while sun and moon stood still to see the carnage. But all is quiet now, except the bleating of a goat, the call of a wild bird, or the cries of children playing in the fig groves.

We have entered the hot, stifling village, and passed through it to the grateful shade of enormous fig trees on the western side. Two or three men reclining on mats at the *wely* (saints' tomb) rise and salute us courteously. They are old friends. We apologize for disturbing them, and descend to where rocks form natural, though rough, resting-places under another giant fig tree. Here we tether our tired beasts and loose their girths, and then throw ourselves down and rest. My servant presently collects sticks and makes a fire, a village girl brings water, and we fill our tin coffee-pot, unpack bread, cold mutton, and hard-boiled eggs. I am afraid my soul has a secret longing for the flesh pots of England, in the shape of toast and butter. Unattainable! But I cram down as much as possible of the fare before me, knowing I shall need it to sustain the effort of three or four hours' talking in warm, stifling houses. We finish up with water-melon, pink and luscious, and bestow fragments of our repast on the dear dirty brown-skinned children who have now collected and are eagerly watching us. Two or three women come up, and after salutations the Bible-woman coaxes them into listening to a Bible story. But the interest is languid, the women begin to clamour for medicine, and after giving a few remedies we rise and go to the village.

Many of the women are out harvesting, but as we go from house to house we find twos and threes. Here, a poor blind widow and her little ones. We sit by her on the earthen floor of the dark hut, and she listens for the first time in her life to Christ's welcome, "Come unto Me," and finds that the widow and the orphans are specially cared for and loved by the Almighty Father. Here, a poor invalid wasting away in consumption. She begs for remedies, and unfolds a long tale, the gist of which is that, once living in "El Khalul," she changed her fellah garments for a city costume, and that, no doubt, caused her present illness. Oh yes, she had heard of "Saidna Eesa"; she had seen a picture of Him once near the city gate, and she stretched out her arms to show us the attitude of crucifixion. At last we gather together a group in a quiet courtyard, and as the Bible-woman reads Eph. iv. 25-32 they listen eagerly. A new world seems to open out before their spiritual vision, and many vital questions are put and answered, and we do not leave them until the love of God in Christ has been offered for their acceptance. A practical result is soon seen. A young woman rises, passes quickly from this group to a second, seizes her neighbour in her arms and gives her a hearty kiss, exclaiming, "Don't let us quarrel any more; she says it's wicked to quarrel."

Eggs have been meanwhile roasted in the hot ashes of the *taboon* (bread oven) and are urged upon us, and we leave amidst general lamentations that we cannot stay the night. We remount our donkeys and set off for a village 600 feet below, happily unconscious of the purgatory awaiting us in the shape of a road. *That road!* Shall we ever forget it? "Down and down and down we go" is the only adequate way of attempting a description of the way in which our poor beasts slipped from step to step of slippery limestone rock. All around were rocky summits twisted into weird forms. Far below lay groves of olive trees, but before we reached their welcome shade our saddles had slipped quite on to our donkeys' necks, and we were thankful to dismount and rest our poor bones by walking a short distance. The saddles righted, we remounted, passed under the murmuring, greenish grey shadows of the olives, and ascended the gentle slope leading to the village. Here was quite a different zone. The harvest was partly finished and gathered into the threshing floors, where oxen were treading out the corn and men and women were alike busy. Feathery palms waved above the flat roofs. Every one saluted us kindly, and a man came forward and led my donkey through the narrow streets.

By this time I was in such a condition of dazed weariness that I felt meekly acquiescent in going wherever our guide pleased. He was proud of the traditions of his village, and remarked, "Ya Sitt! in your Book you have the story of a great battle which was fought here in olden time" (Joshua x.). We entered a courtyard surrounded by tall houses, and into a large room where mats and cushions were spread for us to sit on. Men, women, and children crowded in and made the usual clatter, but the men protested vigorously and succeeded in keeping something like order. The heat and closeness were almost unbearable. The Bible-woman opened her book and secured a little group of listeners, and I was besieged on all sides for medicine. One poor baby was very croupy. I did what I could for its relief, and begged its people to come to our house for remedies, which, for a wonder, they did two days later. The time passed too quickly, and at four p.m. we tore ourselves away with difficulty, promising to come again soon.

Our friends escorted us through a field waving with yellow corn, and then along an *English lane*, its walls garlanded with wild roses and honeysuckle. Oh, delusive little lane! How very soon you left us at the top of steep rocks with scarcely a goat-path down them, descending to the stony *wady* a hundred feet below. We scrambled down, and our donkeys, agile as goats, preceded us. How close and hot the air was in that deep, narrow valley, walled in by tremendous hills and crags. On we stumbled over the dry torrent bed. Fold after fold of round fig-clothed hill was passed, and cliff after cliff; we seemed in a maze, but in an hour's time we saw familiar landmarks, and turned eastward up a wider valley, its slopes clothed with heavily laden fruit trees. Soon we heard the murmur of a brook, and came upon watered gardens planted with quince and pomegranate trees and quantities of tomatoes. How cleverly those little sluices are managed which convey the water of the *birkat* to

each root and each tree, and convert a wilderness into a luxuriant blossoming garden (Jer. xxxi. 12).

The staguant *birkat*, in which tadpoles revel, is supplied by a torrent of clear water gushing out of its rocky bed in the mountain side. We let our thirsty beasts drink, sat a few moments to enjoy the last fragments of our water-melon and fill our tin pot, put it on a heap of lighted sticks, in vain expectation of a cup of tea, for as it boils the sticks give way, the pot topples over, and our hopes vanish. There being no time to wait for a second edition, we remounted hastily, warned by the setting sun, climbed the mountain heights to the cool air of the hilltops, and reached home as darkness came on, very tired, but quite satisfied with our day's itinerating.



Eastern Equatorial Africa.—During the progress of the revolt in Budu (see GLEANER for November, p. 162) the missionaries in Mengo were anxious for the safety of the Europeans in Koki, the country which adjoins Budu. Mwanga and his chiefs did their utmost to persuade the king (Kamswaga) to join in the rebellion, but he refused. The Mission party in Koki told Kamswaga that if he considered their company was a help to him they would remain, but if a danger they would leave; and he asked them to stay, as he considered their presence would restrain his heathen chiefs. Mr. R. H. Leakey says that the presence of the missionaries really saved Koki, the Christians of which were loyal to a man. Mr. Leakey adds that among the rebels generally there were but few Protestants. The Mohammedans, too, as a whole were loyal. On the other hand, the Roman Catholic Waganda were mostly with the rebels.

The rebellion of Mwanga and the revolt in Budu have been most unfortunate for the country and for the Mission, a good deal of bitterness having been engendered amongst those who in heart side with Mwanga. Writing on Aug. 30th, Archdeacon Walker says there had been another fight in Budu. The rebel chiefs collected an army and attacked the Government forces with the most determined courage. In the end they were defeated, with the loss of their leader, a Roman Catholic chief. Of the general state of the country the Archdeacon says:—"I am afraid you must not think that all who have not joined the rebels are favourable to the European government. I had hoped this might be the case; but I am assured that it is not so. I hear on the best authority that the number of the Natives who hate the Mission and all Europeans is very large indeed. I am sorry it is so, but it is well we know it now. They are afraid to show open hostility because the Government is too strong."

In his journal, under date Sept. 3rd, the Rev. G. K. Baskerville, of Kyagwe, gives the following account of a valedictory dismissal service at which twelve teachers going to work at out-stations were taken leave of:—"We began with 'The Son of God goes forth to war,' and then two prayers. Then I read Eph. vi. 10 to end. During another hymn, 'Tell me the old, old story,' we took up the collection in kind as well as shells. After the collection I read out the stations to which we were sending teachers, with the names of the men. As each name was called out the teacher stood up during a brief pause for silent prayer. I then spoke on the passage I had read, ending with the two verses which dovetail together so beautifully and teach us so much—Col. i. 29 and 2 Cor. iv. 7—Christ in us working, *but* this treasure we have in earthen vessels. Then I asked all the congregation to stand up while our brethren knelt. The native pastor then commended them in prayer, and I followed, and then, sentence by sentence, we pronounced on them the Benediction, the whole congregation standing, repeating each sentence after us. And lastly, all kneeling, we sang one of Pilkington's beautiful hymns, a prayer for the Holy Spirit, and for cleansing. May God bless each one! The collection came to nearly 4,000 shells, or Rs. 20 (about 30s.), and included cloth, shells, fowls, plantains, eggs, and sugar-cane."

North-West Provinces.—It is interesting to note that as a result of a resolution passed by the C.M.S. Conference at Agra, in November, 1896, with reference to the Three Years' Enterprise, Rs. 800 has already been collected in the shape of Church offertories and donations. Every C.M.S. Indian congregation in the Diocese of Lucknow has contributed something, however small. A beginning has thus been made, and it is hoped that as the importance of the Enterprise is now recognized, and a wider appeal made, a larger response will result.

South India.—We regret to hear that Gopal Chandra Shastri, baptized at Nasik on Aug. 2nd, 1896 (see GLEANER for May, 1897, p. 68), and who was under training at the Madras Divinity School, has disappeared. It seems that his claim to the degree of M.A., Calcutta, was unauthorized, and when asked to explain he resigned his scholarship at the Divinity School and left Madras, stating that he was going to Nasik. He did not put in an appearance at the Mission-house there, and the last heard of him was that he was in Ceylon *en route* to London. The Rev. E. Sell says:—"He seemed an earnest, devout man, and we have no reason to believe that he will give up his Christian profession, but his conduct is inexplicable, and he has gone away of his own accord. Apparently he was afraid of an investigation. He seems to have been a wanderer for many years, and could not settle down. We are very sorry about it, for at one time we thought he might be a most useful man."

Mid China.—Of the late Rev. C. Hughesdon's illness and death Bishop Moule wrote from Hang-chow on Oct. 10th:—"Mr. Hughesdon returned from a holiday visit to Chefoo less than a month ago, refreshed as it seemed and well, as far as Shanghai. There he fell in with Mr. White [of the Canadian C.M. Association] and invited him to share a boat with him and come here for a short visit. He arrived ill, and on Sept. 27th Dr. Kember, finding him rather worse, and anxious about his servant, who was ill, took him to his own room (in Dr. Main's house) and nursed and tended him there until, on Oct. 5th, Dr. and Mrs. Main returned, when they assumed the care of the patient. By this time dysentery had declared itself, and in a severe form, but we did not apprehend danger. I saw dear Hughesdon and prayed at his side on Sunday last (3rd). . . . He was too low to converse. . . . His last night was one of great suffering, and at 6.30 on Friday morning, the action of the heart failing, he rested from his anxious life of faithful service. For him we have nothing but congratulation. . . . He loved his Master's service and the souls redeemed by Him."

North-West Canada.—News has reached us of the safe arrival of Bishop Newnham and his family at Moose Fort. The Bishop was thankful to find that during his absence there had been no drinking amongst the Indians, and that lay workers chosen from their own numbers had preached and held Bible-classes for men and women in the Cree language, besides visiting their sick brethren. The regular daily services and schools have been kept up by the Revs. J. J. Taylor and A. C. Ascah. The latter, who resigned his living in Canada that he might work in Moosonee, also conducted a week-night Bible-class, which was well attended by the English-speaking Natives, both men and women. The next mail from Moosonee cannot be expected until the end of March, at the earliest.

A BEAKING COUNTENANCE.

A HINDU trader in Kherwara Market once asked Pema (see GLEANER for October, 1897, p. 149), "What medicine do you put on your face to make it shine so?" Pema answered, "I don't put anything on." "No; but what *do* you put on?" "Nothing. I don't put anything on." "Yes you do. All you Christians do; I've seen it in Agra, and I've seen it in Ahmedabad and Surat, and I've seen it in Bombay." Pema laughed, and his happy face shone the more as he said, "Yes, I'll tell you the medicine; it is happiness of heart."

"The external appearance of our people," said Bishop Caldwell (Tinnevelly), "is so much more respectable than that of their heathen neighbours; they are so much cleaner and brighter looking."

We read that when Moses came down from Mount Sinai, where God had been speaking to him, "Moses wist not that the skin of his face shone by reason of His speaking with him"; and again, "that on the mount of transfiguration the face of Jesus "did shine as the sun." Pray then for all Christians in the dark places of the earth, that if God has shone in their hearts (2 Cor. iv. 6), giving the light of the knowledge of God's glory in the face of Jesus Christ, their light may shine and attract men to Jesus the Light of the World.

Kherwara.

E. P. HERBERT.

How to Help.—A correspondent writes:—"In a country parish in the north of Ireland the following ways of raising extra funds for the C.M.S. are being worked with some success, and possibly some others might like to try them:—1st. A missionary choir has been formed; the members have been taught a Service of Song, which is given in various school-houses on different occasions, the proceeds going to the C.M.S. A special missionary-box is kept by the leader of the choir, into which such money is put; each member of the choir also having a box in her own home. 2nd. A lady in the parish who has a small garden tried selling cut flowers during the summer in penny bunches, and found plenty of willing customers. She is now selling geraniums and other flowers, which have to be taken out of the ground for the winter, in pots at a few pence each. 3rd. A lending library is being commenced, consisting principally of missionary literature, and members are asked to pay a small sum on each book taken out, all profits being devoted to C.M.S."

AN OUTCASTE—A SON OF GOD.

BY THE REV. A. F. PAINTER, OF TRAVANCORE.

"Had trial of . . . bonds and imprisonment." "Whose faith follow."

THINK it may interest and help friends of Missions to have a short account of a good old man just passed away to his rest. He belonged to the lowest, or outcaste, classes, who are regarded by Hindus as essentially defiled body and soul, whose very presence is considered contaminating, and who are accounted too far off to worship God. When I first went to Travancore they were not admitted to law courts, markets, or public buildings. And, though a special proclamation was issued in 1882 making known their rights, they are still driven from public roads, shut out of many markets and law courts, and not admitted to any Government schools. They are terribly degraded, but their degradation arises not from want of ability and industry, but because they are forbidden to rise.

In British India, where most of these disabilities have been removed, the Viceroy the year before last received a deputation when in Madras of Pariah gentlemen of education and ability holding good positions. They are singularly open to receive the Gospel, and I believe India will be evangelized through them. They form the great majority of the population in Southern India at least.

In 1883, when I took charge of the Mundakayam District, I found the Kangra congregation almost scattered, as from Mr. Henry Baker's death in 1878 there had been no missionary to work the district, and there had been much persecution. The congregation had decreased from 300 to about 100. Many had gone far away. The little shed used as school and church stood on a piece of waste Government land which had never been registered as C.M.S. property. As soon as I applied to Government for it, a rich Brahman claimed it as his own; and while I was in another part of the district the shed was burnt, and Patros Moopen and his brother were charged with doing it. In cases of arson the Government prosecutes. Patros was seized by the police and knocked about to make him confess. Then to account for a wound made in his throat they charged him with attempting to commit suicide. As soon as I heard of it I came back and hired a vakeel to defend him, and went to the court to hear the trial. But a very strong case had been got up, and six witnesses besides the police swore to his setting fire to the shed and attempted suicide. On his side we had none. The magistrate, a bigoted Brahman, though a graduate of Madras, behaved very badly, and made fun of the poor man's bad pronunciation. He committed him to the sessions court for burning down his own school and to one month's imprisonment for attempted suicide.

The *Dewan Peishkar*, a Mahratta Brahman, a very good man, to whom we appealed from the sentence for attempted suicide, saw at once that the wound could not have been inflicted with a knife, and acquitted him. The sessions judge acquitted him of the charge of arson, but the poor man was in prison for five weeks and suffered much. I shall never forget his coming into my verandah late at night after his release. He had come straight from Alleppie. He said, "Oh, sahib, it seemed as if Jesus Christ Himself came down and released His slave; had I been sentenced to hard labour I must have died. From henceforth I am His, and all I have is His." And he kept his word. Inquiry by the Government proved that the Brahman who

disputed our title had been wrongfully enjoying land for miles round and cheating the Government. So we got not only the small piece of land on which our shed stood, but also land for nearly all our people. I gave Patros a nice piece of land adjoining the church compound, and he cultivated it diligently, giving nearly everything that he earned to the Mission. In all, his gifts I believe exceeded Rs. 450, equal to twelve years' wages. He not only largely helped to build the substantial little Mission church in his own village, but also gave Rs. 50 towards a neighbouring church also. It was a great joy to him to live to see the church built.

Archdeacon Caley sent me a few weeks ago an account of his last days. When his end drew near he asked to be carried from the little hut he lived in to the church, and there he talked to and prayed with those who gathered round him. When the teacher at Kangra, who is now reading for orders in the Cambridge Nicholson Institution, came to see him, the account says, "The Moopen very gladly said that all his expectations have been fulfilled, and that his life's journey has come almost to a close, and that his wish was to give Rs. 50 to the Chellakompu Church."

Next day, in the very early morning, he expressed his assurance of his death on that day, and advised his wife, sister, and others that they should not weep nor lament his death, as he was only going to meet his Saviour, and expressed his great joy in realizing his loving Saviour's presence. At about three p.m. he lifted up his head and looked round the church joyfully, then laid his hand on the bosom of his son, and so passed away in great joy and peace. At his funeral the Rev. T. K. Joseph (who

arrived too late to see him) gave an address, making mention of the remarkable incidents in the old man's life, and his exemplary Christian conduct.

For nearly sixteen years I have worked amongst these poor people, and I believe that through them the power of the Gospel of Christ will be manifested in a remarkable way in India. Hinduism has cast them out, declared them for ever defiled and too far off God to worship Him, but Christ's Gospel comes to them with its message of forgiveness and peace, and many receive it with joy, and God raises them from their misery to become His sons, joint heirs with Christ.



"HE TALKED TO AND PRAYED WITH THOSE GATHERED ROUND HIM."

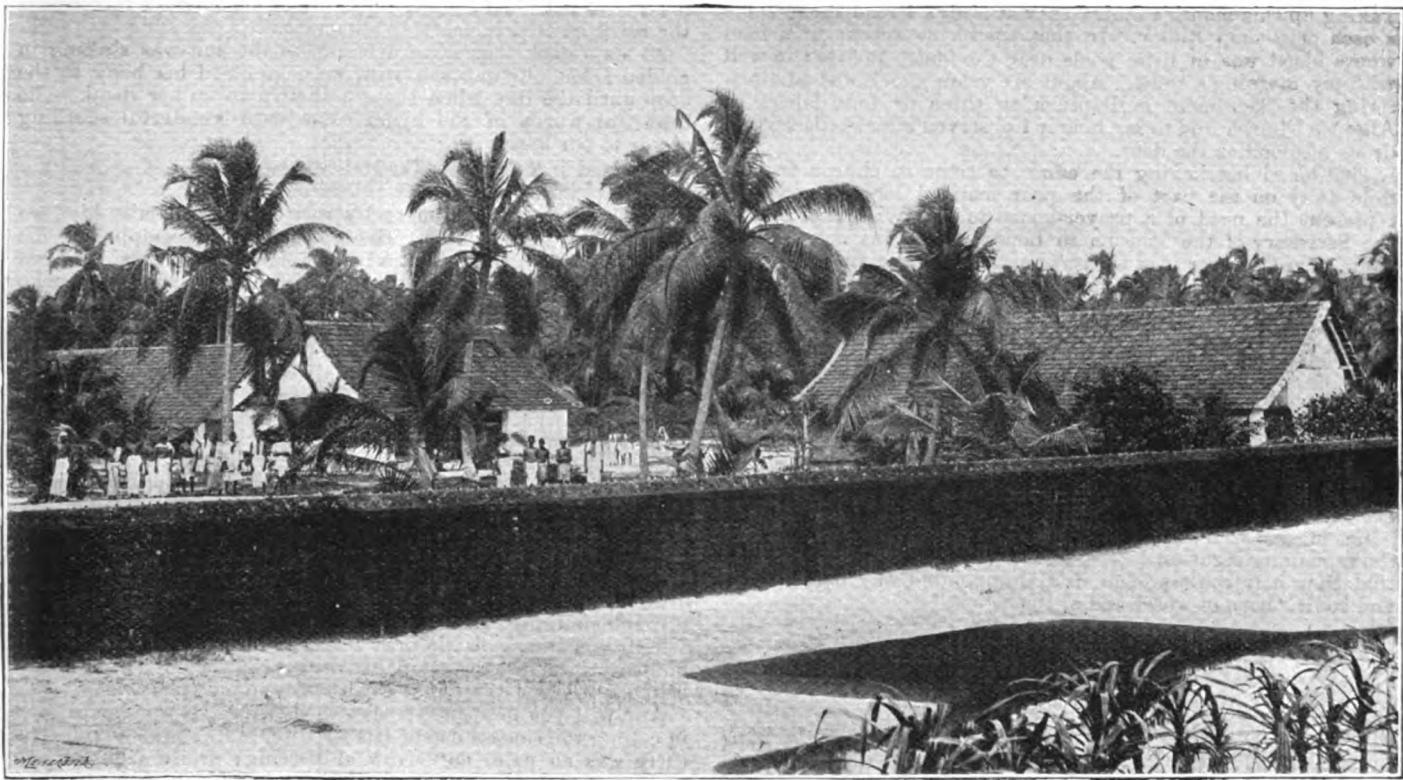
They become a standing proof "who made all men, and hateth nothing that He hath made," and "willeth not that any should perish." Their children, taught in our schools, often display an ability that shows them capable of taking good positions. They form the great majority of people in Southern India. Won for Christ, they will be a great power for good. And they are singularly ready to receive the Gospel, while the high caste turn away in scorn. Mohammedans are working hard to convert them to their faith. Pray that we may be enabled to seize the opportunity for Christ.

AMONG THE LEPROSIES IN TRAVANCORE.

LETTER FROM THE REV. W. J. RICHARDS.

ALLEPPIE, July 18th, 1897.

IT is Sunday, and I have just come from the Leper Asylum, where there are twenty-four men under treatment. We cannot cure leprosy, but under God we can much alleviate the dread disease. The Asylum is supported by a large annual grant from "*The Mission to Lepers in India*," and by a monthly allowance from the Hindu Maharaja of Travancore's government, and by local subscriptions. Last Sunday I paid the Asylum a visit, and promised to baptize a man whom I had been catechizing and instructing in the presence of the others for two full hours. I asked one question which he could not answer, namely, "How is it that Jehovah commanded the seventh day to be kept holy, and Christians keep the first?" At last I got an answer from a man whom I had supposed to be a Roman Catholic, "that it was because our Lord Jesus rose from the dead on the first day of



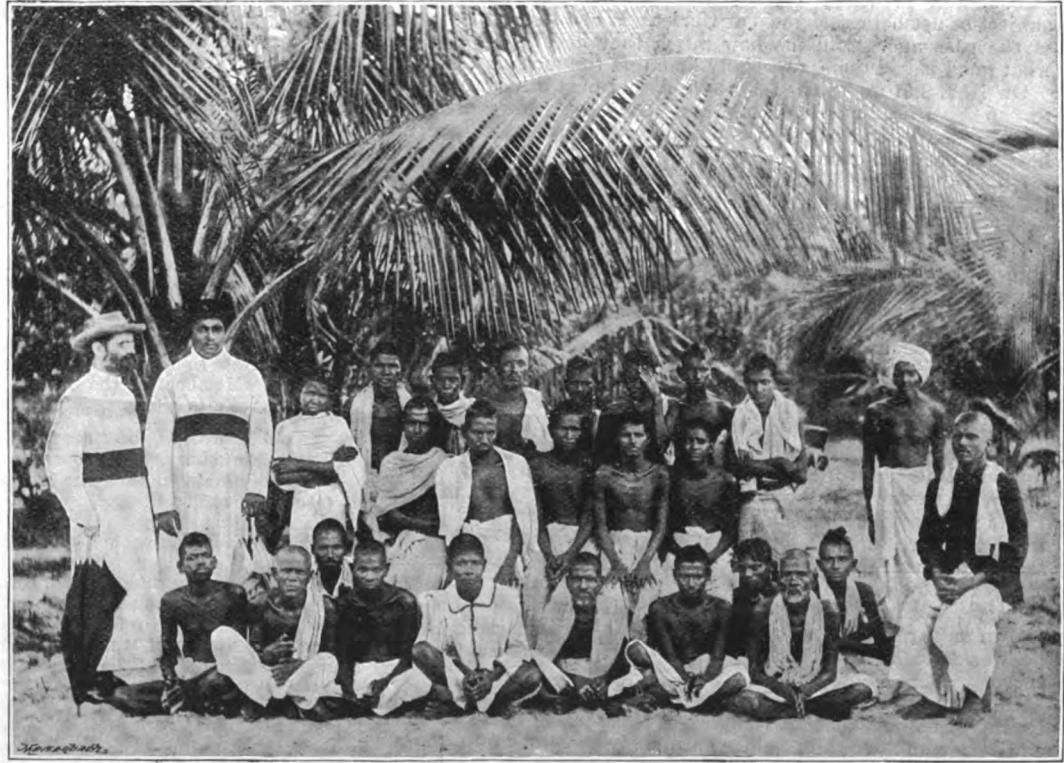
ALLEPPIE LEPER ASYLUM.

the week." "Where did you learn that?" I asked. He replied, "In the seminary." "What seminary?" said I. He, in English, "Cottayam College." He is one of our own people, a late arrival; hence my ignorance of him.

Poor fellow; he is a grandfather, and one hopes that the disease will not prove hereditary in the case of his descendant. He had learnt in the College some thirty years ago, when the Rev. Richard Collins was principal.

But I must tell you of my visit to-day. The little chapel was ready, and the five Christians sitting in nice clean clothes and wearing white jackets bound with red; each leper has one, the gift of Mrs. R. R. Bell, of Nottingham, formerly of C.M.S., and her working party. The Christians, and, indeed, the others, were fasting (!). See the rubric before the "Baptism of Adults" in the Prayer Book; but it was early in the morning, about nine o'clock. *I had only sent word for the candidate to observe the rubric.* They waited for him. The teacher was instructing them when I came, so I first asked if they had chosen a name, and they said Thomas. I demanded the reason of this particular name, and learned that he was to fill the place of another man whom I had baptized, and who, being insubordinate, I had sent away, helping him, however, to go

to the Government Asylum at Trevandrum, where I have since seen him. There was everything satisfactory in the candidate, so I duly baptized him "INTO THE NAME," and came away rejoicing.



ALLEPPIE LEPER ASYLUM: GROUP OF CHRISTIANS.

[In the front row, reading from left to right, the second man is Lukos, the first patient in the Asylum, and the first inmate to become a Christian; next him is Matthai Primus, a helper; Thomas, baptized July 18th, 1897; an old college boy; Matthai II., a Pulayan; and immediately next him is the deaf Roman Catholic mentioned in Mr. Richards' letter. The European on the left is the Rev. W. J. Richards, and the Rev. M. P. Matthan, Native Pastor of Alleppie, is standing next him.]

Taking up this month's C.M. GLEANER (July), I read the graphic speech of Bishop Ridley. In that speech he speaks of a man whose blood was in little pools near the font. It fitted in well with my morning's work. About six years ago I was administering the Sacrament of Baptism to three or four lepers in Alleppie Church, and to my horror I observed afterwards several drops of blood on the floor.

That blood betokening the effort to come to church from a mile away on the part of the poor maimed lepers, made me represent the need of a prayer-house to Mr. Wellesley Bailey, the Secretary of the Mission to Lepers; so it was not shed in vain. Surely never if in Christ's service. Never, from the first martyr Stephen down to the latest known to us to-day—Stratford Collins, Archdeacon Dobinson, Buckley Wood. Africa and China monopolize the martyrs. Thank God for their example!

We have some coloured Scripture prints framed and glazed and hung up on the side walls of our lepers' prayer-house. My not hanging them up at the end of the chapel towards which they look during service was amply shown to be a wise precaution, for the teacher said, "The Roman Catholic leper (an old deaf man) made an obeisance before this picture, and I told him that if you knew about it the picture would be taken away, so he does not do it now."

Let me ask your prayers that the Holy Spirit may so influence the remaining eighteen lepers, who all say they believe in Christ, that they may confess Him in His appointed way before men, and so be "born of water and of the Spirit."

THE LATE REV. A. H. ARDEN.

EXTRACTS FROM PRIVATE LETTERS.

[Miss Arden, the writer of the letters from which these extracts were taken, was accompanying her father on his fourth voyage to India on C.M.S. service. Mr. Arden was going out as an honorary missionary to take charge of the Nilgiri and Wynnaid Mission, about which the Rev. A. H. Lash wrote the interesting paper in the GLEANER for November last.—Ed.]

ON Oct. 27th father and I sailed in the *Sutlej* from Venice to Port Said. On the whole we had a very good journey, though two or three times it was rather rough.

On Sunday, the 31st, father took Morning Service in the saloon, and preached a most heart-searching sermon on the subject of not being ashamed of Christ. When it was over many of the passengers told me how much they had enjoyed it and what good it had done, especially amongst the men on board.

On Nov. 2nd we reached Port Said, and next day transhipped to the *Massilia*, bound for Madras. So far we have had very smooth seas and, although it is decidedly hot in the Red Sea, the heat has not been excessive.

On Friday, the 5th, father had a headache, but it wore off as the day went on, and on Saturday and Sunday he seemed in his usual health.

On Sunday morning (Nov. 7th), at 10.45, Morning Service was held in the saloon. Mr. MacDonald took the prayers and father gave the address. He chose for his text the words, "All authority is given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations" (St. Matt. xxviii. 18, 19, R.V.). He dwelt on the deep importance of our Lord's great parting charge, and pleaded so earnestly for Mission work, showing how little the Church of Christ is yet doing. His voice was strong and vigorous until he came to the words, "Lo, I am with you alway, even unto the end." This was said in a quiet, intense tone, and at the word "end," without sign or warning, he suddenly fell forward on the floor quite unconscious. In a moment I was at his side, and the captain and the doctor immediately tried every restorative, but he just drew a breath or two, and then, without sigh or struggle, his spirit returned to God who gave it. How can we grieve over such a beautiful Home-going? The last words of his Master were the last words on his lips, and in an earnest effort to press home this great parting charge he was translated into the presence of the Lord he loved to serve.

Our hearts are full of glad, deep *thankfulness*, so great is the feeling of his joy, that all the pain of the parting is taken away, and we who love him—oh, so dearly!—can look up to our heavenly Father and say, "Thou hast given him his heart's desire, and hast not withholden the request of his lips."

As our dear one lay in his last calm sleep his look was one of absolute, perfect peace, and a half-smile seemed to linger round

his lips, as if he had caught a glimpse of his Master's face before the spirit quitted the earthly tenement.

At six o'clock that same evening, as the sun was sinking in golden splendour into the west, we committed his body to the deep until the day when the sea shall give up her dead. The beautiful words of the hymn came with wonderful soothing power to our hearts:—

"Father, in Thy gracious keeping
Leave we here Thy servant sleeping."

Dearly as we loved him, and sorely as we shall miss him, we cannot wish it otherwise. His warfare was accomplished, his work was done, and without a tear or sigh he went straight from work here to receive the Crown of Life prepared for them who love our Lord.

For myself, I can only say that I am marvelling at the greatness of God's keeping power—marvelling at the healing touch of the Comforter. "The God of all comfort" is with me, and from the depths of my heart I can say, "Alone, yet I am not alone, for the Father is with me."

Will you pray for the work to which my father was to have gone?

Will you pray that a "man after God's own heart" may be sent to fill the empty place, and that this seeming sorrow may prove full of blessing to that Mission?

Will you pray for all the members of our family? Pray that "the Father of the fatherless, and the God of the widow," may draw us nearer to Himself, that we too may be made "perfect through suffering."

Will you pray—oh, do pray *earnestly* for me!—that I may be guided aright in every step I take? Pray that God's will may be made so clear to me that I can make no mistake.

And will you *praise* too? Praise God for His wonderful love in calling to Himself one of His tired servants; praise Him that there was no pain, no sorrow of parting; praise Him for the sympathy of Christian friends that He has given to me; praise Him for His strength which is made perfect in weakness.

"O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

WORK AMONGST THE YOUNG.

TWO more Juvenile Associations have been registered—the one at Nottingham, which embraces the whole of the town, and the other at St. Luke's, Liverpool. These are not newly *formed*, but newly *registered*. As it is obviously impossible, by an examination of the Annual Report, to compile a list of all existing Juvenile Associations, we are dependent upon our friends letting us know when there is such an organization which they wish to have registered. The name of the Secretary should always be given, and attention should be paid to the first note on "Work amongst the Young" in the GLEANER for December.

It was pleasant to find lately at a C.M.S. anniversary in a country town that the choir was composed of Sowers. For about half an hour before the meeting they sang hymns, some of which were taken from the Gleaners' leaflets, and very well did the children acquitted themselves.

The Rev. S. A. Johnston has recently had a most successful tour among private schools for boys. Help such as he has rendered is most valuable. Members of the Sheffield and Nottingham Younger Clergy Unions have also kindly assisted in a similar way.

An old football has been received from the boys at school at Sycamore House, Shrewsbury, in response to a notice in the "Paper for Schoolboys" which stated that one of our missionaries in Africa would be grateful for such a thing.

The Lord's Prayer occurs frequently in our Church and Sunday-school services. Would it not be desirable, and in many cases possible, at children's services, and the like, before calling upon the children to join in the prayer, to remind them of its missionary drift, and ask them in thought specially to refer to the whole world? If this could be done once every Sunday it would be a great thing. Most children are not aware of the fact that they are acquainted with a missionary prayer.

Our friends often ask what things children can make which will be really useful, and lists of articles have from time to time appeared in our Magazines. *Mercy and Truth*, for example, has frequently mentioned that the Medical Mission Auxiliary is very grateful for, amongst other things, muslin bags. A class of children in connexion with the church of St. Andrew, Walcot, Bath, recently sent 4,580 of these, which were thankfully received.



1898—a new date, dear fellow-Gleaner. A new year! What possibilities do not those words suggest, what resolutions may we not this day form—*humbly*, for we have failed so often before; *hopefully*, because for them is a grace and strength which are not our own. But we "have not passed this way heretofore" (Josh. iii. 4), any more than Israel had before, whose glad eyes just then reached in the blue distance, "the Promised Land," the way and the work which their covenant-God was assigning them for the near future. Along that "way" they must travel, and their past experiences could be of only very partial use. It was essentially a new and untried path. "Ye have not passed this way heretofore." For the Israelites at that critical moment were given two very simple directions which, if obeyed, would lead to a very blessed experience. (a) "When ye see the Ark remove." How earnestly would each true-hearted Israelite fix his eyes on the Ark! From it was he to gain the time and the course of his journey. (b) "Go after it." The path was not to be an untridden one for that Israelite. He should be able to see the marks of "the feet of them that bare the Ark" as the traces in which he was to follow (1 Pct. ii. 22). Yes, as the good Shepherd "when He putteth forth His own sheep goeth before them" (St. John x. 4), so the kind Master of the harvest-field goes before His Gleaners, and "lets fall some handfuls of purpose . . . that we may glean them" (Ruth ii. 16). Jesus said unto him, "Follow Me." Then comes the *experience* for the watching, willing soul (ver. 4). "The Lord will do wonders." Not we, fellow-workers—without Him we can do nothing; but He can, and He will, do wonders! For thousands of us may this be not only a happy year and a busy year, but a *wonderful* year, with its vision, its voice, and its victory.

Our new "O.O.M.'s" have written acknowledging their selection by the G.U. Committee. The Rev. G. H. Parsons writes:—"It is indeed a pleasure to know that my wife and myself have been selected as 'Own Missionaries' of the Gleaners' Union, and I shall hope that we may be able to serve the Union in the future more than in the past." And Miss E. E. Watney:—"It was indeed a pleasure and surprise . . . and I shall appreciate much all the privileges in connexion, and especially the knowledge that so many will be praying for me."

"We have not received our renewal packet for the New Year, although we are sure that we paid our renewal fee last year," is a complaint we sometimes get. May we point out that this non-receipt is possibly due to the fact that we have been unable to mark the applicant as having paid his or her renewal fee in consequence of the renewal form not having been filled up? We have already this year received several blank forms with fees and contributions enclosed, and, of course, have no means of knowing from whom they come. Failure to send us change of address is another common reason for the non-receipt of the renewal packets, and entails treble postage upon the Society.

Will our Branch Secretaries kindly note that several Secretaries of Branches who are working under great difficulties would much appreciate the prayers of their fellow-Gleaners?

As there seems to have been some doubt in the minds of some of our Branch Secretaries on the subject, may we say that Mr. E. M. Anderson is still the Secretary of the Gleaners' Union Auxiliary Committee, and that communications as to the Union should be addressed to him?

LETTER FROM AN "OWN MISSIONARY."

EDINBURGH, Nov. 15th, 1897.

DEAR FELLOW-GLEANERS.—You were kind enough to appoint me one of your "Own Missionaries" last year; this year my own family wish to make me their "O.M.," so my name will be taken off your list of special representatives, but please do not take me off your prayer list. My ever-increasing need is *more* prayer, that I may grow in grace and be better fitted for any service my Master may entrust to me now at home, and (D.V.) later again in Persia. Thank God He is

gathering His own from among the bigoted Moslems there. Pray for them that they may be "kept by the power of God" amid all the daily persecutions and trials to which they are exposed.

Shall we not also unite in prayer for our Lord's Mohammedan enemies, in the same words in which He prayed for His Jewish ones, "Father, forgive them, for they know not what they do"?

Oh, that the saving knowledge of His dying love may soon be spread throughout the land! I remain, yours in the Master's service,

MARY BIRD.

New Local Branches of the Gleaners' Union.

Bath, Lansdown, St. Stephen's: Sec. Miss E. Fowler, Cross Moor, Lansdown, Bath.
Bristol, St. Philip and St. Jacob: Sec. Miss H. E. Thomas, Laurel Bank, Alma Road, Clifton.
Halifax, St. Augustine's: Sec. Miss H. J. Milne, 23, Gladstone Road, Halifax.
Hemingham: Sec. Mrs. Garrett, Hemingham Rectory, Stowmarket.
Ilmington: Sec. Mr. J. H. Warner, Ilmington Rectory, Shipston-on-Stour, Worcester;
and Mr. G. Parker, Ilmington.
Liverpool, St. Bride's: Sec. Mr. W. E. Hartley, 127, Upper Parliament Street, Liverpool.
Liverpool, Kirkdale: Sec. Rev. H. Knowles, 101, Walton Breck Road, Liverpool.
Stapenhill: Sec. Miss F. H. Yeomans, Stapenhill, Burton-on-Trent.
Belfast, St. Barnabas: Sec. Mr. W. E. Owen, 17, St. James's Street, Belfast.
Cavan: Sec. Mrs. Reeves, Eraskine Terrace, Cavan, Ireland.
Duncain: Sec. Miss S. Pim, 3, Florence Terrace, Bray, Co. Wicklow.

"WHERE HAST THOU GLEAN'D TO-DAY?"

Written and Composed especially for the Gleaners' Union Anniversary, 1897.

Music by C. H. FORREST.

mf "Where hast thou glean'd to-day?" Thus does the Master say To
you, to me; Come, tell Him, one by one, All
Come, tell Him, one by one, All
we have said and done, What-e'er it be.
we have said and done,

mf In the great field of prayer,
Have we been gleanings there,—
A broad,—at home,—
or Blessings, for His dear sake,
On all who strive to make
His kingdom come!

mf From God's own Scripture field
Glean we some precious yield
Of golden grain,—
Promise, and plan, and will
or For this great world, until
f Christ comes again?

mf Glean we from fields afar
News of the holy war
Of God's dear Son,
or Of progress towards the goal,
Of many a heathen soul
For Jesus won?

mf Or in the fields around
Have we no gleanings found
Of gifts or gold,
To God's great treasure store,
Brought in by "rich or poor,"
By "young or old"!

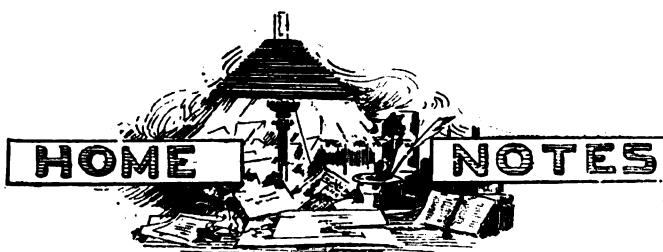
cr And, gleanings richer still,
Those who, the Father's will
Longing to do,
Bring to Him heart and hand,
Joining our Gleaner Band,
f Co-workers true!

p So grant us, Lord, we pray,
To glean while it is day,
That ours may be
f At last the blest reward,
f To bring our sheaves, dear Lord,
With joy to Thee.

W. J. L. SHEPPARD.

C.M.S. Reading Union.

FRESH members will be gladly welcomed at the New Year. Each member is required to read one hour a week about foreign missionary work, keeping a record and sending a half-yearly report. The annual subscription is 1s. Subscriptions are due in January. Books may be obtained from the Library, members paying parcel postage one way. For an additional 1s. members can have the *C.M. Intelligencer* for one week each month. Copies of the rules and catalogue (price 3d.) may be obtained from Miss C. Smith, 5, Wellington Terrace, Bayswater Road, W., who is looking after the Union during Miss Fry's absence in India.



THE Committee have accepted offers of service from Mr. William Henry Temple Gardiner, B.A., Trinity College, Oxford; Mr. Douglas Montagu Thornton, B.A., Trinity College and Ridley Hall, Cambridge; and Miss Emily Molineux; and the acceptance of the Rev. Arthur Lea, M.A., Toronto, by the Canadian C.M. Association has been placed on record.

On Nov. 16th the Committee took leave of Dr. H. A. Smit, proceeding to the Punjab, and the Rev. S. Gould, M.D., of the Canadian C.M. Association, proceeding to Palestine. The Instructions of the Committee were read, and after a few words from the Hon. Secretary, the outgoing missionaries were commended to God in prayer by the Rev. F. A. P. Shirreff. On Dec. 7th leave was taken of Bishop Burdon and Dr. and Mrs. Horder, returning to the South China Mission; Mr. A. Lawrence, proceeding to the West China Mission; and Miss M. A. Daniels, returning to Palestine. The Instructions to the missionaries were read by the Rev. B. Baring-Gould and the Rev. F. Baylis, and the Rev. H. E. Fox having addressed the Bishop, General Hutchinson commended them to God in prayer.

The Committee had interviews on Nov. 16th with the Ven. Archdeacon Warren, of Japan; the Rev. E. C. Gordon, Uganda; Messrs. D. Deekes, and J. H. Briggs, Usagara; and Messrs. H. Proctor and L. H. W. Nott, of the Niger Mission. After short testimony from each of the brethren they were commended in prayer by Dr. C. F. Harford-Battersby. The Committee also had an interview on Dec. 7th with the Rev. C. E. Tyndale-Biscoe, recently returned from Kashmir.

In connexion with the Day of Intercession for Foreign Missions a special meeting for prayer was held at the C.M. House on Dec. 2nd. The Rev. H. E. Fox presided, and a devotional address was given by the Rev. Evan Hopkins.

By the permission of the Dean and Chapter, a well-attended farewell service to the Bishop of Sierra Leone was held at St. Saviour's Collegiate Church, Southwark, on Dec. 3rd. The Bishop preached from the words, "A servant of Jesus Christ," taking as His texts Rom. i. 1 and 1 Kings xviii. 36.

The Simultaneous Addresses to Sunday-schools have been carried out in various London districts during the month of November more successfully than ever. A list of eighty-six addresses, delivered mostly on Nov. 21st, was arranged in Islington; South London was arranged for on Nov. 28th, with a list of 250 addresses; St. Marylebone Deanery, on Nov. 21st, had twenty-six addresses; North-West London, on Nov. 28th, numbered forty-eight addresses; and Highgate and Enfield Deaneries, also on Nov. 28th, numbered eighteen addresses.

Some 150 members of the Y.W.C.A. met at the C.M. House for a social gathering on Friday, Dec. 10th, when addresses were given by the Rev. Rowland Bateman, who told of the work at Narowal, Punjab, and Mr. H. E. Staples, who spoke on Japan.

C.M. UNIONS, &c.

The Notts C.M. County Union held their Annual Meetings at Newark on Nov. 24th. The members assembled in the parish church in the morning, and after hearing a sermon from the Rev. A. W. Dewick, partook of the Holy Communion. After luncheon, at the parish rooms connected with Christ Church, Newark, the business meeting was held, followed by a large public gathering, presided over by the Mayor, when the Rev. H. P. Grubb spoke on the need and work of a County Union. The Vicar of Newark also gave a short address, and the Rev. R. Bateman, missionary from Narowal, told of his work there.

The Monthly Meeting of the London Younger Clergy Union, presided over by the newly-elected President, the Rev. J. D. Mullins, was held on Nov. 15th. After the transaction of business, the Rev. A. N. C. Storrs, of South India, gave a graphic account of the work being carried on there, and detailed the position and progress of the Tinnevelly Church. The Bishop of Sierra Leone, who was unable to be present until towards the close of the meeting, followed, and earnestly appealed for more workers and helpers in his diocese.

During the month of November, on Tuesdays the 9th, 16th, 23rd, and 30th, Mr. Eugene Stock delivered a course of lectures on "The Early History of the Society" to the members of the Lay Workers' Union for

London. Following Mr. Stock's lecture on the 16th, the Bishop of Newcastle also addressed the members, and on Dec. 4th, at the usual Monthly Meeting, Dr. C. F. Harford-Battersby gave an account of what he had seen and done during his recent visit to West Africa.

A well-attended meeting of the Liverpool Ladies' C.M. Union was held on Nov. 17th, under the presidency of Miss Ryle. The Rev. C. F. Jones, Association Secretary, gave a missionary Bible-reading, after which Mr. H. G. Malaher, of the Missionary Leaves Association, explained the objects and plans of the Missionary Exhibition to be held in October, 1898, the Rev. J. W. Dawes also adding a few words.

At the Monthly Meeting of the Ladies' C.M. Union for London, held on Nov. 18th, the Rev. J. Hind gave an account of Mission work in Japan.

The Annual Meeting of the Portsmouth Branches of the Gleaners' Union was held on Nov. 15th, when an address was given by Mr. E. M. Anderson.

On St. Andrew's Day, Nov. 30th, the Guildford Branches of the Gleaners' Union joined in a Meeting for Intercession. The meeting was conducted by Bishop Ingham, and Mr. E. M. Anderson gave a devotional address.

EXHIBITIONS AND SALES OF WORK.

Following closely on to the Guildford Exhibition mentioned in our columns in December, a similar effort was made in Belfast from Nov. 8th to 13th. The Ulster Hall Buildings were requisitioned, and well filled with a Sale of Work and curios lent by various societies and individuals, including among others the collection of the Marquis of Dufferin and Ava. The usual features, such as "talks" in the courts by missionaries, &c., now so familiar at these functions, were well to the fore, and throughout the week interest was well maintained. The opening ceremonies on the respective days were performed by the Bishop of Down, Connor, and Dromore, Lord Arthur Hill, Major-Gen. Geary, Mr. William Johnston, M.P., and the Bishop-designate of Ossory.

We are asked to give notice of a Loan Exhibition and Sale of Work, to be held in the Corn Exchange, Rochester, during the second week in May, 1898. An influential committee has been appointed to carry out the necessary arrangements, and prayer is asked that God's blessing may abundantly rest on the effort.

We have also received notices of Sales of Work as follows:—Scarborough, held on Nov. 25th and 26th, and opened by the Bishop of Hull, and Col. Tabor, R.A., realizing £210; Dublin, St. Matthias', Dec. 1st and 2nd; Weston-super-Mare; Twickenham, St. Stephen's, realizing £50; Uttoxeter, £80; Hamswell, of which the Secretary says:—"We cleared £10. It was our first sale, and we had only twelve members at our working party." Leicester, Holy Trinity, realized £322; Preston, £195; Reading, £200, &c.

At the Quarterly Meeting of the Gateshead Church of England Sunday-school Teachers Association, held on Nov. 30th, the subject of "How to increase Missionary Interest in Sunday-schools" was brought forward. An excellent paper on the subject was read by the Rev. H. Knott, Association Secretary for Durham and Newcastle Dioceses, suggesting various ways in which to interest Sunday-school scholars.

PRAISE AND PRAYER.

PRAISE.—For the faithful work of the Founders of the Society (pp. 6 and 7). For the safety of missionaries during the recent troubles in Uganda (pp. 1 and 11). For the indefatigable zeal of missionary-hearted veterans (p. 2). For the life-work of missionaries called to their heavenly rest (pp. 11 and 14).

PRAYER.—That the Second Jubilee of the Society may be marked by special prayer, special work, and special thankofferings (pp. 1–3). That peace may reign in Uganda, and the work prosper (pp. 1 and 11). For means to evangelize the Wakikuyu (p. 1). For plans for reaching the Central Soudan (p. 1). For the Girama people (pp. 4 and 5). For the Bishop and his helpers in far-away Moosonee (p. 11). That we may all go forward in the New Year under the guidance of the Lord (pp. 1 and 15).

Photographs.

We have recently received with thanks photographs for use in the C.M.S. publications from the following:—The Ven. Archdeacon Collison, the Revs. C. H. Bradburn, A. F. Painter, W. J. Richards, J. B. McCullagh, A. E. Price, Martin J. Hall, E. H. Hubbard, A. N. Wood, J. Cain, H. P. Napier-Clavering, and J. W. Fall, Dr. W. W. Colborne, Mr. A. B. Fisher, Mr. L. J. Vale, Mr. J. B. Purvis, and Mr. J. A. Wray, Mrs. Cook, Mrs. Bishop, and Mrs. Horder, Miss D. I. Hunter Brown, and Miss O. Julius, &c. We are always grateful for photographs and sketches from the Mission-fields, and will take every care of albums, &c., lent to us.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams, Beeton and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

The

Church Missionary Gleaner

FEBRUARY, 1898.

EDITORIAL NOTES.

ONCE again we have grave news from Uganda. A letter from Dr. A. R. Cook, dated Luba's, Oct. 23rd, and published in the *Times* of Jan. 4th, throws new light upon the outbreak mentioned in last month's Editorial Notes. Dr. Cook tells us that about three weeks before that date 300 Soudanese from the Kampala garrison mutinied at Eldoma and marched back towards Mengo. Major Thruston went out from Mengo to Busoga to meet them and endeavour to bring them back to their allegiance. The mutineers seized and afterwards murdered him. On receipt of the news in the capital the Soudanese garrison there were disarmed, and a force of Baganda assembled to march against the mutineers. Mr. Wilson, the Acting Commissioner, called upon the missionaries to send some of their number with the Baganda, to give them confidence. All the male missionaries present in Mengo met in conference and unanimously decided to send Mr. Pilkington and Dr. Cook. At Luba's, the village in Busoga where Bishop Hannington was murdered, the expedition joined forces with Major Macdonald, who had succeeded in shutting up the Soudanese within the fort. At the date of writing, Dr. Cook expected the whole affair to be settled within a few days. His letter appears in the *Intelligencer* of this month.

On Jan. 11th a telegram was published in the papers from Major Macdonald bearing the date "Luba's, Dec. 19th," nearly two months after the despatch of Dr. Cook's letter. It briefly announced that Lieut. Macdonald, the Major's brother, and Mr. Pilkington had been killed, and that there was a fear lest the Budu garrisons might rise. There is, alas! no reason to doubt the accuracy of the telegram, which tallies only too closely with what we knew before. Until we have further news we shall be in great suspense. How does it come about that the fighting which was likely to end in a few days has been prolonged for months?

How have our brethren in the out-stations fared—Mr. Leakey and the Rev. Herbert Clayton in Koki, the Rev. T. R. Buckley in Toro, the Rev. G. K. Baskerville at Ngogwe, Mr. Allen Wilson in Busoga—and indeed the whole party, including the ladies, at the capital, with the great body of Christian Baganda who depend so much upon them? We do not know. We can only wait—and pray.

The loss of Mr. Pilkington is one of the heaviest which the Uganda Mission could have sustained. Within the short span of his life how great a work had been accomplished! By very many in England and Ireland his death will be mourned as that of a personal friend. Several newspapers have inserted personal tributes to him from different points of view. In the *Times* of Jan. 12th appeared a remarkable testimony to him from the pen of Captain C. H. Villiers, of the Royal Horse Guards, who went up to Uganda

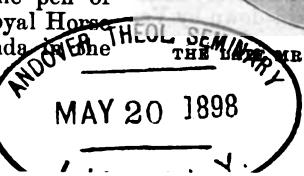
spring of 1893 with Sir Gerald Portal. We extract a part of it:—

"By the death of Mr. Pilkington, of the Church Missionary Society, Central Africa loses one of its most valuable pioneers. Mr. Pilkington, educated at a public school and Cambridge University, gave up every comfort and great chances of advancement at home in order to go to Central Africa. . . . On coming to Mengo, the capital, which is also the headquarters of the C.M.S., we soon saw the reason of the wonderful civilization to which these people had attained. Mr. Pilkington was the leading spirit of the C.M.S. missionaries. . . . A large number of Natives of all ages had been taught to read and write. They looked up to Mr. Pilkington as their friend, and would go anywhere and do anything for him. He accompanied the Waganda, at their special request, as their chaplain on the Unyoro Expedition, living in their camp with them throughout the entire campaign, and was the cause of their abandoning all their former ideas of warfare and behaving as well as civilized troops. . . . It is owing to the attachment of the Protestant Waganda to men like Mr. Pilkington that we have been able to hold Uganda so easily up to the present time. In Mr. Pilkington's death the cause of civilization in Africa has received a severe blow, and England has lost a devoted servant."

On Jan. 4th the Corresponding Committee said farewell to the Rev. and Mrs. A. H. Lash, the Rev. C. A. and Mrs. Neve, and the Rev. D. C. W. Harrison. Mr. Lash is returning to the Wynnaad. The Rev. A. H. Arden was going out to take up Mr. Lash's work in this district when he passed away so suddenly, and so Mr. Lash has cut short his time of rest in England in order to fill the gap. Mr. Harrison was formerly Captain Harrison, of the Indian Army. When he was stationed at Quetta the constancy and Christian conduct of the first C.M.S. convert attracted his attention to Mission work, and ultimately led him to offer himself to the Society. He now returns as a missionary to the place where he was quartered as a soldier. On the same day the Committee had an interview with the Rev. P. A. Bennett, of the Niger Mission. Although Mr. Bennett only went out in 1890, death has now left him the senior missionary on the Niger.

By the death of the Rev. Charles Frederick Childe we lose one of the oldest friends of the Society. He was ordained as long ago as 1832, and eight years later, in 1840, was appointed Principal of the C.M.S. College at Islington. He held this office for eighteen years, and left it for the Rectory of Holbrooke, Ipswich, where he laboured for twenty-seven years more. In 1885, after a ministerial life of fifty-three years, he retired. He died rather suddenly on Dec. 17th in the house of his son, Canon C. V. Childe, at Cheltenham. So long a life of useful service is given to very few. Mr. Childe retained his affection for the C.M.S. to the last, and was a familiar figure at our Anniversaries. He was made a Vice-President of the Society in 1887. His former pupils at the College, themselves men advanced in years, recall the spiritual influence which he exerted over them.

As we write, the Annual Conference



MAY 20 1898

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of the C.M.S. Association Secretaries is being held at Salisbury Square. It is the testimony of the few whose memories carry them back so far that not for twenty-five years have such hopeful reports been presented. Going still further back, it appears that in 1850 the Association Secretaries of the period unanimously declared that the Society's Income had reached its highest point, and there was no hope of expansion! It was then £90,000.

For some time past "Slips of Latest Information," consisting of a number of short paragraphs, have been supplied on application to friends who have opportunities of inserting them in the local press or their parish magazines. These paragraphs are already somewhat widely used, but possibly might be applied for in larger numbers if they were more generally known. The slips are usually ready by the 20th of the month.

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JAN. 11TH, 1898.

[The day on which the sad news of Mr. Pilkington's death was made known.]

TIS only we who weep!
Above, they strike the lyre,
And songs of triumph full and deep
Burst from the heav'ly choir.

Praise for the bright, brave life,
Praise for the work well done,
The soul that shrank not from the strife,
The palm of vict'ry won!

Hushed is the ready tongue,
The busy pen is still;
That silence is a challenge flung
Afar o'er vale and hill!

And with a clarion ring
It calls, Awake! arise!
And dare, and do, for Christ your King,
And win the glorious prize.

The prize He shall bestow
When comes the crowning day,
And they who clasped His cross below
Shall share His joy for aye.

Weep for the loss—the need—
But gird your armour on,
And follow where the cross shall lead,
Until the fight be won!

S. G. S.

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ONE HUNDRED YEARS; OR THE STORY OF THE C.M.S.

II.—DEVELOPMENT AND PROGRESS.

IN our opening chapter we saw the Church Missionary Society founded—by a little company, in dependence on Divine leading and Divine support. We have now to trace its course through nearly one hundred years, during which it has been used of God in the carrying out of His gracious designs for the evangelization of the world and the gathering in of His elect. We propose in this and the following chapter to follow its development at home and abroad during the first quarter of the century. Most of those who had taken a leading part in its foundation continued during this period to labour, and watch, and pray for its prosperity, and most of them lived to praise God for souls won to Christ from among the Heathen, both in "Africa and the East."

Two great questions were now before the Society, how to get the men to go forth, and to what part of the world to send them. "Spiritual men for spiritual work" was the principle laid down. But where were these to be found? Friends were written to in all parts of the country, but the only man who knew of two persons "apparently suitable," doubted if it would be right to "break the hearts of their mothers." None volunteered, and Charles Simeon wrote from Cambridge: "I see more and more Who it is that must thrust forth labourers into His harvest."

He sent the men from an unlooked-for quarter. In Germany the missionary spirit was waking up as well as in England. A pious nobleman, stirred up by what he had heard of the founding of the London Missionary Society, was instrumental in starting a missionary seminary at Berlin for the training of future labourers. From this seminary came the first C.M.S. missionaries, and in November, 1802, two of the students, Renner and Hartwig, arrived to see the Committee, and were shortly afterwards accepted. In the meantime one English candidate had actually come forward, and this one a Cambridge man and Senior Wrangler, Henry Martyn. He, however, owing to various difficulties in the way, never actually went out for the Society, but took the post of a chaplain under the East India Company, sailing for India in 1805.

Renner and Hartwig were appointed, not to India, but to the West Coast of Africa. This part of the world had for a long time engaged the attention and sympathies of earnest Christians in England. Nearly forty years before, Granville Sharp, a clerk in a Government office, had befriended a slave whom he found in the streets destitute and suffering from the ill-treatment he had received. Roused by this man's wrongs, Sharp never rested until he had brought the cause of slaves generally before the chief authorities, and in 1772 judgment was given by the Lord Chief Justice of England that no human being could be held as a slave in this country. This was a great victory over long-continued habit and long-cherished prejudice. It was only the beginning of the struggle against slavery, which as far as Great Britain was concerned was never terminated until 1833, when the slaves throughout the whole British Empire became free. But it set men inquiring into the question and the facts of slavery, and while Thomas Clarkson gathered up the awful facts, that they might be made known to the public, Wilberforce fought their battle in Parliament. The horrors that came to light during these years would be incredible were they not known to be absolutely true. In the year 1771 192 slave-ships left England for Africa, and these were prepared to hold altogether 47,164 slaves, to be conveyed to North America and the West Indies. The miserable creatures were actually branded like sheep with the marks of their different owners, and were packed together as if they were luggage instead of human beings, being unable to lie down or change their position in any way. Numbers always perished on the voyage. On one slave-ship fifty-five died in seventeen days. Was it any wonder that, considering the sufferings inflicted on Africans by Englishmen, the heart and thoughts of the C.M.S. Committee should be drawn to Africa above all other countries, and especially to the West Coast, whence so many unfortunate beings had been carried to their doom?

Moreover, there where the wrong had been done, attempts at reparation had already been made. The slaves set free in London and in other parts of England had to be provided for if they were not to perish in our midst. Granville Sharp formed a plan, which was carried out by the help of Government, to settle them in the peninsula of Sierra Leone, and at the same time that the slave trade itself was going on unchecked, the foundation was laid of this freed slave colony. It was in 1787 that the first liberated Negroes arrived there.

But it was not for Sierra Leone that the first missionaries were destined. The little peninsula seemed too small and too cramped a field, and the place chosen was some distance to the north. Here, among the Susoo people, a Mission had been commenced by two small Scotch societies, but one of the missionaries, Peter Greig, had been murdered, others had died, and the work had been given up. There were some of the Susoo tribe in Sierra Leone, and a few Susoo boys had been brought to England to be educated. To this field, therefore, Renner and Hartwig were appointed.

On Jan. 31st, 1804, twenty clergymen and twenty-four laymen assembled at a tavern in Cheapside to bid farewell to its first two missionaries. The instructions were delivered by Josiah Pratt, who had succeeded Scott as Secretary on the latter's retirement to a country vicarage. Henry Martyn, who was to sail in the following year for India, was one of those who shook hands with the departing missionaries. Grave, important, and blessed in its future results as was this first Valedictory Meeting, it was in perfect harmony with the principle laid down by Venn of *beginning on a small scale*. There was no flourish of trumpets at the initiation of a new work. Put in

humble yet confident reliance on God, who was its Author and its End, *the work was begun.*

For some time West Africa was the only field of labour. Two English artisans were, indeed, appointed to New Zealand, but they did not reach their destination till the year 1814. Some preparatory work was done in India, but there was, as yet, no opening in the British possessions there for the ministers of the Gospel. And West Africa was not yet an encouraging field. In the first place the missionaries found it no easy matter to get there, as the means of transit were few and uncertain. One party were actually seven months in reaching Sierra Leone, to say nothing of the further journey. When at length they found themselves among the Susoo people, they were slow to pick up the language, and for some time the most they did was to gather a few children into school. Moreover, their imperfect knowledge of English was a great hindrance to ready and full communication with the Committee at home. The hand was, indeed, put to the plough, a few furrows made, and a little seed sown. But not for some time was there any sign of such seed springing up. With faith and with patience the Committee waited both for openings and men, not merely in constant prayer for the work, but carefully watching every opportunity of preparing for more. And though little news came to cheer them from abroad, two great victories won at home for the cause of Christ called forth the deepest joy and praise.

One of these was the abolition of the British slave trade. As far back as 1786 Wilberforce, having found peace with God, had devoted himself to the battle with this iniquitous traffic. In 1789 he first brought the subject before Parliament. But not till after years of hard struggle were his efforts, and those of his helpers, crowned with success. This was in 1807. The other victory was the opening of British India to the Gospel. The East India Company had long been opposed to any effort for bringing Christianity before the Natives under its rule. Carey and his companions had had to establish themselves in the Danish settlement of Serampore. Other missionaries had been turned back and not allowed to enter the country at all. But Charles Grant, a leading official, the same who had formed the plan for a Bengal Mission referred to in our first chapter, returned to England and stirred up Wilberforce to another arduous struggle, not for the slaves but for the heathen Hindu. When, in 1793, the Company's charter had to be renewed, Wilberforce proposed in Parliament that certain clauses should be introduced into it in favour of promoting the moral and religious welfare of the country. But the most part of the Directors took alarm, and so successful was their opposition that Wilberforce was defeated. Neither he nor his friends, however, were silenced. Buchanan, a godly chaplain, who had also returned to England, wielded an able pen in support of the cause, and though many prophesied the downfall of British rule in India if missionaries were tolerated, little by little the country woke up to see the question in its right light. In 1813 the charter came again before Parliament for renewal. Wilberforce advanced once more to the attack, and the clauses were passed. The way was open for missionary societies to step in and occupy the land for Christ.

We must now see how the Society was progressing at home, and how the missionary cause which it represented was winning its way, and calling forth, by the good hand of God upon its promoters, increasing interest and support. The period from about 1812 to 1825 witnessed a considerable expansion in its activity. At the beginning of this period the C.M.S. got its first President, its first proper home, and the first chronicle of its proceedings in a periodical. The President was Admiral Gambier, who had greatly distinguished himself in the war with Napoleon. He had been a member of Scott's congregation at the Lock Chapel, and a friend of the Society from the beginning. The home was No. 14, Salisbury Square, which was rented for an office, and thither the meetings of Committee, hitherto held in a private rectory, were transferred. It became also for a time the dwelling of an Assistant Secretary and a lodging for candidates. The old building has passed away, but the Committee now meet on the very spot where they met in 1813. The chronicle of proceedings was published in a periodical edited by Josiah Pratt, which he called the *Missionary Register.* It contained news of missionary work everywhere, and up to the year 1855, when it ceased to exist, gave a sort of universal history embracing the Missions of all societies. Thousands of copies of this

periodical were purchased monthly by the C.M.S. for distribution among subscribers and collectors.

The expenses of the Society had hitherto been met by gifts, which came in unsolicited from the inner circle of friends. But when the first missionaries had actually sailed it was felt that this circle should be widened, and an opportunity given to all likely to sympathize with the work of taking their share in it, however small that share might be. Congregational collections were therefore invited, and within a few weeks they were made in twenty-six parishes. And even at this early stage the children were not left out, for in 1808 the first Sunday-school collection was made, on Christmas Day, at Matlock.

In 1812 a further step was taken, following a plan already carried out by the Bible Society. This was the formation of Church Missionary Associations, the members of which undertook to collect regular subscriptions from all classes of persons likely to be interested in the work. The most important was that started at Bristol, which raised in the first year of its existence as much as £2,300. It was at the inaugural meetings of this Association that the first instance occurred of what we now call a "C.M.S. deputation." Deputations for religious societies are common enough in these days, but at that time such a thing was hardly known. When it was suggested to Basil Woodd, minister of Bentinck Chapel, Mary-le-bone, that he should undertake a tour in Yorkshire to put forward the claims of the C.M.S., he was shocked at the proposal. This feeling, however, passed away, and in a short time he had set forth on what proved a most fruitful journey of two months and a half, during which he travelled in a post-chaise from village to village, preaching, speaking, and distributing papers. This may seem a very pleasant method of work, but, as a matter of fact, journeys such as these involved a good deal of hardship and self-denial. One such "deputation" speaks of taking his dinner "for the first time in eight days." Most of the bishops strongly objected to these "itinerant preachers," as they were called; and sometimes forbade them to hold either evening or week-day services. But the people crowded to hear them. When Daniel Wilson (afterwards Bishop of Calcutta) went with Josiah Pratt to the founding of the Norwich Association, the former wrote:—"The whole city seemed to have come together; you might have walked on the people's heads." Real heart-eloquence was not commonly heard in church, and it proved a distinct attraction. And the preachers, while they set forth the needs of the heathen world, proclaimed also that Gospel which meets the need of every human creature. In the "missionary sermon" the listeners heard also the message of Divine love, Divine invitation, and Divine warning to themselves.

Very tangible results followed these efforts. The hearts of all classes were touched, especially those of the poorer, and many were the "penny-a-week" subscriptions started. Evening meetings—a new thing in those days—began to be held for the labouring classes. The missionary work was constantly remembered in meetings for prayer and in family worship, an example which might be more frequently followed now!

Meanwhile the Anniversary Meeting in London had assumed a new character. Instead of being a mere gathering of members for matters of business, it was now a public meeting, attended by ladies as well as gentlemen, with the President in the chair, and speeches by leading men, such as Wilberforce and Simeon. In 1815 the assembly gathered together in Freemasons' Hall, and year by year the attendance increased, and room could not be found for all who sought entrance. Our present meetings would have been reckoned short in those days, when the abstract of the Report took two hours to read, and was followed by twelve speeches, most of the audience having been already present at the Anniversary Sermon, held at an earlier hour the same day.

The Committee were further encouraged by the gradual increase in the supply of English labourers, although a good many still came from Germany—notably from the seminary at Basle. Many of the candidates were trained by Thomas Scott at his country vicarage, and when he could no longer receive them they were sent to various other clergymen. They also spent some time at the C.M.S. House in Salisbury Square, where Edward Bickersteth—a name fragrant in C.M.S. annals—who in 1815 became Assistant Secretary of the Society, resided for a time. Of their work abroad we shall hear in the next chapter.

SARAH G. STOCK.



A TYPICAL SIKH VILLAGE IN THE PUNJAB.

A GROUP OF MISSIONARIES IN AMRITSAR.



HE Rev. Robert Clark, the C.M.S. Secretary for the Punjab, resigned his office in December last, feeling the burden of it too great for his advancing years. It has been undertaken by the Rev. H. G. Grey.

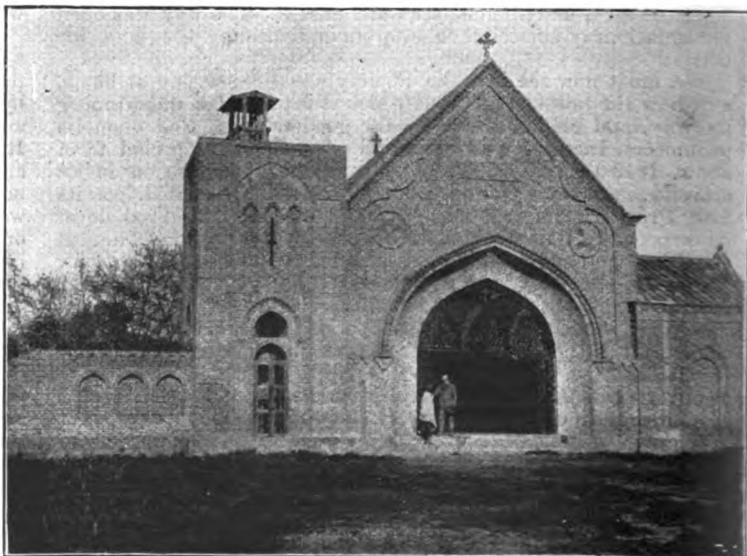
It is full forty-six years since Mr. Clark first went out to India, at the age of twenty-six. Only fourteen missionaries were sent out by the C.M.S. in 1851, but the short list contained some notable names. John Horden became first Bishop of Moosonee, and died at his post in 1893. Frederick Augustus Klein went to Palestine, where he discovered the famous Moabite Stone, and afterwards to Egypt. He retired to his German home in 1893. Henry Stern was head of the Gorakhpur Mission, in the North-West Provinces of India, for forty-one years, and retired in 1896. Thomas Young Darling, after twenty-eight years of service in the Telugu Country, and twelve more as Association Secretary, accepted a living in England. Christopher Charles Fenn laboured in

Ceylon for twelve years, and then for thirty more was one of the Secretaries at Salisbury Square. The only name, besides that of Robert Clark, still borne upon the Society's list of missionaries, is that of Edward Thomas Huggins, of Ceylon. Seven out of the fourteen remained in the service of the Society for over forty years.

The Punjab had only been subdued by the English forces for a short time when the C.M.S., influenced by a gift of Rs. 10,000 from Colonel Martin, and welcomed by the American Presbyterians, who were already at work, determined to open a Mission in that country. Robert Clark and Thomas Henry Fitzpatrick were chosen as the pioneers, and were sent to Amritsar. Four years later the frontier station of Peshawar, then a far wilder place than it is now, was opened. Only a short time before the Government Commissioner had been assassinated in the streets, and politicians prophesied that many complications would arise from the resentment of the Afghans at the establishment of the Mission. A famous missionary of those days, but almost forgotten now, Dr. Pfander, was chosen as its first head, and Mr. Clark as his colleague. Three years afterwards Mr. Clark was left alone in Peshawar. In 1863 a summer visit of Mr. and Mrs. Clark to Kashmir paved the way for Dr. Elmslie's labours there. In short, as Mr. Wade says, "To give a full account of all that Mr. Clark has done as a missionary would be simply to write a history of the C.M.S. Mission work in the Punjab and Sindh." In 1877 the Bishopric of Lahore was established, and at the

same time a separate C.M.S. Corresponding Committee for the Punjab and Sindh was formed. Mr. Clark was made the first Secretary of the Committee, an office which he has now held for twenty years. During that period Amritsar has been his headquarters. When Mr. Clark has from time to time come home on furlough his place has been taken by his friend and colleague, Mr. Wade. It is difficult for us to imagine the Punjab as being directed from Calcutta, as was the case before 1877, when, moreover, communications were not so good as now. Mr. Clark still proposes to labour in the field to which his life has been given.

The Rev. T. R. Wade, who is seated at Mr. Clark's right hand in the picture, is himself a veteran of thirty-five years' service. From 1863 to 1871 he was in charge of Peshawar, during which period no less than four men who went out to assist him died or were invalided. One of these, W. Ridley, has lived to do long and noble service in British Columbia as Bishop of Caledonia. In 1871 Mr. Wade joined Dr. Elmslie in Kashmir, but was shortly after sent to help the Rev. T. Valpy French in the Divinity College of Labore. He returned to Kashmir in 1876, and took part in the famine relief of 1878 and the following years. Ever since 1881 he has been identified with Amritsar. Of its growth in that period one fact is sufficient evidence. In 1881 the number of Christians in Amritsar and its out-stations was 708; in the last C.M.S. Report they had risen to 3,997. Narowal, then an unimportant out-station with seventeen converts, has now 1,764. In sixteen years they have multiplied a hundred-fold! We give a picture of the church at Narowal. With this station the name of the Rev. Rowland Bateman is identified.



THE CHURCH AT NAROWAL.

We must deal with the rest of the group more briefly. On Mr. Clark's left is seated the Rev. D. J. McKenzie, now at home on furlough, who has since 1889 been in charge of the Mission Schools in Amritsar, and therein has been greatly blessed. Standing between them is the Rev. E. F. E. Wigram, who went out in 1891, and has worked in the Lahore Divinity School, the Batala Christian Boys' Boarding School, which A.L.O.E. loved so well, and in Amritsar. Now he is back again at the Lahore Divinity School. Seated on the ground is Dr. A. C. Lankester, who went out in 1891 and worked with Dr. H. Martyn Clark in the Amritsar Medical Mission until 1896, when he was appointed to Peshawar to commence a Medical Mission there. Whilst he was in Amritsar he lived for a great part of the time in a native house in the city, and gained a great influence for good with the people. Standing between Mr. Clark and Mr. Wade is Mr. E. Rhodes, who went out to India in connexion with the Church Army in 1887. He came home, and after a period of study at the C.M.S. College at Islington, went out under the C.M.S. to Amritsar in 1894. He has lately been transferred to Kangra. Standing on Mr. Rhodes' right is the Rev. A. C. Clarke, who went out at the end of 1895, and is now in charge of the Amritsar Mission Schools during Mr. McKenzie's furlough. The Rev. E. A. Causton, who is seated on the extreme left of the picture, went out in

January, 1895, and is now helping in the Divinity School at Lahore.

To make this group representative of the C.M.S. in the city, the Rev. H. G. Grey, who succeeds the Rev. Robert Clark as Secretary; Dr. H. Martyn Clark, Mr. Clark's adopted son, and the head of the Amritsar Medical Mission; Mrs. Grime and Miss Nevill, of the Middle Class Girls' School; and the Misses A. F. and K. C. Wright, of the Alexandra High School, should be included.

BORN KING.

A MISSIONARY BIBLE STUDY ON PS. LXXII.

By MRS. ASHLEY CARUS-WILSON (MARY L. G. PETRIE, B.A.).

"Behold, a King shall reign in righteousness" (Isa. xxxii. 1).

HOLY Scripture explains our relations to God by "using similitudes" drawn from our relations to each other. The two used oftenest are those of parent to child as elucidating the Fatherhood of God, and of sovereign to subject as elucidating the Kingship of God. We may well believe that these symbols are more than mere arbitrary figures, that these earthly relations are actually "copies and shadows" of the heavenly things they illustrate (Heb. viii. 5, R.V.; Eph. iii. 15, R.V.; Rom. xiii.). Certainly the political ideal of the Old Testament is not to be



REV. A. C. CLARKE. MR. E. RHODES. REV. E. CLARK. REV. E. F. E. WIGRAM.
REV. E. A. CAUSTON. REV. T. B. WADE. DR. A. C. LANKESTER. REV. D. J. MCKENZIE.

A GROUP OF MISSIONARIES IN AMRITSAR.

found where some profess to find it now, in the words, "No king . . . but every man did that which was right in his own eyes" (Judges xvii. 6, xviii. 1, xix. 1, xxi. 25), but in the words, "A King shall reign in righteousness." What that implies is set forth fully in Ps. lxxii.

This grand Psalm is by Solomon, according to the R.V. rendering of its heading, and unquestionably it pictures the hopes awakened by his accession. We are not here concerned with the saddening fact that he did not realize those hopes; that no earthly monarch has ever done so completely. The ideal shines forth here until it is realized by a greater Son of David than Solomon; and to all of us this spiritual application of it is familiar. Two of our favourite missionary hymns are paraphrases of it: Watts' "Jesus shall reign where'er the sun," and Montgomery's "Hail to the Lord's Anointed."

But any spiritual application that is not based upon a clear understanding of the original literal meaning of such a passage of Scripture as this can be but flimsy and unsatisfactory. Ask the average church-goer, who receives a vaguely grand impression from this Psalm as sung to a resonant chant, suddenly, what "His dominion shall be from the Flood unto the world's end" means. Does it refer to the duration or to the extent of the kingdom? How many will waver between hazy notions of the Deluge and the general Judgment, or China and the South Seas. But if, verse by verse, we set the literal, historical meaning beside the spiritual, prophetic meaning, the latter will become plainer and more precious to us than ever before. (We omit vv. 18-20, which are not a part of the Psalm, but the doxology and note appended to the Second Book of the Psalter by its Hebrew editors. We use the Revised Version.)

1. "*Give the king thy judgments, O God, and thy righteousness unto the king's son.*" We read in 1 Kings iii. 28 how the judgments of God were given to Solomon, and in St. John v. 22 how they will be given to Christ. Solomon was the first "king's son" to sit upon Israel's throne, and in his person the principle of hereditary monarchy was once for all established (comp. 2 Chron. xxiii. 3). Christ was not only appointed Heir of all things by the Possessor of heaven and earth, but was actually "born King" (Heb. i. 2; Gen. xiv. 19; St. Matt. ii. 2). Recollection of the fact that the present King of Spain is probably the only monarch in history to whom it is strictly applicable may help us to understand the full force of this phrase.

2. "*He shall judge thy people with righteousness, and thy poor with judgment.*" It is the poor who benefit most by that security of life and property which the law and order of Solomon's rule (see 1 Kings iv. 25) brought; and care for the poor and helpless is mentioned again and again as the special duty and the special glory of Israel's king (Prov. xxix. 14). Proclamation of good news to the poor is what Christ Himself appealed to as the crowning attestation of His Divine mission (St. Matt. xi. 5).

3. "*The mountains shall bring peace to the people, and the hills, in righteousness.*" Four times is peace spoken of in connexion with the king whose name means "peaceful" (1 Kings ii. 33, iv. 24, v. 4; 1 Chron. xxii. 9), and peace was the supreme gift of Christ to His Church (St. John xiv. 27).

4. "*He shall break in pieces the oppressor.*" Once, and once only, Solomon took the sword victoriously (2 Chron. viii. 3), and that was against the Syrians, the earliest oppressors of Israel in Canaan. So, ere Christ's legacy of peace could be ratified, He destroyed the oppressor (Heb. ii. 14).

5. "*They shall fear thee while the sun endureth.*" Only one dynasty is on record in which the crown passed for four centuries and a half from father to son in regular succession without a single civil war or interregnum (save one brief usurpation), and that was the dynasty founded by David. In David's Divine Son we see not only an enduring dynasty, but an undying King, reigning in the power of an endless life (Heb. vii. 16).

6. "*He shall come down like rain.*" Comp. 2 Sam. xxxiv. 4 for the historical, and Acts iii. 19 for the Messianic, interpretation of this.

7. "*In his days shall the righteous flourish.*" Recall for a moment the contexts of the words that so often recur in books of history, "the king's unworthy favourites," and then recall Ps. ci. and many other passages where David places on record his royal resolves as to the manner of men he would favour. Then turn to the first page of St. John's Gospel, and see how the first group of disciples Christ gathered round Him were not only attracted to Him, but He was likewise attracted to them by such

characteristics as the strength of Peter and the guilelessness of Nathanael. These were the men whom He could honour by having them near Himself.

8. "*He shall have dominion also from sea to sea;*" that is, from the Red Sea to the Mediterranean; "*and from the river to the ends of the earth*"; that is, from the Euphrates to the Syrian Desert. Such were the boundaries of the land promised (see Exod. xxiii. 31, &c.), which only became the boundaries of the land possessed for a few years when Solomon was in the zenith of his power. Why did Israel claim so small a part of what God had given? Why was the Church content for so long that Christendom should mean Europe only?

9. "*They that dwell in the wilderness shall bow before Him.*" The story of conquest and subjugation told in 2 Chron. viii. 4-8 is here summed up in a picturesque metaphor. We are unworthy of the cause we serve when we forget that we are on the winning side, when we groan over the forces of sin and error without proclaiming that they are doomed, when we pray that our King *may* reign, without asserting boldly, "*He shall reign*" (St. Luke i. 33; Rev. xi. 15), "*He must reign*" (1 Cor. xv. 25).

10. Mention of Tarshish, or Spain in Europe; Sheba, or Arabia in Asia; and Seba, or Meroe in Africa, gathers up the whole world known of old, under this victorious rule, through its representative countries. We of this age may exult as Christ's followers could never exult before in the thought of His unceasing praise girdling the globe, as in a modern hymn, "The day Thou gavest, Lord, is ended," which only our age could have produced.

11. "*All kings shall fall down before Him.*" 2 Chron. ix. 22, 23, records that this was so with Solomon. "*All nations shall serve Him.*" And in describing Christ as "King of kings" and "King of nations" also (Rev. xix. 16, xv. 3, marg.) the Apocalypse combines the Oriental and ancient with the Western and modern idea of monarchy.

12. "*He shall deliver the needy . . . that hath no helper.*" Solomon's judgment (1 Kings iii.) illustrates the historical, and our Lord's special compassion for the fallen, and outcast, and despised, the spiritual meaning here.

13. "*He shall have pity on the poor*" (see 1 Kings ix. 22; St. Luke vi. 20, &c.).

14. "*He shall redeem their soul from oppression and violence: and precious shall their blood be in His sight.*" History, which records against many a cruel despot and many a king bent on conquest carelessness of human life, speaks of Solomon as taking pleasure in the prosperity of his people (1 Kings iv. 20, x. 8, 9). And Christ is not only our Redeemer from deceit and violence, but from him who is the "deceiver" and the "destroyer" (Rev. xii. 9, ix. 11, marg.).

15. "*And they (marg., 'he') shall live.*" (Does not St. John xiv. 19 harmonize text and margin most suggestively?) "*They shall bless (or laud) Him all the day long.*" A single specimen of the praises of Solomon, as sung by the sons of Korah, is preserved to us in Ps. xlv., which we, recognizing its higher and holier import, consecrate as our King's birthday anthem.

16. *There shall be abundance of corn . . . upon the top of the mountains.*" Traces still remain of the terraces by which the hills of Palestine were cultivated to their summits in happier days, typical of the "much fruit" by which God may be glorified in the Church.

17. "*Men shall be blessed in him; all nations shall call him happy (or blessed)*" (comp. Gen. xxii. 18). Of one who called Solomon happy we are told both in the Old and New Testament. And in the closing pages of our Bible we catch echoes of the music of heaven ascribing, in twelve wondrous songs, blessing to Him Who, in the last words of Scripture, calls Himself "the Root and Offspring of David," in whom all Solomon's promise finds fulfilment.

For the hope of the world lies not in the progress of civilization or even in the progress of Christianity, but in the return of its King. All through the history of the rise and fall of its kingdoms we may hear the Divine voice saying, "I will overturn, overturn, overturn it . . . until He come whose right it is, and I will give it Him" (Ezek. xxi. 27).

Meanwhile we, Christ's servants, are to seek the kingdom (St. Matt. vi. 33), to preach it (St. Matt. xxiv. 14), and to hasten it (2 Pet. iii. 12, R.V., marg.), until God Himself sets it up for ever (Dan. ii. 44).

THE MISSION FIELD.

Eastern Equatorial Africa.—The Rev. E. H. Hubbard, who is on his way back to his station at Nassa, reached Kikuyu, about a month's journey from the coast, on Nov. 6th. Here he was detained, the road being blocked in consequence of the action of the Nubian mutineers referred to in our Editorial Notes. He is occupying his enforced stay by beginning work on the spot. "I shall get about," he writes, "among the numerous Wakikuyu and Masai kraals which abound around Kikuyu and try and break fresh ground for those who follow. The Consul-General and Mr. Hall wish the C.M.S. to do something here. . . . This is a promising field." This delay is really a providential opportunity to further the plans the Committee of the Society have in view.

North-West Provinces of India.—As an outcome of the visit to Lucknow of the missionaries, the Revs. E. N. Thwaites and W. S. Standen, last winter, a general Mission for the Hindus and Mohammedans of that large city was arranged some months ago, and continued prayer to God for His blessing and guidance was earnestly invited by the missionaries (see C.M. GLEANER for October, p. 146). The Mission commenced immediately after the close of the C.M.S. Missionary Conference at the end of October. The first three days were set apart for the Christians, and the Rev. C. A. R. Janvies, of the American Presbyterian Mission, Allahabad, a well-known Urdu orator, gave a series of addresses in the once Royal Hall of the Zahur Baksh on different portions of Holy Scripture. These addresses infused new spirit and life into the workers, of whom there were in all about fifty, including missionaries, pastors, and colporteurs. The work amongst Hindus and Mohammedans began on Nov. 2nd, and was continued until the 10th. The Rev. E. A. Hensley says:—"We had arranged that the meetings should be given over entirely to preaching in the bazaars, and every day we were able to send out thirteen or fourteen companies, with three men in each company, who occupied appointed places in different parts of the city. In the afternoon we had meetings in four different rooms, and were able besides to send preachers to nine or ten out-door places. . . . Tracts in thousands were distributed, Gospels and other books were sold, and hundreds and thousands must have heard the news of salvation. . . . That results will follow we have not a doubt. . . . May there continue to be much prayer for Lucknow."

Western India.—The Rev. A. H. Bowman, for two years incumbent of the Old Church, Calcutta, but who, since November, 1892, had been in charge of the Mission Church at Girgaum, Bombay, has come home. On his departure the congregation presented him with a handsome silver casket of Cutch work and a purse. The address which accompanied these gifts expressed in the warmest manner the congregation's gratitude for his "arduous and self-sacrificing labours" during the last five years. Mr. Bowman contributes to our pages a short account of the plague which continues still to rage in Bombay and Poona, and which at the date of our last letter was claiming in the latter city a daily average of forty-two lives.

Travancore.—The Rev. E. Bacheler Russell, C.M.S. missioner to Travancore and Cochin, held a Mission at Kunnankulam in November. The Christians had been looking forward to the visit for months, and much prayer for a blessing on the Mission had been offered. On Friday, Nov. 5th, Mr. Russell visited some of the Cattanars (priests) and leading members of the Syrian bazaar, and told them what his object was in coming to India, and cordially invited them to the special services. The motto text of the Mission was, "In the beginning God." The evening services were Gospel addresses intended for the unconverted, and the morning services for the benefit of decided Christians. The Mission lasted just over a fortnight, and included two services held at the request of the reformed Syrians of Kunnankulam and Paranyi, but well attended by members of the Orthodox Syrian Church as well.

Japan.—Bishop Fyson has sent home his first report as Chief Pastor of Hokkaido. "Taking a look all round," he says, "there is much to be thankful for. The fact that there are in connexion with our own Society about forty native catechists and assistants working in the towns and villages in all quarters of the island; the fact that there are some fourteen church buildings, and that there are about 1,200 baptized converts, half of whom are Ainu—these facts are unmistakable evidence of progress, and something to be very thankful for. To my mind these little church buildings are worthy of special notice and thanksgiving. It is very encouraging and very delightful, after a long ride along the coast, or perhaps through the forest, to come upon a Hokkaido church, all built almost on the same pattern, small and insignificant no doubt in the eyes of a European, but some of them, like the ones at Usu and Piratori, capable of seating 150 or 200 persons, standing out well on high ground, conspicuous for miles around, veritable cathedrals if compared with the huts amongst which they stand, some costing less than £10 to build; but all, larger or smaller, day by day, and specially on Sunday, keeping Christianity before the eyes of the people, silent witnesses to Jesus Christ."

MISSIONARY SUNDAY-SCHOOL LESSON.

GOD'S GREAT LOVE AND THE WORLD'S GREAT NEED.

Texts for repetition—1 John iv. 10, ii. 2. Read—1 John iv. 7—21.

LOOK at ver. 16, and find in its centre the children's text, "God is love," as also in ver. 8 (last clause). Often the very first Bible words which mothers in England teach their little ones. The central truth of this Epistle, and the central truth of St. John's Gospel. It is also the central truth of the whole Word of God. Can we fancy a Bible with the love of God taken out of it? It would not be, as it is now, "good news"; it would be but a message of condemnation, punishment, despair, death.

The writer of this Epistle is sometimes called "the Apostle of love." It is in his Gospel that we get the well-known "little Gospel" of God's love (St. John iii. 16), and he chooses to call himself the disciple "whom Jesus loved" (St. John xiii. 23). And how full of love is this Letter of his.

Now let us see in the passage just read, from its fourth chapter—

I. THE ROOT OF ALL LOVE.

Vv. 7—11. The love of God spoken of in each verse is the root, the beginning, of all the love that has ever come into this world to bless it and to save it. Look especially at ver. 10. God does not love us because we love Him; it is the other way about.

II. THE FRUIT OF GOD'S LOVE.

(1) Our love to God (ver. 19).

(2) Our love to each other (vv. 7, 8, 11, 20, 21).

Can you say the first part of ver. 16 and ver. 19? Then you must say ver. 21 also.

III. MISSIONARY FRUIT.

This command in ver. 21 not only concerns our brothers by birth or our brother-Englishmen. Do you not think that it reaches as far as our brothers and sisters in India, China, and indeed all round the world?

St. John knew this, for he had received from the Saviour Himself that message which you have already read in his Gospel. And look at 1 John ii. 2. The whole world has a right to the message of the love of God in Jesus Christ our Lord.

IV. THE WORLD.

St. John iii. 16 in a missionary light. "God so loved"—the Jews? The people of England? Not so, but "the world." And yet millions of the people of the world do not know it, because those who have known have kept the truth to themselves, instead of telling it out to all.

Do not any of you remain among the selfish ones. When you repeat "God is love," when you sing, "I am so glad that Jesus loves me," will you not remember those poor heathen children whose mothers cannot teach them "God is love," who have no idea of any other god than cruel loveless gods such as those you have heard about (see GLEANER Bible Lesson, November, 1897). Oh, remember that every man, woman, and child among the idol worshippers have a right to be told that "God so LOVED THE WORLD"!

V. "WHOSOEVER."

This is another missionary word in this verse. A poor boy was once asked if he knew the meaning of this word "whosoever." He said, "I think it just means you, me, or anybody else." And he was right, was he not?

Any one of you may read this verse, putting your own name in the place of "whosoever"; but you must not be satisfied with doing that. You must read it again, thus: "God so loved the world that He gave His only begotten Son, that whosoever" (in India, China, Japan, Africa, or anywhere else) "believeth in Him should not perish, but have everlasting life."

And then if you think about it you will go on to say, "I must make haste to do all that I can to make this known to all the world."

A child at a Mission school in India was taught this verse. She went home and repeated it to her father, and he at once asked the missionary, "Who is this Son of God Who came into the world?" And in answer he was told of the *so* great love of God. Another child went home and sang, "Jesus loves me, this I know," and her relatives asked, "Who is this Jesus?" and gladly received teaching from a missionary.

Would you not like all children in all the world to know your texts and to sing your hymns? Think of it when you kneel in prayer; think of it when you count your pocket-money; think of it when the missionary box is waiting before you.

Illustrations:—

GLEANER, January, 1897, pp. 11, 12, 14.

(1) How the love of God, "known and believed" by the Natives of India, makes glad hearts and bright faces.

(2) How it took away the fear of death from a good old Native Christian.

(3) How a missionary with his dying breath preached the Saviour's last command to make known that love.

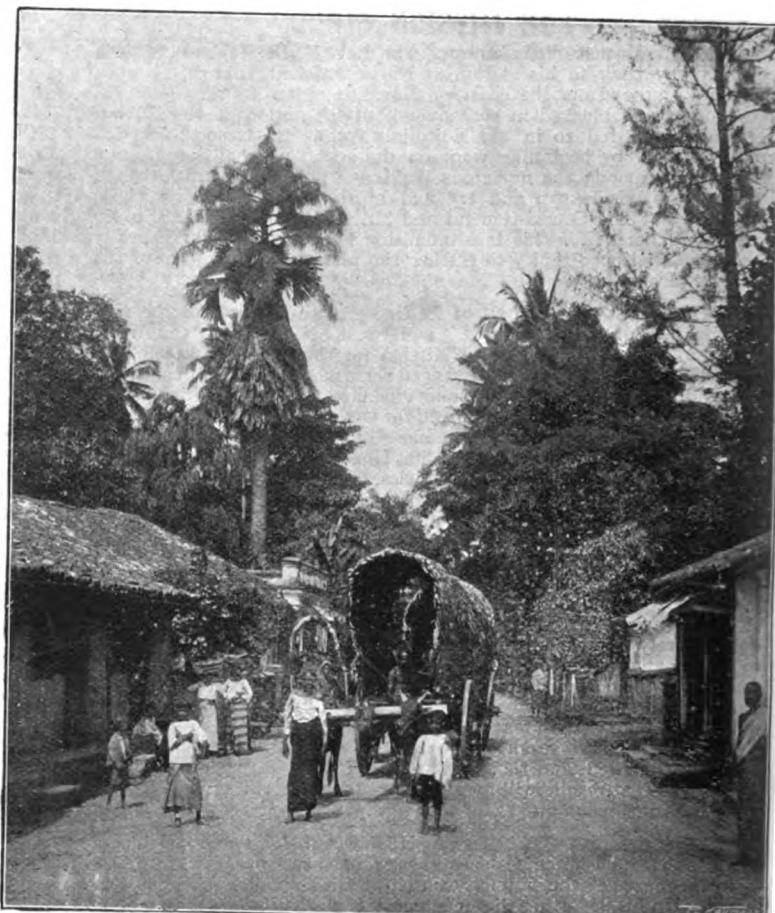
EMILY SYMONS.

BEAUTIFUL CEYLON.

BY THE REV. J. W. FALL.

ON these pages we present our readers with three characteristic little pictures from beautiful Ceylon. One is a busy street view in the Pettah, the native shop quarter of Colombo, the capital, and the other two represent suburban roads leading into the country from, in the one case Colombo, and in the other case the ancient hill city of Kandy. Many have taken in hand to characterize the beauties of Ceylon. Long ago Bishop Heber wrote those well-known lines which record his impressions of its spicy breezes, its fair prospects, and the vileness of its people—a description which was scarcely flattering to the people. But long before his time Indian poets had celebrated the charms of the island as the “fair pearl on the brow of India,” and had enshrined its ancient name of Lanka in the mysterious romance of one of the greatest of Oriental epics, the *Ramayana*. To this day a traveller from Ceylon, or Lanka, is regarded sometimes with awe, but more often with doubt as to his *bona fides*, by many of the peoples of Northern India, to whom the story of Sita, the wanderings of Rama in search of her from Oudh to far Southern Ceylon, and the rescue there from the hands of Ravana, the king of the giants, is an old nursery tale, still believed as true in its smallest detail.

Every winter season great ocean vessels from Europe, bound for all quarters of the Eastern world, and for the great southern Continent of Australia, are constantly meeting here. Sometimes Colombo will have as many as thirty passenger and other steamers a day, calling for a few hours for coaling purposes and then parting, some for Calcutta and farther India, some for the Straits, and China, and Japan; while the largest will be catching a glimpse of the romantic East as they make their way to the more prosaic European colonies of Australia and New Zealand. Most of the passengers from these steamers, hurrying ashore to escape the coal-dust and heat of the harbour, and to see all that is possible during their short stay, will be taken to the Pettah. There they will be in the midst of such busy scenes as that depicted in the



SCENE NEAR KANDY.—TALIPOT PALM IN FLOWER.



IN THE SUBURBS OF COLOMBO.

largest of our views. Bullock hackeries, or carriages drawn often by just such white-humped bullocks as that in the foreground, and plying for hire as second-class hackney carriages, will meet them on every side. The popular ricksha, run by a hot, perspiring cooly, of either Singhalese or Tamil nationality, will flash by them, conveying to his business European clerk or native toiler in this busy scene of every-day Eastern life. As in this picture, long lines of the heavy but useful double bullock carts stand waiting for a load before the streets of stores for rice, that staple food of the people, the bread of the East. The humble street traders carrying in a basket on their

heads perhaps dried fish, or some kind of rice cake, or perchance fruits, make the air reverberate with the shrill crying of their wares. On every side noise and confusion and heat and dust; but on every side interest and novelty and mystery to the passing "globe-trotter."

The missionary-minded visitor will inquire what is being done to bring to these people the truths of the Gospel. He will soon learn that these crowds are composed of many different peoples, with different languages and following different religions. Here are Singhalese and Tamils and Malays. Here are Buddhists and Hindus and Mohammedans, not to mention Christians—followers of the Roman form or of the Protestant faith.

The C.M.S. has much work amongst them. Right in the

course of my rounds of inspection I have found people there. Some would be inquiring, some cavilling, some just using the room for a quiet resting-place. Several times a week the catechists from other parts of Colombo, both those connected with the Singhalese work and those connected with the Tamil, meet here, and after prayer step out into the street and there "hold forth" in the name of the Lord. A fiddle and some quaint Tamil lyric soon gather a crowd, and then they set to work, Singhalese or Tamil catechist or European missionary speaking a few words, and then making way for others. There is no doubt that such work stirs the people, for apart from direct results we have frequent opposition preaching. It is sometimes Buddhist, and I have heard even Mohammedan street



STREET SCENE IN COLOMBO.*

midst of this busy trading centre, and close to the corner shown in the picture, the Tamil branch of the work has a mission-room. It is an open shop, visible from every one of the chief Pettah streets as they converge at the central market-place. On its front is a great board declaring in three languages that the room within is a Christian mission-room open to all-comers for inquiry and for Bible-reading. On either side of the doorway is a glass-fronted box containing two open Bibles, one in Singhalese and one in Tamil. A fresh page is turned every day, and many passing by stop to read it. Within is a young and earnest catechist ready to welcome, ready to answer questions, and ready to seek opportunity to say a word for his Master. Whenever I have visited this room in the

preachers. This clearly points to movement. Action has taken place, and reaction has answered it. Other workers have their stations not far away. The Bible Society's Depôt is near by. The Wesleyan School, not far off, and clergy other than those connected with the C.M.S. have work going on. But what are these among so many? The C.M.S. Tamil work in Ceylon at the present moment is suffering much, and there seems little prospect of relief. Two years ago Colombo had its proper supply of two Tamil-speaking missionaries. A few months ago there was only one, and now, alas! the whole work is left under the charge of a man who does not know a word of the language of the people, and who is besides hampered by his own more proper work in connexion with other branches of the Mission. Will not some who read this do something to enable the Committee to help and relieve the strain upon the suffering Ceylon Tamil Mission?

* The photographs from which the pictures on these pages have been prepared were taken by the Colombo Apothecaries' Co., Limited.

GEORGE LAWRENCE PILKINGTON.

AFRICA has claimed many noble victims in the cause of Christ, but seldom has a life been laid down more full of promise, as well as of early fulfilment, than his who has just been struck down by the Soudanese mutineers.

George Lawrence Pilkington, the son of Mr. H. M. Pilkington, Q.C., was born at Tore, Tyrellspass, co. Westmeath, in 1865, and was educated at Uppingham. He always retained his affection for and interest in his old school. From school he passed to Pembroke College, Cambridge, where he took his degree in 1887. He came out "Fourth Classic," being placed in the second division of the First Class in the Classical Tripos. He also gained the Winchester Reading Prize in 1888.

It appears that Mr. Pilkington's conversion took place while he was at Cambridge. We find him soon afterwards at work in Jesus Lane Sunday-school, helping in St. John's parish under the Rev. A. Delmé Radcliffe, and joining in the Children's Special Service Mission and Schoolboys' Scripture Union, besides generally exerting a great influence on the side of Christ. On leaving Cambridge he took up scholastic work, and he was a master at Harrow for a short time, and afterwards at Bedford. Humanly speaking, with his high degree and his really marvellous powers, a splendid career was open to him. He gave it all up for Christ.

His heart began to be drawn towards Foreign Mission work about the time when he took his degree. A letter of his, written on Nov. 17th, 1889, ten days after he had offered himself to the C.M.S., traces briefly and clearly how the call came to him:—

"For two and a half years I have felt the overwhelming importance of Foreign Mission work. During the whole of that time I may say, I think, I have not passed an hour without wondering whether I ought not to be abroad. My prayer has been for distinct and definite guidance. 'Only to know that the path I tread is the path marked out for me.' . . . When Douglas Hooper proposed East Africa with his party a fortnight ago, I was convinced my prayer was answered, and this conviction was immensely strengthened by the cordial assent of, first, my parents, and then of many others, from whom experience had led me to expect at least a mild disapproval."

Among his referees was the Rev. Dr. Scarle, Master of Pembroke College, Cambridge, whose words seem now to have an almost prophetic force. He wrote:—

"I can hardly find words sufficiently strong to describe his fitness for the work which for years he has been anxious to attempt. He has the zeal of an apostle and evangelist, and being a highly-cultured man, will be an enormous accession to the missionary cause. I have never had any pupil who has gone out, in my opinion, so qualified, spiritually, intellectually, and physically. There is the promise of a Hannington or a Gordon in him."

On Dec. 3rd Mr. Pilkington's offer was accepted. The occasion was a notable one, for at that meeting of the Committee, Graham Wilmot Brooke and Eric Lewis were accepted for the Soudan and Upper Niger, and G. L. Pilkington, G. K. Baskerville, and J. D. M. Cotter for East Africa, while the Rev. J. A. Robinson and Dr. C. F. Harford-Battersby were appointed to the Upper Niger, and the Rev. F. N. Eden to the Lower Niger. The three men for the East Coast had all been led to offer themselves through the influence of Mr. Douglas Hooper. The plans of the Upper Niger party created such interest at the time that a special Valedictory Meeting was held on the evening of Jan. 20th at Exeter Hall, at which farewell was said to both parties, for the East and West Coasts. The great hall was crowded to its utmost capacity—not to see Pilkington, not even to hear the Rev. H. C. G. Moule or Bishop Crowther—but to see and hear that remarkable man, Wilmot Brooke, and those who were grouped round him. What we chiefly remember of Mr. Pilkington was his manly figure and fresh-coloured, cheerful face. From one account of his short speech we learn that he said he was going out because he knew the Lord had saved him, and that nothing could separate him from the love of Christ, because the Lord's command was laid upon him; and because, since He is King, we have but to do His will and we shall be safe. He was enabled to go, he said, "with a light heart"; not that he was going lightly, for he had never given anything such careful consideration. Those who care to refer back to the *Intelligencer* for 1890 will see how memorable this meeting was.

The East Coast party sailed on Jan. 23rd in the ss. *Kaparthala*, and arrived at Mombasa on Feb. 19th. Bishop Tucker was

appointed in March, consecrated on April 25th, and sailed the same day for Africa. The rest of the party waited for him on the coast. Mr. Pilkington took advantage of the delay to accompany the Rev. H. K. Binns on a visit to Chagga, Taita, and Taveta, of which he wrote an account for the *GLEANER*.

The great caravan of 2,500 porters did not actually start from Saadani for Uganda until July 20th. On the way up Mr. Pilkington's health, which had suffered considerably, was restored by the time they reached Kisokwe, but he had fever again in Usambiro. He was so ill, that when Bishop Tucker was told a white man was dead, he asked, "Pilkington?" The party, sadly diminished by death, did not reach Uganda until Dec. 27th, 1890.

The length of the journey was not without its value for Mr. Pilkington. In spite of his illness he sought every opportunity of picking up Luganda from the porters in the caravan. It is said that he so pestered them with questions that they tried to avoid him. *He was actually able to speak the language when they landed in Uganda!* Little crowds would gather round him there, learning and repeating texts of Scripture. The Bishop held a Confirmation on Jan. 18th, 1891, three weeks after his arrival, and Mr. Pilkington took one of the preparation classes! It is almost incredible; but the fact rests upon the statements of Bishop Tucker and the Rev. E. C. Gordon (see *Intelligencer*, 1891, pp. 455, 520).

On March 9th, less than three months after his arrival, he had already, with the help of Henry Wright Duta, translated almost half of the Acts of the Apostles, induced the Natives to translate Old Testament stories from Swahili, and begun to compile a Luganda grammar. He had completed the grammar and vocabulary, finished the Acts, and translated about twenty hymns by the end of May in the same year. Of the books of the New Testament, all but 1 and 2 Corinthians, Hebrews, James, 1 and 2 Peter, were translated by January, 1892. The Gospels had been translated previously. The New Testament was finished, sent home, and printed by the Bible Society by Christmas, 1893. The Old Testament, of which he translated all but some of the minor prophets, was completed in 1896.

Nor was Mr. Pilkington a translator only. The letters of that period show that he took his full share in teaching with the rest and in all the events of that troublous time. The prominent position he took very early is shown by the fact that when, on Dec. 27th, 1891, only a year after Mr. Pilkington's arrival in Uganda, Mwanga, in one of his many changes, announced his intention of becoming a Protestant, it was to Mr. Pilkington that the chiefs first took the news.

The times were not favourable for quiet study. The struggles between the Protestant and Roman Catholic, or rather English and French, factions were still raging. In July, 1892, the Imperial British East Africa Company, finding the occupation of Uganda too great a tax upon their resources, announced their intention of withdrawing from the country at the end of the year. The British Government only decided in the nick of time to take over the protectorate, and save the country from anarchy. Thenceforward, until this year, events flowed on more placidly.

The year 1893, which ushered in peace to a troubled country, was marked by a great spiritual uplifting among the missionaries at the close of that year. One of the Christians, named Musa Yubuganda, told the missionaries that, as he obtained no benefit from Christianity, he was about to return to Heathenism. This was felt to be a great reproach. One of the missionaries—the name is not given, but it seems to have been Mr. Pilkington—had received great blessing from a pamphlet written by a Tamil evangelist, and had told others what he had learnt. When they heard Musa Yubuganda's confession of failure they decided upon a special mission, which was held on Dec. 8th, 9th, and 10th. The results were very remarkable. The spiritual life of the Christians, and of the missionaries themselves, took a new power from that day.

Three days afterwards, on Dec. 13th, Mr. Pilkington accompanied the army which started for Unyoro against the slave-raider Kabarega. He went solely in order to be able to preach the Gospel to the people in the ranks and on the line of march, and travelled with the Natives, not with the English officers. He wished, indeed, to go without a tent, but the other missionaries and the Native Christians overruled that. On the way he preached to large audiences, amounting sometimes to as many as 2,000.

In October, 1895, he returned home, and spoke at the Gleaners' Union Anniversary at Exeter Hall. He quoted then some words which might well serve as a motto for his own life:—

"Measure thy life by loss, instead of gain;
Not by the wine drunk, but by the wine poured forth."

He also spoke at St. James' Hall at the C.M.S. Anniversary in the following May, and at a number of meetings in various parts of the country. He was full of plans for the evangelization not of Uganda only, but all the surrounding country. His bright face, his cheerful tones, his eager advocacy, his fire of holy zeal, his simplicity and humility—are they not still fresh in our memories? He went back in a year's time, in October, 1896. With characteristic eagerness he rode on ahead of the caravan on his bicycle, and reached Mengo on Jan. 11th alone, five weeks earlier than the rest. He was labouring on again when the end came thus suddenly. Who shall say it is untimely, since not a hair of our heads can fall to the ground without our Father!

Mr. Pilkington's translational works make a long list, and one which, for a young man of thirty-three, is amazing. In the forefront of them all, he completed the translation of the whole Bible into Luganda, in itself an enduring monument. It may need revision later on, but it is of inestimable benefit to the Uganda Church. He also revised and in part translated the Prayer Book; translated a hymn-book, catechisms, and Bible stories; wrote a small work called *Anonyalaba* ("He that seeketh, findeth") in Luganda; compiled a Luganda grammar, a Luganda-English and English-Luganda vocabulary, and other smaller works. While at home he wrote, in conjunction with Mr. Baskerville, a pamphlet called "The Gospel in Uganda," and made designs for "Central Africa for Christ."

The news of his death has called forth expressions of sorrow as for a personal friend. "Yet," as the Rev. Dr. Searle, Master of Pembroke College, Cambridge, writes to us, "over the loss of this dear friend there prevails the feeling of profound thankfulness to Almighty God for such a life and death."



A VISIT TO THE UNIVERSITY OF AL AZHAR.

By Miss M. J. GREER, Cairo.

I AM afraid a description of a visit to the Azhar will not have the charm of novelty, but the "centre of Mohammedan learning" impressed us very much. Mr. Nicole Gabriel, who is in charge of the Bible dépôt, undertook the office of guide. At first they were delighted to have a chance of refusing admittance, because we were not provided with tickets. We had trusted to paying at the door, helped out with compliments, but it was all in vain, and we retired in good order till the following day, when we came armed with tickets, and were admitted. In the entrance we were obliged to wait for ten minutes while new strings were being put on very capacious slippers, which we finally donned over our own footgear, and then entered the far-famed Azhar. We found ourselves in a large hall with lofty roof supported by a number of columns. On the floor was questionable matting, and over this were dotted little groups of students and teachers, sitting cross-legged on the floor, and all engaged in the same interesting occupation of whining forth passages from the Koran. To the left of this hall was a long, narrow apartment, in which were cupboards of ancient appearance, where clothes and food seemed to be stored promiscuously. The students sleep just where they happen to be. Even in the middle of the day, when we went there, some lazy creatures were slumbering peacefully, lying on the floor. Passing from here we went into a courtyard. At different places school was being kept for boys and girls—chiefly blind girls, who afterwards earn their livelihood by chanting the Koran at funerals. The noise here was deafening, and the stick was not spared. One poor little girl, quite a baby, who looked about four years old, was saying her lesson, and on her making quite a little mistake, down came the stick—a very heavy one—and of course she howled. It was most pathetic to hear the poor little dot saying it over again in the midst of sobs, wagging her head in time to the words, and to see the tears streaming down her dirty little face.

We next went up a steep flight of stone stairs. Many and varied odours greeted us on the way. At the top we found a long passage with several small rooms opening off it. Our companion, who knows several of the students, was cordially invited into one of these, and we, not liking to refuse, accom-

panied him. The furniture was by no means luxurious. A divan on each side, a cupboard full of books and papers connected with the Koran in one corner, a little stool with pens and inkpot upon it, and a heap of books in another corner completed the furniture. Two men shared the room. There was a third present. They sat on one divan; we sat opposite and listened to their words of wisdom, of which we did not understand much.

The owner of the room told us that he and his chum had a copy of the New Testament, which they read together. Another man was inquired after, and we heard that he had been rusticated for showing too strong a liking for the society of the "man at the book-shop." We then came away, and Mr. Nicola explained what the man had been saying, and enlightened us a good deal on the Moslem idea of university education. What impresses one most is that they are not taught to think for themselves at all. It is merely a system of learning by rote, and "the be-all and the end-all" of subjects is the Koran.

I do not think it will be possible even for us ever to forget the unsatisfied, hungry-looking faces of some of those whom we saw there; but how infinitely it must grieve the Master to see this multitude day after day with *nothing* to eat. "Give ye them to eat" is whispered in our ears ceaselessly, and "Ye that make mention of the Lord, keep not silence, and give Him no rest" till He makes this place "a praise in the earth."

[For another account of Al Azhar, see the *C.M. Intelligencer* for April, 1897, p. 251.—
ED.]



GLEANERS AND WORK AMONGST THE YOUNG.*

BY THE REV. T. C. CHAPMAN.

A Fruitful Field.

WE shall all be agreed, I think, that the Gleaners who have set themselves to work amongst the young have selected a branch of the Home organization for the Mission-field which, in some of its aspects, is very difficult, and at the same time very attractive and full of promise. Work amongst the young is, I believe, the most fruitful part of the field of missionary effort, whether in the Home parish or the distant Mission station. Yet all must acknowledge that it is a work which makes large demands on all the powers we may be able to bring to bear upon it.

The Government of our country demands that every child should receive a thoroughly good elementary education, so that it would be difficult indeed to find an absolutely ignorant child. The philanthropist of the present day pays great attention to the needs and claims of children. The temperance reformer feels that his work is worth little unless he can educate and help children in his Band of Hope on the subject he has specially at heart. We Gleaners must not be one whit behind in our thought and care for the young if we would interest them in the greatest and foremost work of Christian Missions.

Need of Fresh Efforts.

The C.M.S., of which we all are members, has not been slow at its centre to advance with the advance of the young in its efforts to reach and attract them. But it is to be feared that all have not kept step with our able leaders at Salisbury Square. Have you, my fellow-Gleaners, advanced in your efforts for the young and improved your organization in the same ratio as the *Children's World* of to-day is an advance and an improvement on the *Juvenile Instructor* we remember when we were young? Have there been new departures in your work which might be compared to those we value so much at headquarters in the publication of books like *Light on our Lessons*, *What's o'Clock?* *Ever Westward*, *Boys and Boys*, and such like, not to mention the Monthly Sunday-school Letter?

If we have been too content with the old grooves and ruts, let us brace ourselves up to respond to the stimulus given by the Society in this important branch of our work. To urge us to fresh efforts is, I take it, the object of our Conference to-day; and it has fallen to my lot to suggest methods of work amongst the young which are within the capacity of most Gleaners. If it is unwise to leave the burden of the parochial missionary organization on the shoulders of the clergy (and experience has taught me that it is so), it is even more unwise to imagine that the clergy are the only ones on whom rests the responsibility of work amongst the young. Where there are Gleaners in any parish, they should undertake this work and relieve their clergyman of it entirely, except in the matter of his counsel and occasional presence.

Juvenile Associations.

The first step, of course, would be to form a regular Juvenile C.M. Association. I use the term "Juvenile" because it is the conventional one. I am not sure that "Junior," "Young Peoples," or even "Children's" would not be preferred by those we want to reach. If such an Association exists already in your missionary organization, it may require some little patience to carry out my further suggestions.

* Paper read at the Gleaners' Union Conference at Sheffield, Nov. 1st, 1897.

Let the Juvenile Association be as carefully organized as the Adult Association should be. There will, of course, be the duly appointed officers, such as president, secretary, and treasurer; but I would also urge the appointment of collectors, as in the General Association. What one wants to foster amongst both old and young is actual membership with the Association in regular subscriptions, and this can only be accomplished by systematic work.

A Juvenile Association worked on these lines will have the very great advantage of a continuous corporate life altogether independent of the coming and going of individual workers. In many parishes I fear it is too true that if you asked the vicar, "Have you a C.M. Juvenile Association?" the reply would be, "We had a most flourishing one when Miss —— was here, but she left the parish, and it has fallen through." You see the difference! In my ideal the work does not rest on Miss —— alone, but on a little band of workers of whom, no doubt, Miss —— is a very valuable helper. The work might suffer by the loss of her energy, zeal, and efficiency, but it would not collapse.

A glance at the contribution lists of the C.M.S. Report will show you that in many Juvenile Associations, even if that title is given, the only apparent result of work amongst the young is the Sunday-school contribution. By all means have your Sunday-school contributions, but in addition endeavour to enrol individual scholars into your Association; and secure the personal interest of the child, rather than the irregular interest of the school generally.

Branches.

In a large number of parishes it will be found advisable, if not necessary, to have at least two Branches of the Juvenile Association. Children who attend private schools, or who are taught at home, require to be reached by somewhat different methods from those employed to influence children in the elementary schools. If the Association becomes a large one, it may prove an advantage to have either boys' and girls' Branches, or those for children and infants.

Meetings.

There must be meetings of the Association, and if practical results are to follow, these meetings must be well within the power of management on the part of those who organize and address them. With regard to such meetings, I would say let them be held regularly, and so frequently as to well maintain and foster the interest they should excite. Let them vary in their *form* as much as possible, but never in their *purpose*, which is to help the young to respond in their measure to the Saviour's call to evangelize all nations. We cannot begin too early to set before a child's mind the high honour of helping in such work, and by God's grace kindling in the child's heart the desire to be His ambassador to the Heathen. Let the instruction given therefore be as carefully and prayerfully prepared as possible. Let it be imparted in the simplest words and within the limit of time during which the average child can give you its attention; and you will find that your audience will be quick to appreciate your efforts.

The fear of infection and other causes may prevent members in private schools attending the more public meetings, and in that case Gleaners should endeavour occasionally to visit these schools to give a short missionary address, for in the majority of instances they would be very heartily welcomed.

Opening of Boxes, &c.

It is most important in the Juvenile as in the General Association that stated times should be arranged for the payment of subscriptions, the opening of collecting-boxes, and the calling in of collecting-cards. Parishes differ very much in their arrangements, but for the most part they fall into two great divisions. Time is marked in their midst either by terms or quarter days. If the general expression in the parish is "term," I advise a terminal box opening. If people speak more of "quarter days," these periods should regulate the box openings. Decide on the course that is best suited to your own parishes, and then see that your arrangement is strictly adhered to, and that *every* box and card is brought in. Some boxholders argue, "It is no use my bringing in my box; there is so little in it." Teach such boxholders first that they have no right to talk about "*my* box." It is a C.M.S. box entrusted to their care. We cannot be too emphatic in asserting this, for a great principle, you notice, underlies it. Either those boxes are ours to do *as we like* with, or they are C.M.S. boxes lent to us to do **WHAT WE CAN** with. Next point out to such boxholders as kindly as you can that the probability is that they will give the same answer at the next box opening, or at best that there will be little more in the box than at present, whereas if it is opened three or four times a year there will *at least* be the three or four yieldings of what they thought so little in it.

Circulation of Literature.

Every Gleaner should become as well acquainted as possible with the free literature for the young published by C.M.S. An acquaintance with the characters and dispositions of the children will enable us to make the child and the paper fit as nearly as possible. Then, just as pains are taken to circulate and deliver the *GLEANER*, *Awake*, or *Mercy and Truth* in the General Association, so let equal pains be taken to circulate and deliver the *Children's World* amongst the young. By

all means, if you like, make use of the more keenly-interested children in the work of delivery, but see that the magazine is delivered.

Sowers' Bands.

This last suggestion as to the use of children workers leads on, perhaps, to the most important of all branches of work amongst children, and one which should be the special care of Gleaners. In the centre, and as the heart and life of our General Association, we have our Branches of the Gleaners' Union. So in the centre, and as the heart and life of the Juvenile Association, we need to form and foster Sowers' Bands. When the Gleaners' Union was first formed, the novelty of it attracted, perhaps, too many "Twopenny Gleaners." If there was a danger at the outset with us as Gleaners to run after novelty, the danger is increased in the case of children, so that I urge that great care should be taken not to unduly press children to join the Sowers' Band.

Learn to be content with very small beginnings, for if you only lay hold of a few children really interested, you can add to your number by ones or twos as you or they enlist and interest more children. And when you have got them into the Sowers' Band it is very necessary to remember that they *are* children, and not to expect old heads on young shoulders. If it is found necessary to vary the character of our Gleaners' Union meetings in order to maintain and arouse fresh interest, how much more necessary is it to exercise ingenuity in the conduct of Sowers' Bands. Children are fond of games; direct that leaning into the missionary channel. Now, "Lotto," "Post," and "Turn the Trencher" all tend to familiarize the Sowers with the names and stations of various missionaries. Do not be afraid of interrupting the game for a few moments' talk about some missionary or Mission station from which recent news has been received, or concerning which the Sowers have betrayed any ignorance.

Sowers' Band meetings are generally of two kinds—those confined to members of the Band and any children introduced by them with a view to membership, and those which are got up for the benefit of the young, and which the Sowers specially work up for and occasionally take some part in. In certain parishes it will, I think, be found advisable to form two divisions of the Sowers' Band, such as Divisions A and B. Let Division A, which might consist of children in private schools, meet in the afternoon, and Division B, formed of children from public elementary schools, meet in the evening or on Saturday afternoon.

In all Sowers' Band work we must try and remember that the word is spelt S-o-w, not S-e-w, and endeavour to enlist our boys as well as girls. Many boys now dabble in photography. Lend them a hand and help them to make Christmas cards, or small photographic scrap albums. Fretwork, carving, basket-making, netting, &c., form work that boys can do. But bear in mind that you influence the children to become Sowers not simply to work up for a stall at the sale of work, but to give them definite instruction, and by God's help arouse their prayerful interest in Christian Missions.

Children's Sales of Work.

There are, however, two classes of work which both boys and girls can undertake—that which is to be sent to some Mission station or Mission hospital, and that which is to be sold at home. My own experience has been that children's sales of work are not nearly so hard to arrange for as ladies' working-party sales are. I heard of one lately where the children had sold 1,000 penny admission tickets before their little sale was opened! Speaking of children's sales of work, I should like to mention an admirable plan I found in existence in my present parish in connexion with the Sunday-schools. The children's pence are collected every Sunday. About three months before the annual sale of work the treasurer gives to each class and Bible-class a certain sum to trade with, according to the size and capacities of the class. The boys' classes have been a little difficult to arrange for, so that this year we are dividing them into four or five divisions, each division taking up some special form of work—carving, fretwork, basket-making, enamelling, knitting, and netting, each division receiving a certain sum to trade with. In this way some £8 to £10 are scattered over the whole set of schools. Every one is busily employed and interested. The day of the sale arrives. The children have made the fact well known, and at its close the £8 or £10 have, with other articles supplied, increased to some £60.

Sunday-School Prizes.

Turning to another point. Might we not as Gleaners stimulate missionary interest in the young by the careful selection of our Sunday-school and Band of Hope prizes? There are now so many nice books which are suitable for this purpose, and which might also be placed with advantage in our parish and Sunday-school libraries.

Dear fellow-Gleaners, do not attempt to carry out one of these suggestions until you have been taught by God the Holy Ghost that He can use the veriest child in the extension of Christ's kingdom both by its prayers and offerings, and when you have been convinced of this, only take up these suggestions and carry them into effect in a spirit that depends upon the presence and power of the Holy Ghost, and not on the efficiency of your organization, however perfect, in your work amongst the young.



A PLAGUE PATIENT IN HOSPITAL.

THE PLAGUE IN WESTERN INDIA.

BY THE REV. A. H. BOWMAN, *Bombay*.

OF all the troubles that have lately befallen India, the plague is by far the worst, because none can foresee its end. The war, sad though it is, may conclude any day with the submission of the hostile tribes. The famine, terrible though it was, is practically over, through a bountiful rain which refreshed the land when it was so dry. The earthquake, though full of disaster, only lasted a few minutes. But the plague, which has already worked such deadly havoc among tens of thousands of the Natives of Western India, is in possession to-day, and none can tell how far it may spread or when its work will be done. It is a most mysterious visitation. None can tell whence it came or its cause. Indeed the medical men themselves have said they have no remedy for the disease. Two Japanese doctors have declared that they have discovered the bacillus, a thing so minute that it needs to be magnified 14,000 times before it can be seen. A strange feature in Bombay was that the only two animals susceptible to the microbe were rats and men, and it was said to be exactly the same microbe in the blood of the rat as

in the blood of a man. The motto was that of the thousand vulture-day devouring the bodies of the dead of the plague, not a single one dying in Bombay that out of a some 500,000, it was computed, less than six months, with the reduced population. 25,000 died, and these were not only the very poor, but numbers of them were men of wealth and good position. Scarcely a single European of pure English blood died, though several took the disease. As I write, the plague still hovers over Bombay. The death-rate in the city itself has declined, but in Poona the mortality is exceedingly great, and the disease seems to be spreading over the other towns of the Presidency.

Poona needs all our prayers. When I left India, at the end of November, the death-rate there was very high, and the disease seemed to have fixed hold of the city. We trust it may be greatly on the decline now. The first illustration represents a native woman in the hospital with the plague being nursed by an English lady. No less than five ladies of our missionary party in Bombay volunteered, for the love of God, for Christ's sake, to go and nurse the poor Heathen in their time of suffering. Only two, on account of their health, were



PLAGUE HUT OUTSIDE BOMBAY.



BODIES READY FOR BURNING.

accepted, and nobly did they go forth with their lives in their hands to perform their ministry of love, awakening again to-day in the minds of the Heathen the old exclamation of wonder and astonishment: "What women these Christians have!" The second illustration represents a hut outside Bombay with nine plague-marks on it, showing that all the nine men who lived in the place died of the disease. The third picture shows the Hindu who has died of the plague about to be burned on cakes of cow-dung. The Hindus worship the cow, and hope that to be burned at the last in this way will be a sure passport to Paradise. The body is taken to the funeral pyre by relatives, and arranged for burning by a low caste of Natives called *doms*, while priests recite a prayer. The eldest son must light the fire; hence the longing for a son is the one desire in the life of every Hindu woman, for she knows how soon she will be set aside for another wife unless she has one. Formerly the wife herself, perhaps only a young girl, was made to ascend the funeral pyre and be burnt alive with the dead body of her husband. But this awful practice is to-day, by the law of the British Government—not by the will of the Hindus, who would still perform the *sati* if they could—a thing of the past.



IT has frequently been pointed out that an accurate tabulation of the results of the T.Y.E. can never be expected, since the character of the movement is designedly such as to influence all C.M.S. work, and that while under the special head of T.Y.E. some of its results may be seen, its results under other ordinary heads cannot possibly be known. While carefully bearing this fact in mind, it is nevertheless of some interest to trace in the following table, compiled from the Report, the special T.Y.E. financial results for the first year from the various dioceses, and the number of parishes sending up special T.Y.E. contributions:—

Diocese,	Number of Churches supporting C.M.S.	Number of Churches sending T.Y.E. Contributions.	Total Amount of T.Y.E. Contributions from the Diocese.	<i>s. d.</i>
<i>Province of Canterbury—</i>				
Bangor	86	2	28 0 6	
Bath and Wells	177	20	179 4 10	
Canterbury	195	22	791 18 11	
Chichester	125	18	156 11 7	
Ely	180	4	132 5 0	
Exeter	141	19	182 7 9	
Gloucester and Bristol	207	22	384 10 5	
Hereford	100	5	40 13 6	
Lichfield	171	15	32 3 0	
Lincoln	141	12	90 5 8	
Llandaff	81	3	49 19 1	
London	253	48	1,825 6 1	
Norwich	382	14	40 11 8	
Oxford	184	9	208 16 6	
Peterborough	187	8	53 17 10	
Rochester	183	41	874 17 10	
St. Albans	213	18	65 1 11	
St. Asaph	69	1	2 0 0	
St. David's	149	2	11 0 0	
Salisbury	163	3	20 3 4	
Southwell	202	19	160 9 7	
Turo	61	3	27 3 7	
Winchester	255	28	171 0 1	
Worcester	184		484 7 10	
	4,089	356	6,006 16 6	
<i>Province of York—</i>				
Carlisle	123	8	155 4 10	
Chester	120	5	18 7 11	
Durham	167	5	12 13 8	
Liverpool	110	14	103 4 2	
Manchester	267	15	55 7 1	
Newcastle	88	7	99 7 2	
Ripon	157	6	30 2 4	
Sodor and Man	31	1	4 3 1	
Wakefield	72	6	10 7 6	
York	268	24	120 18 6	
	1,403	91	609 16 3	
Total	5,492	447	6,616 12 9	

It will be seen that the Southern Province has raised for the T.Y.E. almost ten times as much as the Northern, that about one-third of the whole comes from London and Rochester Dioceses, and that the proportion of C.M.S. parishes which have sent up special T.Y.E. contributions is about eight per cent.

Some pains have been taken to ascertain as far as possible how many "Own Missionaries" owe their support to the T.Y.E., and so far the inquiries show that up to the end of last year the support of seventy-five missionaries has been undertaken as a direct consequence of the T.Y.E.

Only a comparatively few replies have come in to our "T.Y.E. Request" in November last for information as to C.M.S. work resulting from the T.Y.E. The majority of these record the initiation or extension of ordinary methods of C.M.S. work. Of those which are more uncommon the following may be of interest, and possibly prove suggestive:—

Several important places, including Macclesfield, Doncaster, Liverpool, and Louth, have made, or are making, large missionary exhibitions a part of their T.Y.E. work.

We hear of a "Million Farthing Fund" in London, which has already received 150,000 farthings.

A correspondent writes of the support of a native catechist, which surely might often be possible when the support of a missionary is out of the question.

In some parts of Lancashire, "Crusades" have been held, consisting of special gatherings for a week or ten days on spiritual lines in some selected centre and in the surrounding district.

Best of all, we hear from one place of three offers of service resulting from the T.Y.E.

The foregoing statistics and inquiries seem to make clear the following facts:—

1. That the large proportion of special T.Y.E. offerings has been individual rather than parochial.

2. That comparatively few C.M.S. parishes have sent up distinct T.Y.E. contributions, and that probably many have preferred to increase their ordinary funds.

3. That much of the increase of work and effort due to the T.Y.E. has been in ordinary C.M.S. methods.

For this we may indeed be thankful. It is not for us to determine that advance shall take place by one special method; so long as there is advance we may "thank God and take courage."

W. J. L. S.



SOME of our Branch Secretaries ask us to remind Gleaners that a great deal of unnecessary trouble would be spared their Secretaries if they would be more careful to send in their renewal fees and forms by or before the dates printed upon the forms. Also that all changes of address or transference from one Branch to another should be notified to the Secretaries directly it takes place. Neglect of this leads to much extra work for the unfortunate Secretaries.

We are glad to be able to announce that two small conferences of Branch Secretaries have been arranged for this month, one for the Secretaries of Branches in Devon, Somerset, and Cornwall, and the other of Branches in the Norwich District.

We have just received a copy of the report for 1896-97 of the Canadian section of the Union, which is full of matter for praise and thanksgiving. During the year exactly 600 Gleaners have been enrolled, bringing the total membership up to 2,549, of whom, however, only about 2,000 can be counted as "live Gleaners," many having failed to renew their membership. Thirteen new Branches have been registered, making a total of forty-three, besides which there are many "groups."

The report expresses thankfulness that it is found that the work of the Union is everywhere carried on "in perfect harmony with other branches of Christian activity," and adds that "no parish which has once tried the G.U. is at all afraid of it as 'another society.'" We wish that some of our English vicars would note this. It is happy in being able to announce that twenty-four of the members are missionaries in the Canadian North-West or other Mission-fields, a goodly proportion for so young an organization. Sorrow is expressed that Canadian Gleaners have not yet learnt the "grace of giving," an effort to raise an O.O.M. Fund having as yet failed to produce nearly sufficient to support one new missionary; while though the employment of missionary-boxes seems to be extending, their "use seems not yet quite fully understood." "One Branch says, 'We have one,' while the next in pleasant contrast reports, 'We have 135.' We doubt whether many English Branches could beat the latter record. The increased circulation of the Canadian *Gleaner* is attributed to the efforts made by the members of the Union. The report closes with some cheery quotations from Branch Secretaries' opinions as to increased missionary interest, and we commend to Secretaries of Branches all over the world the words of one: "Any advance in our work we attribute to our meeting for united intercession!"

New Local Branches of the Gleaners' Union.

West Ham, St. Matthew's: Sec. Mr. J. H. Waters, 22, Fairland Road, Stratford, E.
Derby, St. Alkmund's: Sec. Mrs. Clapton, Kinross, Duffield Road, Derby.
Selby: Sec. Miss F. Cox, Selby Rectory, Chichester.
Shanklin, St. John's: Sec. Mrs. Virtue, Ochiltree, Shanklin, I. W.
Sheffield, St. Stephen's: Sec. Mrs. Pattinson, 28, Spring Hill Road, Sheffield.
Ventnor: Sec. Mrs. Peck, Navarino, St. Boniface Road, Ventnor, I. W.

WORK AMONGST THE YOUNG.

TWO more previously existing Juvenile Associations have been registered during the month—the one at St. Mary's, Leamington, and the other at Fosbury, near Hungerford.

There is a certain parish in Nottinghamshire which is stated in "Crockford" to have a population of under 200. A Sowers' Band exists there, and the Secretary not very long ago determined to have a Sale of Work. Although the Band was only formed last April, this new effort realized very nearly £18 for the C.M.S. Truly this shows what great things zeal can accomplish.

Another successful sale was recently held at Loughborough in connexion with the Gleaners' Union and Sowers' Band. On the whole these sales appear to be a more satisfactory result of Sowers' Band meetings than sending out various things to some missionary; but unfortunately they are not always possible. When children make things to send abroad, care should be taken that they are taught to think about the whole world, and not simply one particular portion of the Mission-field. It is well, too, not to let them work more than one year or eighteen months for the same missionary or Mission station, and perhaps it will be found a good plan to send their work simply to the Missionary Leaves Association, and let the Secretary of that most useful organization decide to whom the things shall go. Similarly the support of the Medical Missions Auxiliary in general is preferable to the support of a cot in one hospital.



THE Committee have accepted offers of service from the Rev. John Anthony Wood, M.A., Christ's College and Ridley Hall, Cambridge, Curate of Holy Trinity, Leicester; and Miss V. M. L. Franklin.

On Dec. 21st the Committee had interviews with the Rev. H. J. Molony, recently returned from the N.-W. Provinces of India, and the Rev. A. H. Bowman, from Bombay; and on Jan. 4th with the Rev. P. A. Bennett, of the Niger Mission.

The Committee took leave of Bishop Evington, returning to his diocese of Kiu-shiu, on Dec. 14th. Bishop Evington was addressed by the Rev. H. E. Fox, and commended to God in prayer by Archdeacon Richardson. On Jan. 4th the Rev. and Mrs. A. H. Lash, returning to Ootacamund, the Rev. and Mrs. C. A. Neve, returning to Cottayam, and the Rev. D. C. W. Harrison, proceeding to Quetta, were taken leave of. The Instructions of the Committee were read by the Rev. G. B. Durrant, and the outgoing brethren addressed by the Chairman (Mr. Henry Morris) and the Rev. Canon Gibbon, the latter commanding them to God in prayer.

The Society has lost two warm friends and active home workers by the deaths of the Rev. C. F. Childe, M.A., for many years Principal of the Society's College at Islington, and a Vice-President of the Society, and Mr. George Skey, of Malvern. Mr. Skey, who was an Honorary Life Governor, was well known for his interest in Church work throughout the Midlands.

W. Kidd, Esq., M.D., and F. P. Weaver, Esq., M.D., have been appointed members of the Society's Medical Board.

At the ordination held by the Bishop of London at St. Paul's Cathedral on the Fourth Sunday in Advent, Dec. 19th, 1897, Mr. Henry Castle, of the C.M. College, was ordained deacon.

The New Year's Service for the members of the Committee and friends of the Society was held in St. Bride's Church, Fleet Street, on Jan. 4th. An address was given by the Rev. J. Ireland Jones on Gen. xvii. 1.

C.M. UNIONS, &c.

A conference of the members of the Warwickshire C.M. Union was held in St. Mary's Hall, Coventry, on Dec. 6th. The Rev. Canon Sutton presided, and addresses on "How Best to Promote Missionary Interest" were given by the Rev. E. Kingdon, the Rev. R. Chadwick, the Rev. A. Pritchard, and the Rev. H. S. Mercer. In the evening the

Rev. Canon Beaumont presided over a well-attended public meeting, when Canon Sutton and the Rev. H. S. Mercer spoke.

Meetings of the Worcester C.M. County Union were held at the Guildhall, Worcester, on Dec. 14th. At the morning meeting, after business had been transacted and officers elected for the new year, the Rev. F. S. Webster gave an address. Mr. S. Zachary Lloyd, presided over the afternoon gathering, and in his opening address referred to two losses they had sustained, viz., the deaths of the Rev. A. H. Arden and Mr. George Skey. The Rev. F. S. Webster gave an address on the "Missionary Vocation," and the Rev. R. Bentley also spoke.

The Bishop of Hereford presided over the winter meeting of the Herefordshire C.M. Union, held in the Cathedral Library, Hereford, on Dec. 16th. The chairman pointed out the value of such a Union for the widening and deepening of interest in Foreign Missions; and the Rev. W. J. L. Sheppard, who followed him, urged the need of advance and development.

"Work among Children; Means and Methods for Interesting and Employing Children in the Work of Foreign Missions," was the subject which occupied the attention of the members of the London Younger Clergy Union at their Monthly Meeting on Dec. 20th. The subject was opened by the Rev. R. C. Joynt, Vicar of Christ Church, Gipsy Hill, and the Rev. C. D. Snell.

Sir Charles A. Turner, a member of Her Majesty's Indian Council, and formerly Chief Justice of Madras, addressed the Lay Workers' Union for London on Jan. 10th. Sir Charles gave a powerful address, dealing with Missions in India as he had seen them.

At the Monthly Meeting of the Ladies' C.M. Union for London, held at the C.M. House on Dec. 16th, an address was given by the Rev. E. Millar, missionary from Uganda.

The Annual Prayer Meeting of the London Ladies' Union was held at the C.M. House on Jan. 6th. With it was combined the Women's United Prayer Meeting for C.M.S. and C.E.Z.M.S., and Miss Lindholm gave a devotional address.

The St. Thomas', Edinburgh, Foreign Mission week, from Nov. 28th to Dec. 5th, proved a great success. Altogether thirty-four speakers took part, representing twenty-two societies. Not the least interesting meeting was that at which ten "candidates-in-waiting" spoke, five men and five women. Among the former were a Japanese, a Nestorian, a Roumanian, and a Native of Bangalore.

We have received notices of Sales of Work as follows:—Child's Hill, All Saints', £100; Macclesfield; Harrow Road, Christ Church, £76; Torquay, £200; Darlington, St. Cuthbert's; Darlington, St. Paul's, £56; Greenwich, Holy Trinity, £25; Greenwich, St. Paul's, £28; Colchester; Finchley, £134; North Cave; Leeds, St. George's, £175; Herne Bay, £72; Congleton, £44, &c.

FINANCIAL NOTES.

TO the end of December the Receipts were somewhat more promising, but did not show such improvement as to warrant any relaxation of effort to prevent the year closing without an adverse balance. We trust our friends will make such good use of the two months between the date of this coming into their hands and the close of the Society's financial year, that the increasing expenditure may be fully met. The improvement was chiefly under Associations, Legacies, and Appropriated Contributions, but the Receipts under the heads of Benefactions and T.Y.E. Contributions were still far below those of the previous year at the same date.

In the GLEANER for November last a brief account appeared of what has been done towards the support of European missionaries by friends and organizations. We now propose to invite attention to another section of "Appropriated Contributions," viz., that of gifts for the support of native evangelistic agents.

When the scheme of "Appropriated Contributions" was systematized in 1895, one of the purposes under it, for which it was suggested gifts might be received, was "for the support of particular agencies or branches of work in a Mission, say native agency or schools." This head has proved too general to be much favoured by the Society's friends, but one section of it has been, to some extent, taken up. We refer to the support of individual and named native evangelistic agents. Over one hundred such agents have been taken up for support out of the total number employed and paid by the Society. The cost for their maintenance being so much less than that of the European missionaries, as well as the number being so much greater, makes it possible for a much wider circle of C.M.S. friends to adopt them as their "Own Missionaries." A native lay agent or Bible-woman may be

supported for a sum varying in the different Missions from £5 to £40 per annum, and an ordained native missionary for from £30 to £80 per annum.

There are in all the Society's Missions, without counting those belonging to the Native Church, several thousands of these native agents, costing the Society nearly £20,000 per annum. Thus, if they were all specially supported by additional gifts, it would mean an increase in the Society's Income of some £20,000 per annum, because the money hitherto paid out of the General Fund for their support would be freed for other expenditure.

The above remarks apply to agents now in the Society's employ or to those who may be taken on under ordinary circumstances. We cannot, of course, undertake to put on new and additional agents in consequence of special gifts save to a very limited extent, and then only in strict accordance with the conditions which regulate the employment of native agents in the various Missions.

Not only would the carrying out of this proposal be a financial gain to the Society, but it would be good for each native agent to know that he had a friend in England specially interested in him, and who was constantly and earnestly praying for him and for the success of his work. Would it not also tend to stimulate him to earnestness in work and purity of life?

The Secretary of the working party of St. Stephen's, Wandsworth, writes :—

"I have much pleasure in enclosing cheque for £130 towards the C.M.S. funds, the proceeds of a Sale of Work held on Dec. 2nd and 3rd at St. Stephen's Church Room, Wandsworth. Vicar, the Rev. Aylmer Rouse. The sale is an outcome of a ladies' working party which met in the Church Room on the second and fourth Fridays in the month. . . . Last year we were only able to send up £65, the result of one day's sale; this year our numbers have increased, and greater efforts have been made, enabling us to have a two days' sale and so double the amount. We feel He has indeed blessed our labour, for which we thank and praise Him."

The Treasurer of the Burneside Association sends the following :—

"The Burneside Branch of the C.M.S., under the charge of the Rev. C. T. Horan, organized a Sale of Work in the parish for the first time. Though a small affair, the effort was successful and very encouraging to all concerned. As a result the treasurer was able to send up £17 6s. 3d. in aid of the funds."

The following anonymous contributions are thankfully acknowledged :—

M. E. M., for lepers at Kumamoto, 5s.; For Jesus' sake, 10s.; Salopian, £1; Chrysanthemum, 4s.; Barrow Lodging-house Mission, 5s.; Poor Invalid Jubilee gift, 5s.; Anonymous, 4s.; Anonymous (including 10s. for Western China Mission), 2s.; God's Tent, £1; Anonymous, 2s.; F. J. T. D. Thankoffering for God's very great goodness, 2s.; Grandborough Sunday-school Missionary Box, 2s. 2d.; E. S., 1s. 6d.; Anonymous, 5s.; A. F. Brighton, £3; R. E. H., 2l.; Gl. 40,456, £1; E. M. and V. C. (sale of photos), 5s.; Gl. 70,019, £1; Anon., 1s.; H. A. P., a lone old invalid's savings, £10; H. S., 10s.; Cheshire Gleaner, £15; Anon., 2s.; Jubilee Year, 10s.; Gl. 20,832 (M. Box), £3 15s. 3d.; Niger (for Niger Mission), £1 1s. 6d.; Kilnhurst Church Bible-class, 5s.; Pride, £1; Gl. 52,031, Thankoffering for special mercies during past year, £1; J. M. L. I. (M. Box for Uganda), 1s. 6d.; E. T. C., 2s.; Thankoffering, 10s. 6d.; L. Thankoffering, 2s. 6d.; Friend, £1 1s.; M. F., a gift from the Black Boy, 1s.; Gleaner, 5s.; Gl. 8,680 (including £2 for Baroda); 2s.; Gleaner for India, £10; Anon., 6s. 8d.; "Thy Kingdom come," 3s.; D. B., £1; God's Tent, 10s. 6d.; Gl. 62,171, 10s.; New Year's Thankoffering from A. E. M. and family, 5s.; Anonymous, 3s.; Sales of Jewellery, &c.—Dublin Gleaner, for His name's sake, £7 12s. 6d.; O. E. C., 7s.; Gl. 58,324, 17s.; Gl. 360, 12s.; Gl. 9,392, 12s.

For Three Years' Enterprise.—E. M., 5s.; Gershon (work done), 2s.; A. M. K., Thankoffering, 7s. 6d.; Gl. 816, £3; Sunday-school, per a Gleaner, 3s.; Gl. 78,235, 10s.; Gl. 21,598, £3 1s. 6d.; M. C. B., 2s. 6d.; Gl. 89,068, for Jesus' sake, 2s.; Gl. 60,105, earned by knitting gloves, 2s.; Five Queenstown Gleaners, £28 10s.; New Year, £1; Gl. 70,019, £1 5s.; J. E. G., Remembering God's work, 5s.

For Indian Famine Relief Fund.—J. R. T., £1; F. B. S., 5s.; Anon., 10s.; H. S. L., £1.

Packets of used Foreign, Colonial, &c., Postage Stamps from the following friends are gratefully acknowledged :—

Mrs C. Perry-Aycough, S. E. R. Sydney, Frank Caviller, Rev. H. Knott, Graham Ladies' C. M. Work Depot (per Miss C. A. Smith), Rev. Hanna Dimishky (2), Gleaner M. 58,970, Miss A. F. Buchanan, Mrs. Hunter, Mr. C. Strong (2), Mrs. Orlic, "Co. Clare" (2), Mrs. Metheson, Clontarf Gleaner, Mrs. C. Girls' Sunday-school Class, Wingate, 16s.; Nettie Robinson, Gl. 74,618, Mrs. G. A. F. Houchen, Rev. H. Sykes, Mrs. Woodbridge, Lady Ballie, Mrs. Herbert, Miss Eleanor Storr (Album), H. A. P., Anonymous (Album), Miss A. G. Low, Miss J. L. Bolton, M. H. C., Mrs. Leask's Bible-class, Miss Wait, Gl. 79,805, Alice Aldridge, F. S. Gogga, Esq., Miss G. J. Phillips, Amy Mills, E. A. R., Mrs. John Little, Mrs. John Little, Miss B. Cox and Neeta Guy, Gl. 96,120, Miss Rye, Anonymous (Album), Carlie, Ivys and Oscar Esseen, Gl. 94,028 and E.C., Mrs. Armstrong.

In answer to anonymous correspondents, we have pleasure in saying (1) that it is a great help for the stamps sent to the C.M.S. to be sorted and put up in packets; (2) that the stamps sent are not used at all in the Missions, but are sold to stamp collectors, and the money is used towards meeting the Expenditure of the Society; and (3) that the stamps sent in are most acceptable, especially the rarer and older kinds, both Foreign, Colonial, and English.

A lady wishes to sell for the C.M.S. a white long-haired Pomeranian pup (pedigree), aged five months; price three guineas, or offer. Address, Miss Hough, Gladswood, East Twickenham.

PUBLICATION NOTES.

THE third Edition of *Japan and the Japan Mission* will be ready by Feb. 1st. The First Edition was written by Mr. Eugene Stock, the second Edition being revised by the Ven. Archdeacon Warren. The book has been brought up to date and partly re-written for the new Edition, this work being mainly done by the late Miss A. E. Batty. It gives a short history of the Country and People, and of their Religions and Customs, with an account of the C.M.S. Mission, and it is hoped and expected that, in these days of Unions and Missionary Bands, the book will prove of great usefulness. It consists of 228 pp., well illustrated, and with a Map of Japan. Price 2s., in limp cloth; or 2s. 6d., in cloth boards, gilt edges—in each case post free.

The Bark Cloth Edition of *Through my Spectacles in Uganda* has proved to be a larger one than was anticipated before the cloth was worked up by the binders. We refrained from advertising this Edition in the ordinary way for fear of disappointing many friends, but now expect to be able to meet all demands. The volume is a very unique one, the bark cloth having been sent from Uganda specially for the binding of this book. Price 5s. net, post free.

The series of *Bible-Gleanings from Corners of the Field*, by the Rev. W. E. Burroughs, which appeared in the pages of the GLEANER during 1897, have been revised by the author, and published in separate form. It is thought that many friends will be glad to have the "Gleanings" in book form. In cloth, price 1s., post free; in leather, gilt edges, 1s. 6d. net, post free.

Charles Meridian's Society; or, The Yearly Essay, is an addition to the series of "Booklets for Young Students." It shows how one earnest young believer in Foreign Missions can influence both head-master and fellow-students, and should prove useful for distribution amongst boys of upper-class schools. The booklet will be supplied at half price for this purpose. Price 1d., or 6s. per 100.

Specimen copies of the January numbers of the *C.M.S. Monthly Magazines* can be obtained free of charge for the purpose of making the Magazines known and canvassing for new subscribers to them. To create and stimulate interest in the work of Foreign Missions, information must be supplied. A monthly magazine is one of the very best ways of doing this, and those who buy their Magazines are more likely to read them well than those to whom copies are given. We would especially recommend *Awake* (4d. a month—twenty-four copies supplied post free for 1s.) for circulation in country districts and poorer town parishes, and generally amongst those who are not very much interested in missionary work. We will undertake to supply twelve copies, post free, for 6d. per month, to any friends who can obtain this number of subscribers by means of the specimen copies supplied free; and any number above twelve for 4d. per copy extra. *The Children's World*, too, deserves to be much more widely circulated than is the case at present.

The following papers for free distribution have been issued since our last "Notes" were written :—

Third! Second! First! A statement regarding the THIRD Year of the T.Y.E., the SECOND Jubilee Year of the C.M.S., and the FIRST Centenary of the C.M.S., with an appeal for prayer. Free.

A Sunday in Uganda. By the Rev. Ernest Millar. For Children and Young People. Free.

The Bishop of London on Foreign Missions. An address to C.M.S. Younger Clergy Union for London on Oct. 18th, 1897. Reprinted from the *C.M. Intelligencer*. Free for circulation amongst the Clergy and others.

The Grace of Giving. A Letter from a Gleaner, Dublin. A re-issue in smaller form of a paper which has been out of print for some years, but for which demands have lately been received. Free.

The *C.M. Gleaner* may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1d., post free). Annual subscriptions, including postage :—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

PRAISE AND PRAYER.

PRAISE.—For lives devoted to the Master's service recently laid down (pp. 17, 26 and 27). For the work of veteran missionaries in the Punjab (p. 20). For the results of the T.Y.E. (p. 30).

PRAYER.—For the missionaries and Native Christians in Uganda, and that peace may reign in that country (pp. 17, 26 and 27). That results may follow the "special missions" at Lucknow and in Travancore (p. 23). For the Tamil and the Singhalese Missions in Ceylon (pp. 24 and 25). For plague-stricken cities in Western India (pp. 23 and 29). For the development of Gleaners' work amongst the young (pp. 27 and 28). For the T.Y.E. (p. 30).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

The Church Missionary Gleaner

MARCH, 1898.

ANDOVER THEOLOGICAL SEMINARY

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EDITORIAL NOTES.

RECENT years have afforded so many signal proofs of God's readiness in answer to prayer—and beyond the halting expectations of too many of us who have pleaded—to supply all the needs of His missionary work, that anxiety or depression regarding the Income of the present year would be not only inexcusable but would even savour of wantonness. It would be too like Israel of old, who argued in the teeth of logic and pressed their doubts against the lessons of experience. "Behold he smote the rock that the waters gushed out and the streams flowed withal. Can He give bread also? Can He provide flesh for His people?"

Acting on motives of the highest policy—the policy of faith—the Committee have accepted and sent forth year by year the labourers who have presented themselves with God-given credentials for missionary service. In thankfully accepting the larger gift of living agents, they have felt assured that the lesser gift of funds required for their support in the Field would also be vouchsafed in due time. Year by year, indeed, as the date approaches for balancing accounts, it has seemed to some that the expectation was doomed to disappointment. But it has not been so, or, if there has been a deficiency, it has been speedily wiped out. And now the end of another financial year is close at hand. The Accountant's statement, showing the Receipts and Payments up to the end of January, tells very much the same tale as did the statement at this time last year—undoubted and striking progress on the average Receipts of the previous five years, and some progress, though not much, on those of 1896-97, but still more pronounced advances in the Payments. It would be a bold if not a reckless thing to ground confidence on these returns for a clean balance sheet at the end of March. Impending deficit is writ large upon the prospect, unless the penetrating eye directed by faith sees behind the cold silent figures the loving promise of an omnipotent and faithful God. When a brief statement of the position of things was given to the General Committee in February they at once resorted to prayer, and Prebendary Webb-Peploe led our supplications that God would be pleased to avert a deficit for the glory of His name and the encouragement of those who love His holy cause. Will our readers be helpers of our faith throughout this month? Will they daily with quiet, fearless confidence wait on God and ask that He will not let His servants be ashamed who have put their trust in Him before the sons of man?

The stirring Jubilee hymn by the Bishop of Exeter on p. 35 is of special interest. The well-known hymn, "O

brothers, lift your voices," No. 128 in *Hymnal Companion*, was written by him at the request of his father, the Rev. E. Bickersteth, who had been a Secretary of the C.M.S. for the Society's first Jubilee celebration on Nov. 1st, 1848; and this one, "For My sake and the Gospel's, go," has been written for the Society's Second Jubilee in redemption of a promise made two or three years ago to Mr. Wigram. Copies of it have been sent out to all the Society's Missions, and doubtless it will be translated into many languages and used in the course of the year beginning on April 12th by many and varied congregations of Christians through the wide world. Sir Arthur Sullivan has given permission to Bishop Bickersteth to make use of the noble tune he composed for Bishop Walsham How's hymn on the sixtieth anniversary of the Queen's Accession. Sampson Low & Co. are publishing this, with six other missionary hymns by the Bishop of Exeter, written during the past fifty years.

Amidst the excitement of great public events, the death of the Right Rev. John Martindale Speechly on Jan. 20th, at his vicarage at Hernhill, Faversham, Kent, attracted but little notice. Born in 1836 and educated at Cambridge, Mr. Speechly was accepted by the C.M.S. in 1859. After a short residence at the C.M. College, he was ordained Deacon by the Archbishop of Canterbury in March, 1860, and Priest by the Bishop of Peterborough in November of the same year, and set out for Travancore a few days later, on Nov. 20th. He was stationed at Kunnankulam until 1864, when he was appointed Principal of the Cambridge Nicholson Institution at Cottayam, which office he held until 1869, and again, after a period of residence in England, in 1875-76. In 1879 the Bishopric of Travancore and Cochin was established, and Mr. Speechly became its first Bishop. He laid down the office in 1889. His life and work were characterized by thorough-going conscientiousness. The care which he exercised in training native agents and in selecting them for ordination is shown by the high character of the native clergy in the diocese. Of his personal goodness, uprightness, and power of winning affection, the testimony is abundant.

Two centuries have passed since the Society for Promoting Christian Knowledge was founded by the Rev. Dr. Thomas Bray, Rector of Sheldon, and four lay friends. On March 8th its bi-centenary will be celebrated. To many people the S.P.C.K. is chiefly known as a great publishing house. It is that, and much more. With many of its literary and other operations we, as a missionary society, have nothing to do; we can only speak of its aid to the cause of Foreign Missions. Its labours in this



THE LATE BISHOP SPEECHLY.

(Photograph by Elliott & Son.)

regard have been varied. For a whole century after 1718 it thus supported the Danish Mission in India. It has endowed Sees, paid the salaries of agents, and provided many necessaries, down to lanterns and lantern slides. For some years past it has done much to foster Medical Missions, particularly in the direction of assisting the education of ladies who wish to become medical missionaries. The C.M.S. itself is indebted to the S.P.C.K. for the printing and publishing of the translations of the Prayer Books in use in a large number of its Missions, and also for hymn-books, devotional and school books, in several languages.

The news from Uganda is still grave. According to a statement made in the House of Commons just before we go to press, the mutineers, who evacuated their fort in Busoga on the evening of Jan. 9th, were being pursued by Captain Harrison. Meanwhile King Mwanga was reported to have crossed the German frontier into Budu. Major Macdonald had started to stop his advance. The Mohammedans in British territory had not revolted, and the remaining Soudanese garrisons were reported loyal. Two more companies of Indian troops, making five in all, were being pushed to the front. Taking all things into consideration, there is ground for deep concern, but not for alarm. Our brethren and the Baganda Christians still sorely need our prayers. It is grievous to read that many of the Baganda who have fallen were leading Christians.

The formation of the C.M.S. Home Preparation Union evidently meets a demand. Already 200 members have joined the Union with the view to preparing themselves for future service in the Foreign Field. Four courses of study have been arranged, and correspondents are being sought who will watch over the spiritual and general progress of the members. The Rev. G. H. Ayerst has been appointed Hon. Organizing Secretary, and Miss Hönischer, Hon. Assistant Secretary. Mr. Ayerst would be glad to know of any preparation classes which are at work throughout the country, and to receive copies of the following and similar books to form the nucleus of a lending library for H.P.U. students:—Edersheim's *Bible History*, Maclear's Class Books of Old and New Testament History, Eugene Stock's *Lessons on the Life of our Lord and Acts of the Apostles*, Keith's *Evidence of Prophecy*, Ryle's *Knots Untied*, Nicholl's *Helps to Reading the Bible*, Jukes' *Law of the Offerings*. It needs no great discernment to see in the Union thus begun the promise of much usefulness and blessing. It has the advantage of being quite unofficial: membership does not commit to any future step, nor of course does it in any degree secure that in the event of a member offering his or her service to the C.M.S. there will be any relaxation of the usual tests. Such candidates will be treated precisely as all other candidates by the Committee. Our friends will watch the progress of the Union with prayer.



ONE HUNDRED YEARS; OR THE STORY OF THE C.M.S.

III.—FIRST FIELDS AND FIRST SHEAVES.

WE have already seen how the Church Missionary Society was guided to its first field of labour, in West Africa. We have now to see it starting work in other fields, not arbitrarily chosen, but in every case brought before the Committee in such a way as seemed to them to indicate the guiding hand of the great Leader.

Before passing on to these new fields we must see how, through the Divine leading, the original plan of work in West Africa was modified. The Mission begun among the Susoo tribe

on the Rio Pongas, which, it was hoped, might be extended to other tribes, was carried on with exceeding difficulty, and there was little apparent progress. Out of twenty-six missionaries and missionaries' wives sent out, fifteen had died; and at length, in 1813, the Society sent out its Assistant Secretary, Edward Bickersteth, to inquire into the working and the prospects of the Mission. He found that the Governor of Sierra Leone, Sir Charles McCarthy, was anxious to provide more religious instruction for the liberated slaves under his care. Since the abolition of the British slave trade in 1807 their numbers were constantly increasing, and it was difficult to manage these wild, untaught crowds of various tribes and tongues, who, being set free, showed no disposition to give themselves to honest and industrious work. Sir Charles had appealed to the C.M.S. for help, and by the advice of Bickersteth the Society's efforts in Africa were now concentrated upon Sierra Leone. The little peninsula, twenty-six miles long and twelve broad, might seem a narrow field of labour, but it became in time the starting-point and feeder of other Missions.

The Susoo Mission, though it had to be abandoned, had not proved altogether fruitless. Some of the children in the schools showed that their hearts had really been touched by Divine grace. One of the boys, a chief's son, who had received the baptismal name of Simeon Wilhelm, had been brought to England, at his earnest request, that he might there fit himself to be a teacher of his countrymen. His life and behaviour were all through such as became a Christian. But his hopes of returning to his own country as a teacher were not realized. Severe sickness was patiently borne, and when he was told he could not recover, his one anxiety was for his people. "O Lord," he prayed, "hear the prayers of a dying Negro, and convert my countrymen. Send true preachers to them." The prayer was not unanswered. Eventually a new Mission was started on the Rio Pongas by an association in the West Indies; and one of the first to welcome the missionaries there was another old C.M.S. pupil, now a chief.

Before the new departure was made in West Africa, the claims of another and a far-distant heathen people were brought before the Society. In the year 1808 the Committee at Salisbury Square were visited by the Rev. Samuel Marsden, chaplain to the convict settlement at Port Jackson (Sydney)—the second chaplain sent thither by Government. At Port Jackson he had learned to know some Maoris, that is, Natives of New Zealand, who had been brought over to instruct the Europeans in the cultivation of flax. Wild and savage as they were, Marsden was struck with the fine qualities of the race, and longed to see the Gospel taken to them. He, however, shared the idea, which has often found supporters, though its fallacy has been proved, that the way should be first prepared by a certain degree of civilization; and he asked, not for missionaries, but for Christian mechanics, who might settle there and, while exercising their ordinary calling, instruct the Natives in useful arts, and show them at the same time the advantage of an orderly and godly life. The request was a modest one, and the Society responded by sending out three men, who sailed with Marsden in 1809. Owing, however, to all sorts of difficulties in the way, it was five years before they eventually reached New Zealand. The way had been paved by a chief whom Marsden had befriended, but when they reached the shore this chief warned Marsden that he would run considerable risk by landing, as war was going on at the time. After the long years of waiting, Marsden would not now turn back. Relying on Almighty protection he landed, succeeded in making peace between the opposing parties, and then, on Christmas Day, 1814, preached the first sermon on the island, the friendly chief interpreting, on the words, "Behold, I bring you glad tidings of great joy."

The news of this grand beginning reached the C.M.S. Committee in the year 1816, and they rejoiced that at length the sowing had really commenced in that far-off region. Years of trial and difficulty were to follow, but the seed was destined in time to spring up and bear fruit abundantly.

Meanwhile good news had reached them from India, actually before the country was open to missionaries. Some of the godly men, whose letters to friends at home had been so largely instrumental in bringing about the formation of the C.M.S., were constituted into a "Corresponding Committee," and to them the Society made grants for the translation of the Scriptures and the employment of Native Christians, if any such

could be found, as "readers." The first of these was a remarkable man who had been a Mohammedan sheikh. He was struck by hearing Henry Martyn preach at Cawnpore, and engaged himself as copyist when the latter was translating the Scriptures. The "entrance of the Word" gave "light" to his soul, and after Martyn had left India he was baptized, in 1811, by the name of Abdul Masih (servant of Christ). One of the Corresponding Committee, Daniel Corrie, on being appointed chaplain at Agra, took him thither as "reader." Abdul Masih's work among his countrymen was greatly blessed, and in sixteen months over fifty converts from Hinduism and Mohammedanism were baptized. He cared for the bodies as well as the souls of the people, and denied himself that he might purchase medicine for the sick. Thus, while Englishmen at home were fighting over the question whether the preaching of the Gospel might be allowed in India, He whose workings none can hinder was actually gathering out a little band of believers by means of a converted Native. Abdul Masih became the first Indian clergyman, and his portrait hangs in the Committee Room at Salisbury Square.

British India being at length opened to missionaries, a special meeting was held on Jan. 7th, 1814, to take leave of the first men sent out by the C.M.S. to labour in that important field. Two of these, Greenwood and Norton, were the first English clergymen to go out for the Society. The other two, Rhenius and Schnarre, were Germans. A few months later, after much opposition, the first Bishop (Middleton) was consecrated for India. He was a hard-working prelate, but took no particular interest in C.M.S.; but the latter gave him their cordial support, and made a generous grant towards the college which he initiated at Calcutta for the education of Native Christians. Bishop Heber, who succeeded him in 1822, was, on the contrary, a warm friend of missionary effort, and it was he who ordained Abdul Masih.

Meanwhile other calls had come to the Society. Sir Alexander Johnston, Chief Justice in the island of Ceylon, during a visit to England in 1810-11, pressed its claims upon the Committee. It was not, however, till 1817 that they were able to send out missionaries to labour in the island, where they were well received by the Governor, Sir Robert Brownrigg. In 1813 an opportunity came for work in another hemisphere. A member of the C.M.S. Committee, who went, in 1813, to settle in the West Indies, offered to act as honorary lay catechist among the Negroes around him on the island of Antigua. To him, and to others who came forward, grants were made for schools and teachers, and much good work was done.

Perhaps the most remarkable and interesting call came from Malta. Several friends had already suggested to the Society that an effort should be made to revive the Christian Churches of the East and help them to cope with the Mohammedans, among whom their lot was cast. At length a letter arrived for Josiah Pratt from Malta. It was written by a Roman Catholic priest, who, lamenting that so little was done either to "propagate the Christian faith among the infidels" or "confirm it among the ignorant," appealed to the C.M.S. to take up the work. This was a very different thing from sending a missionary to the uncivilized Heathen. But the right man was found to go out, making his headquarters at Malta, and from this centre to study the situation and find out the best means of working for the revival of the Eastern Churches in the hope of their eventually influencing the Mohammedans. The Rev. William Jowett, a Cambridge man, and brother-in-law of Pratt, went out for this purpose in 1814 with two men from Oxford. They made many journeys in the Levant, put themselves in communication with the ecclesiastical authorities of the Churches, and were the means of establishing a printing press at Malta, whence thousands of copies of the Scriptures and of Christian tracts were issued. But the end sought was not obtained. The Oriental Churches were not to be stirred up, and in later years it was found that any impression on the Mohammedan world could only be made by direct assault.

The last call we have to mention here was from North-West Canada. A member of the Society, the Rev. John West, was appointed chaplain to the Red River Colony (where the flourishing city of Winnipeg now stands). He was anxious to do more than simply minister to the white settlers under the Hudson's Bay Company, and proposed to establish schools for the children of the Red Indians. A grant for the purpose was given him by

the Committee, and in 1822 the Society definitely took up the Mission. One of the first two Indian boys taught by Mr. West, Henry Budd, who began by learning the prayer, "Great Spirit, bless me, for Jesus Christ's sake," afterwards became the first native clergyman, and laboured for many years among his countrymen.

Thus during the first twenty-five years of its existence the Society had started Missions in West Africa, many parts of India, Ceylon, New Zealand, and North-West Canada, and subsidized Missions in the West Indies, while its representatives were working vigorously towards the enlightenment of Eastern Christendom. Many disappointments fell to their lot. In Africa the loss of life had been very great, yet there the richest sheaves had been gathered. The labours of W. A. B. Johnson at Regent's Town, and those of Düring at Gloucester, had been specially crowned with blessing. When these two, after seven years of devoted work, received their call to "come up higher"—one by fever on board ship, and the other by storm and shipwreck—the Committee for the moment felt overwhelmed. But in the Report of the following year they thus expressed their faith in God and their hope for the future:—

"The Committee scarcely know whether to speak in the language of grief or of joy, of sorrow or of triumph, so mingled have been of late the Divine dispensations. In no one year has the Society ever suffered a greater loss in its friends and labourers, while in no one year has there been a more evident blessing on their labours. . . . The Society will see in this state of things a peculiar manifestation of the character of the work, whose labourers have often had to say, 'As dying, and behold we live; as sorrowful, yet always rejoicing.' Their heavenly Master illustrates the power and the abundance of His own grace in the very weakness of His servants; and He carries on His own work, while He removes to their eternal reward those instruments whom He has most highly honoured."

SARAH G. STOCK.

JUBILEE HYMN.

BY THE BISHOP OF EXETER.

"Thou shalt cause the trumpet of the Jubilee to sound . . . and ye shall halloo the fiftieth year, and proclaim liberty throughout all the land . . . it shall be a Jubilee unto you" (Lev. xxv. 8-10).
"For My sake and the Gospel's" (St. Mark viii. 35).

"FOR My sake and the Gospel's, go
And tell Redemption's story;
His heralds answer, "Be it so,
And Thine, Lord, all the glory!"
They preach His birth, His life, His cross,
The love of His atonement
For Whom they count the world but loss,
His Easter, His enthronement.

Hark, hark, the trump of Jubilee
Proclaims to every nation,
From pole to pole, by land and sea,
Glad tidings of salvation:
As nearer draws the day of doom,
While still the battle rages,
The heavenly Dayspring through the gloom
Breaks on the night of ages.

Still on and on the anthems spread
Of Hallelujah voices,
In concert with the holy Dead
The warrior Church rejoices;
Their snow-white robes are wash'd in blood,
Their golden harps are ringing;
Earth and the Paradise of God
One triumph-song are singing.

He comes, whose Advent trumpet drowns
The last of Time's evangels,
Emmanuel crown'd with many crowns,
The Lord of saints and angels:
O Life, Light, Love, the great I AM,
Triune, who changest never,
The Throne of God and of the Lamb
Is Thine, and Thine for ever.

MOMBASA AND FRERE TOWN.

BY MRS. A. GRAFFTEY SMITH.

WHILE at home on furlough I was struck by the fact that many of the sympathizing friends at home, earnest workers for, and warm supporters of Missions, have still a rather confused idea of the work undertaken by the Society in Mombasa, Frere Town, and Mzizima respectively. Perhaps a few words of simple explanation might serve to localize the work and workers a little more clearly.

Mombasa is, like Zanzibar, an island, at one end of which stands a large heathen city. On entering the narrow mouth of Mombasa harbour, if one looks straight in front, and on the right hand, one sees the mainland and Frere Town, while the left is occupied by Mombasa island, which runs at a right angle to Frere Town, and to within a very short distance of it, in fact, only about 300 yards. Here the sea sends up an arm into the land like a wide river. This river is bounded on one side by the mainland, and on the other by Mombasa island for some miles, until, the end of the island being reached, it continues its course inland, now merely a "creek." It is by means of this creek that we reach Rabai, which is situated about four miles from its furthest navigable limit. In the picture of the Customs House on p. 37 you can just see a corner of the mainland at the harbour mouth.

On the island, and at the spot where it most nearly adjoins Frere Town, is Mzizima, the hospital quarters. On the opposite side of the island to Mombasa City, and about three miles from it, is Kilindini, now rapidly becoming the West End of



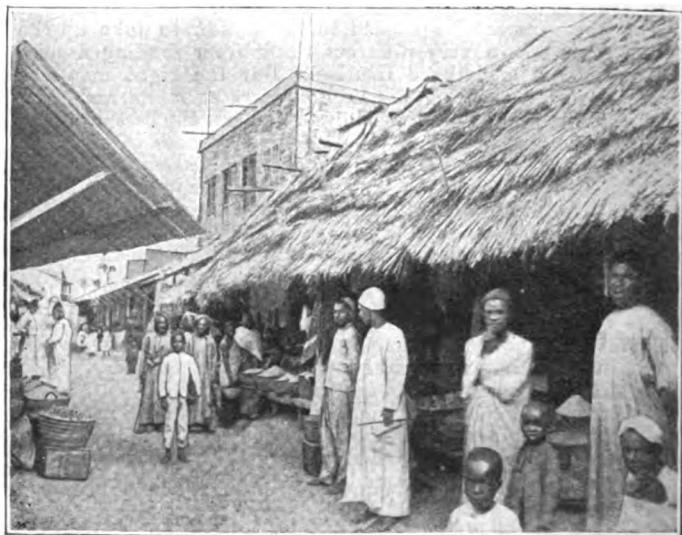
BEACH NEAR CUSTOMS HOUSE, MOMBASA.

Mombasa, dotted here and there with pretty bungalows, built by Government officials. It is indeed a lovely spot. Here is the railway station, from which starts the Uganda railway. The train, on leaving the station, skirts along the shore for a short distance, and then passes over the Makupa Bridge, between island and mainland, and begins its journey over the 700 miles which must be traversed before reaching Uganda.

But to return to Mombasa. For many years the non-occupation of Mombasa as a centre of missionary work was, I feel sure, the greatest cause of failure in our Frere Town and Rabai Missions. To be sure, one or two brave men "held the fort" in Mombasa, occupying the house which is to be seen in the forefront of the picture of the Customs House. (It is covered with a beautiful flowering creeper, and has since been vacated for a healthier site.) But very little aggressive work was done. Bishop Tucker, recognizing the immense importance of attacking the enemy on his own ground, has increased the staff of workers considerably. The Rev. F. Burt is at present, during the absence on furlough of the Rev. W. E. Taylor, in charge of the work, with an English schoolmaster and an able staff of ladies. Kilindini

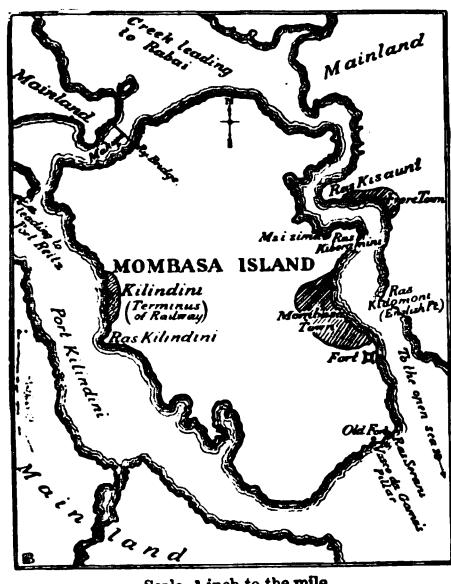


LAMU. (See p. 38.)



PART OF THE BAZAAR, MOMBASA.

is also worked from Mombasa, with the aid of a native lay reader. The work in Mombasa is necessarily chiefly evangelistic at present. Its chief feature is, I suppose, the open-air preaching, held three times a week at Zizi la K'ouzi and also in the Market Square. Part of the market, or bazaar, may be seen in the accompanying picture. Hymns, carefully translated into the purest Swahili, are sung, and are much appreciated. Then one and another stands up and simply strives to "lift up" Christ before the large crowd of Mohammedans, Hindus, and Heathen who form the audience. House-to-house visiting is undertaken by the ladies, and perhaps there is at present more success in this "zenana" work than in any other department. A school is open daily for Parsi, Hindu, or Swahili boys, and from this we may confidently expect great results. It is still in its infancy. Meetings are held in the Mission Hall, and stragglers, who are too often backsliders from the various Mission



Edwards as a site for his hospital. It stands to-day as a monument of what perseverance and patience can do, even in Africa. It would take too long to describe the development of the long-neglected and apparently unprofitable spot which it once was into the thriving centre of industry and restful home for the sick and outcast that it is to-day.

At first Dr. Edwards used to take over boat-loads of his "convalescent" patients from the Frere Town Hospital, and let each do just the little bit of work he felt capable of. The work was started by "the blind and the lame." Gradually, very gradually, order reigned over



CUSTOMS HOUSE AND LANDING JETTY, MOMBASA.

stations, are welcomed, and every effort made to help and reclaim them.

Mzizima is about a mile from the Customs House and a quarter of a mile from the outskirts of the old town. After the noise and overcrowding of Mombasa, Mzizima seems a real haven of rest and quiet. Originally a coconut plantation belonging to the Sultan of Zanzibar, it was presented to Dr. Edwards as a site for his hospital. It stands to-day as a monument of what perseverance and patience can do, even in Africa. It would take too long to describe the development of the long-neglected and apparently unprofitable spot which it once was into the thriving centre of industry and restful home for the sick and outcast that it is to-day.

roads were cut, a decent landing-place was made, and the palm trees were taken in hand, with the result that many of them "renewed their youth" and bore fruit for the Christian when they had ceased to do so for the Mohammedan. Sites were chosen and two large hospitals built, each with its splendid tank of rain-water. A doctor's house followed. Since then a large number of smaller dwellings, used as wards for special cases, leper houses, dispensary, kitchens, and store-rooms, now make Mzizima quite an industrial centre in a small way. A large proportion of the patients are practically incurable, and make it their home. Who can estimate the comfort and benefit of such an institution, both physically and spiritually, to these poor sufferers, some of whom are the outcasts of society? They receive religious instruction as well as bodily care, including morning and evening prayers, and regular Sunday and weekday services. Not a few have entered the kingdom of heaven from Mzizima. The chief characteristic of the place is that there is work for all. Idleness is unknown; the lame can work with their hands, the man with one whole arm can pick up coconuts! Thatch-making, rope-making, and basket-making are the chief industries.

Just across the water is Frere Town. This, as most readers know, is a freed-slave settlement, and contains about 400 to 600 inhabitants, for the most part rescued slaves, together with a few who have left their villages and "settled" there for the sake of both temporal and spiritual advantages. The work might be divided into four classes: spiritual, educational, industrial, and secular. The spiritual work in Frere Town is very similar to that of a small home parish, only with additional difficulties to contend with. The apathy and often stupidity of the rescued slaves, the proximity to



HOSPITAL BUILDINGS, MZIZIMA.

Swahili plantations, and the large city with its manifold temptations are among the chief of these. Sunday and week-day services, house-to-house visiting, exhorting and pleading with those who have fallen, are among the duties of the Frere Town missionaries, and they often meet with great discouragements. There are large schools for boys, girls, and infants, and a divinity class in which young men are trained with a view to becoming lay readers or catechists. The up-country stations of Taveta and in Usagara send their lads here for training. There are two "dormitories," or homes for boys and girls, where rescued slave-children are received. The numbers are considerably less than formerly. There is an industrial branch in connexion with the girls' dormitory, for laundry work, which seems likely to be a success. There are also large workshops, in which the elder lads serve their apprenticeship as blacksmiths, carpenters, and masons. Under the heading of secular work we might class the magisterial work which falls to the share of the missionary in charge of Frere Town, and serves, more than any other branch of work, to add lines of care to his brow. The accounts of all the East Coast Mission are kept at Frere Town, and relieve to a very great extent the missionaries at the various stations.

Lamu is a town about one day's journey north of Mombasa by the mail steamer. The C.M.S. has not yet opened work there, but there are German missionaries at no great distance.

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LAINANA AND WANG'GENGE, chiefs of the MASAI and WAKIKUYU.

BY THE REV. E. H. HUBBARD.

TAKING advantage of our forced delay at Kikuyu, I thought it a splendid opportunity to get about and see more of the people of the two great tribes who live about here—the Masai on the west, and the Wakikuyu to the east and north-east. I have been five or six hours' journey both ways. I have visited Lainana, the great Masai chief, in his large kraal on the plain, and also Wang'genge, the leading Wakikuyu chief, who lives about fifteen miles from here in the straight line towards Mount Kenia. I will describe my visit to Lainana first.

Taking with me a few porters and boys, I set out on the morning of Nov. 13th in heavy rain. It had been raining all the night, and the roads were like a mass of grease. The first four miles of the march were the most trying. I had at times to pull myself up the sides of the hills, and then lower myself from branch to branch. The wet weather had made the narrow path impossible. Six of those hills with their valleys and rivers had to be passed, and then I got on to a plain extending quite to Ngongo, which is a small military post of the Protectorate, put here to keep the Masai in order. This is the door by which they have generally come in to raid the people of Kikuyu. We slept at Ngongo that night.

On Sunday, Nov. 14th, alone with my Bible and Prayer Book, I had a pleasant and helpful morning. In the afternoon I took one of the native soldiers and went to a Masai kraal where the sick, and infirm, and old live. The others I was to see on the morrow farther out on the plain. On Monday morning, having received from the fort two Masai interpreters, we went through Masailand proper. Here no plantations or gardens of any description were to be seen, but in place of them were huge herds of cattle and flocks of goats and sheep. I was now among the élite of the Masai nation. The El Moran, or warriors, were met with constantly, all carrying their huge spears, and most of them their well-known peculiar shields also. These Masai live upon nothing else but the flesh of cattle, sheep, and goats, and the milk of the cow. They despise vegetables and corn, thinking these things fit for old people only. My boy Abdallah, who has travelled on this road before, but in more troublesome days, said to me as we went past a number of these young warriors, "Master, you white men are wonders. A short time ago we dare not go into this place with a thousand guns with us, and now you are going alone, with no soldiers at all, into the very stronghold of the nation, and," said he, "no one speaks you." This is the case; the once dreaded Masai are now, thanks to our Government, quieter and less bloodthirsty than of old. I was forced to admire the splendid physique of the majority of those El Moran, with their clean, well-cut limbs, full of activity and strength. Their independence, too, was very refreshing

after the studied servility of the other tribes one meets with. "Myuuu Sowai," that is, "White man, how do you do?" or "White man, where are you going?" was the manner of their address. No "Bwana" (Sir), at all.

I found Lainana's present abode—for they move about from place to place with their huge herds of cattle—was in a splendid country; rich rolling grassy plains separated by thin patches of forest, with plenty of water about. The chief himself received me very kindly, coming to my camp soon after I had arrived, together with about twenty of his head-men. He is a good-looking man for a Native, with a keen, intellectual face; a man, so the Government officials say, with a very diplomatic mind, not easily taken in, and of great natural dignity. He sat down in a chair, and the others on boxes, in my tent. They looked at various things, but were chiefly interested in my medicine chest. Dozens of powerfully built young men, with their long spears and curious buffalo-hide shields, came about the tent. None of them can assume the shield until he has first washed his spear in the blood of a human being. They all rub themselves over with butter fat and red clay. I tried to talk with Lainana through my boys, but failed to make him understand much that night. I had shot some antelope on the road, and my interpreters had gone back with the porters to take the meat to the Government station. We spent an hour or so together, and then we all went towards his big kraal on the edge of the plain. On arriving here he asked me to do him a service by shooting some large rhinoceri which were lying not far from his kraal, and came in among his cattle. I suppose he thought I should refuse, but as I had been told that the appearance of cowardice was a great offence in the eyes of these Masai, I sent for my rifle and shot the larger of the two that night, and two more close by the next morning. These things put us on a friendly footing.

On the morning after our arrival Lainana came down to the camp with a present of a fat sheep. Then we had our conference. I had found out what their belief was—the old story of two people coming down from heaven, whose children were the ancestors of the tribe. I told him what I was, a messenger of great and good news from Nagai, that is, God. I was no Government official, or trader, or settler, but my work was to tell the glad news of salvation. This, of course, was very strange to him, and we could not go on long talking of spiritual things. However, I was able to tell him a little about the truth, and then we passed on to talk about the possibilities of white men coming to teach him and his people. Lainana, like all other Natives, was struck with the idea of his being taught how to read and write and to get the wisdom of the white man, more than with the desire to get spiritual instruction. These things only pave the way for the Gospel. He said he would like to be taught, and would also like his young people to be taught; but there was one great difficulty—they were always moving about from place to place with their cattle, and had no proper abode. I told him if men came to teach his people they would adopt the Masai customs, and not build large houses at first, but either live in their tents or else in quickly constructed houses. Besides, we wanted a number of his best boys to go to a school. I told him I could not stay, as I had work in another place, but there would follow soon our big master (the Bishop), and that he would probably go out and see him. I thought Lainana a clear-headed, sensible man, not given to promise too much. When we had talked for about an hour, he brought some of his people to be doctored. I dressed the wounds and ulcers of a large number during my stay, besides giving drugs to other sick people. After a three days' visit I wished Lainana good-bye, and returned to Kikuyu well pleased with my experiences.

After two or three days' rest and moving about nearer Kikuyu, I set out in the opposite direction from Lainana's camp to visit Wang'genge, a big Wakikuyu chief. This visit was not so interesting in some ways, but it may lead to more substantial results. I found Wang'genge to be a M'kikuyu specimen of the many old-fashioned African chiefs one meets with everywhere on the South Road. He seemed to have great authority over his people, of whom there were very many about. We had some talk about teachers coming to teach him and his people, and he said if the district officer agreed he had no words to say against it. He would welcome them, and send the young lads if they would come. The next morning I had another talk with him about the message of salvation. He and his old men sat round me, and by the help of a lad who knows Swahili and Kikuyu we spoke of God's love to man.

There was plenty of food in the neighbourhood of Wang'genge's village, and a fine site not far off where a station might be built. From what I have seen of the two tribes, I think the Wakikuyu will be more easily reached and more amenable to instruction. On the other hand, there is a splendid work for two or three well-qualified spiritual men to go and live and labour among the Masai of Lainan's kraal and the neighbouring kraals of the 10,000 El Moran about him, to say nothing of the many Masai who have married and settled down in the villages nearer Kikuyu, many of them to agricultural work. Whoever comes among these Masai must be ready to undergo hardships at first for the sake of delivering his message, and a man of ability to reduce the language to writing, towards which nothing has yet been done; but I believe from among such a noble tribe he would find very soon some to step forth to his help. There is a great work waiting to be done for God both among Masai and Wakikuyu. The question is, When will the messengers of God come?

LETTERS FROM THE FRONT.

I.—HOW THEY SPENT CHRISTMAS IN LUCKNOW. FROM MR. J. MCINTOSH.

ZAHUR BAKHSH, LUCKNOW, Dec. 29th, 1897.

WE wished it had been possible to transport all your readers and home friends to the Bengali School in the C.M.S. compound on Christmas Eve. You may ask why? Well, it was to see Miss L. Wahl, Z.B.M.M., and her widows. The missionaries of our Society were all invited, and when we reached the school we were unusually delighted to find the place transformed into quite a temple of light. Under the arch stretching up to the roof stood a big tree, lit with numerous coloured candles, quite in German fashion, and silvery gossamers sparkled on every bough. On the rainbow-striped carpets opposite the tree sat the native widows with their children, whom Miss Wahl had picked up during the late famine, and many of whom she had been the means of leading to Christ. Several have been baptized recently. The Bible-women entertained us with carols. The *padri*, the Rev. Timothy Noah, read the birth of Christ, and when he came to the angels' song, all the children, with their mothers, recited the "Glory to God" in chorus. Then several boys and girls, with such shining eyes, said their texts, and three or four of the women rose from the floor and quoted their portions of Scripture. After this the Rev. A.W. Baumann addressed the congregation. As they left the room a dish was given to each, containing fruit and confectionery. Their salaams and smiles will not be soon forgotten.

Our native congregation of the Epiphany Church held their anniversary on Monday, Dec. 27th. A great red and blue canopy was erected in the centre of the compound capable of seating 400 people, and under this were many European friends, missionaries, catechists, Normal school-teachers, Church Council members, and others. Lord Kinnaid, who is visiting India to review the Mission-field, presided, and spoke most encouragingly of what he had already seen. The choir surpassed our expectations. They rendered several pieces in excellent English, and sang with a heartiness that was fresh and stimulating. There was poetry in Urdu, written for the occasion by Mr. I. C. Sada. Addresses, also in the vernacular, were delivered by the Rev. A. I. Birkett, the Rev. G. Peter, and Mr. Aristotle, churchwarden. Mr. E. Phillips, upon whom falls so much of the heavy work, also spoke, but not in his mother tongue. He alluded to the growing prosperity of the Church, and the many agencies in operation, and emphasized the need for greater unity and love between European and native brethren. The *padri*, almost unnoticed by any one, distributed blankets to the needy poor, which are warmly appreciated during the cold season. A small but beautiful display of fireworks brought the happy proceedings to an end.

II.—EXECUTED FOR A FATHER'S CRIME. FROM THE REV. A. ELWIN.

SHANGHAI, Dec. 17th, 1897.

We often hear of what is called the filial piety of the Chinese, but few in England know the lengths to which it is carried. The following extract from the *North China Daily News* for last week will, I think, be interesting. The incident does not necessarily prove that the young man had any special love for his father; he merely did what a dutiful son might be expected to do. A temple will probably be erected in his honour in his native town, and thus his name will be handed down to posterity as an example of what a true filial son ought to do:—

"On the 26th of November last, says the *Hupao*, a young man of eighteen named Hsü Ta-kou was executed at Canton on the charge of murder. The execution ground was crowded and much sympathy was felt for the condemned, for it was well known that he was innocent, the actual murderer having been the man's father. In order to save his parent and satisfy the law of 'life for life,' young Hsü gave himself

up as soon as he knew that his father had done the deed, and confessed to the murder. As the Chinese saying has it: 'He sealed his filial piety with his blood.' The affair will be recorded in the town history of Kiung-chou, Hainan Island, as proof of the lengths to which true filial piety will go."

After reading the above one cannot help feeling that a people among whom such a thing is possible must look upon the Saviour's death in rather a different light from what we would in our more civilized country.

MISSIONARY SUNDAY-SCHOOL LESSON.

THE LORD'S PRAYER AS A MISSIONARY PRAYER.

Texts for repetition—Eph. iv. 6; Rev. xi. 15. Read—St. Matt. vi. 5—13.

HERE we have the Lord Jesus Christ, our Elder Brother, teaching His disciples, whom He calls His brothers (St. Matt. xii. 48—50), how to pray to His Father and their Father (St. John xx. 17).

We call vv. 9—13 the *Lord's Prayer*, because the Lord taught it as a pattern prayer. But we may also call it the children's prayer; it begins with the children's cry, "Our Father." The worshippers of false gods in heathen lands have no such prayer as this. They can never teach their children to kneel and say the sweet words, "Our Father."

Have you ever thought that our pattern prayer is a *missionary* prayer? Let us in this lesson find out the missionary sentences in the Lord's Prayer.

I. "OUR FATHER."

The very first word gives us a missionary thought. It is not "my" but "our." It is often a great happiness that each one of us, who are "the children of God by faith in Christ Jesus," may say "*my Father*," but in this prayer our Lord teaches us not to think only of our own selves, our own family, or our own country. We must come to Him as children who have brothers and sisters all over the world (see Eph. iii. 14, 15; Eph. iv. 6, first text for repetition). Our Father who created us is their Father who created them, but millions of them do not know Him, for they do not know the Head of the family, the Lord Jesus Christ, who has made known to us the Father, and is the way to the Father (St. John xiv. 6).

II. "HALLOWED BE THY NAME."

This petition means "Let Thy name be celebrated and venerated and esteemed as holy everywhere, and receive of all men proper honour" (Barnes). This was the purpose and desire of the Lord Jesus Himself (St. John xii. 28, first clause). But to bring this about we have something to do. See what the great missionary St. Paul says in Rom. x. 11—15. Note especially ver. 14. This was why the Lord Jesus gave His brothers and sisters on earth that last command of His. What was it? (St. Matt. xxviii. 19, 20.)

III. "THY KINGDOM COME."

St. Matthew's Gospel is called the "Gospel of the kingdom" because there is so much in it about "the kingdom of heaven." The kingdom of God means the reign of God. When we say, "Thy kingdom come," we ask that God may reign over all the world and that He may be obeyed by all the people of the world. Ever since the time when Adam and Eve disobeyed God and obeyed the Evil One, God's kingdom has been spoiled; Satan, the usurper, has reigned as the "prince of the world." But we know that in the end Satan's kingdom shall be overthrown and "the kingdoms of the world (shall) become the kingdom of our Lord and of His Christ" (Rev. xi. 15, R.V.; comp. Dan. vii. 14). We are to help in setting up this kingdom. Not only must we pray, "Thy kingdom come," we must talk of it, make it known (Ps. cxlv. 10—13).

IV. "THY WILL BE DONE."

Look at Eph. i. 9, 10. Are we helping to gather together from all parts of the earth the souls which belong to Christ? This is the Father's will. Now look at Phil. ii. 9, 10, 11. If every knee is to bow in the name of Jesus, if every tongue is to confess that Jesus Christ is Lord, then all people must be told of Jesus and of the meaning of His great name (St. Matt. i. 21). "How shall they hear without a preacher?" and, "How shall they preach except they be sent?" (Rom. x. 14, 15). We must send the preacher or *missionary* (i.e., one sent).

V. "IN EARTH AS IT IS IN HEAVEN."

How is God's will done in heaven? Perfectly. Just as God says it is to be done. We know that there is joy in heaven when God's will is done on earth in missionary work which brings sinners to repentance (see St. Luke xv. 10; Ps. ciii. 20, 21).

Illustrations:—

GLEANER, January, 1898, p. 8.

Picture of a great crowd of people who do not know "our Father."

GLEANER, February, 1898, pp. 17, 26, 28.

(1) Portrait of one who loved to do God's will as a missionary on earth, and who has now gone to do that will perfectly in heaven.

(2) His own words about *doing that will*.

(3) Children's help at sales of work.

EMILY SYMONE.

INCONGRUITIES.

BY THE REV. H. D. WILLIAMSON.

THINGS move slowly, very slowly, in the East, but it is true even in India that "the old order changeth, giving place to the new." The changes may not always be as unmistakably what we could wish in the one direction of advance towards the knowledge of Christ, nor be fast enough for our impatience, but of their reality and of their general trend there can be little doubt; and we thank God, "who ruleth over all," though His "way is hid."

Much might be said as to the incongruities which appear in such cities as Calcutta, Allahabad, and Lucknow, where the changes are most noticeable. It is of course the educated classes who are first affected by them, but we must remember that they are a very small minority even in the cities, that they are unequally affected, and that they conform to much in social and religious matters which at heart they despise. Consequently the changes are greater beneath the surface than above. Even so, however, there is much that meets the eye. Take a

seat in a Calcutta tramcar travelling in a distinctively native part of the town. Almost every passenger in the crowded car will be a Bengali, and in some degree a believer in Hinduism. But note the difference as we pass some idol shrine or temple. Two or three will raise their joined hands to their foreheads in reverence; all the rest will take no notice of it whatever. The same thing may be noticed with regard to idol processions: the crowds are large enough and the noise is great enough to make it all appear most real, but the worshippers and the real participants are wonderfully few.

Too much, however, must not be inferred from such things as these. There is carelessness and irreligion enough among these Calcutta crowds, but it is still true, as Kinglake said, that religion in the East is "a cause and a controversy," and superstition, and what may be called patriotism, rise up to defend the gods where faith can no longer do so. Any suggestion of insult to the objects of Hindu worship from Mussulman or Christian will soon gather together an angry crowd, though a Hindu himself may apparently say or believe what he likes about them.

Returning to the incongruities which so much impress a

HINDU FAKIRS. (*From a Photograph.*)

[The picture was taken at some *mela* or fair. The fakirs are sitting in the hot sun close to the *panch-agni*, five sacred fires which they have lighted. The fires are probably made of dried cow-dung fuel. Each fakir has beside him tongs with which to feed the fire. The nearest man has his face veiled, perhaps because of a vow not to show his face. The *sank* (shell) by his side is blown through the hole at the top as a signal when he is about to begin his worship, and makes a weird moaning sound. Under the rough tent in the background to the right of the picture is a low platform, such as is used by fakirs when they sit to read their sacred books. There are about 2,000,000 of these fakirs in the North-West Provinces alone, generally worshippers of Vishnu. "The morality of many of them," says Crooke, "is of the lowest type."—Ed.]

European in Calcutta and other large towns of North India, our illustrations remind us of some sadly familiar proofs of popular Hindu devotion. The fakirs in the first illustration are of a type that may be seen all over the country, spare, frequently even to emaciation, with filthy matted locks, their bodies covered with ashes, their sole possessions a few brass vessels for cooking purposes and an alms bowl. Every kind of means is employed by them for the mortifying of the body. An arm is held out till it stiffens and withers up; the hand is clenched till the nails grow through the flesh; vows of silence for many years are taken by some of these poor deluded ones; and some of them take up their abode in caves and wild jungle retreats. Dr. Robson, in his *Hinduism and Christianity*, remarks, "Many proverbs and rhymes are current among the common people satirizing these *jogis* (devotees) for their sordid or cowardly motives in becoming recluses, and for their gluttony and rapacity since they assumed their profession. But, with all that, they fear them, dread their curse, supply them with what they want, and even worship them." Strange, indeed, it is to see the fear with which such men, disreputable-looking, semi-nude beggars, inspire the Calcutta B.A. or the wealthy and shrewd merchant of the China Bazaar. It is not an uncommon sight to see the crowd in a town bazaar make room for a miserably dressed pilgrim, who has measured out many months' journey with his body's length on the ground, on his way to some famous shrine. And many an educated Hindu of the present day would feel himself honoured to drink the water in which such a man's feet have been washed!

The other illustration represents a scene familiar enough to many winter visitors to Calcutta—a crowd of Bengalis bathing on the steps of the temple at Kalighat. The absence of turbans in the men's dress, the closely trimmed thatch of the buildings, and the great unwieldy boats in the foreground, all show that the scene must be in Bengal and not in the Upper Provinces. This is the temple to which the worshippers of the bloody goddess Kali specially resort, and hither are brought numberless goats to be decapitated in her honour. It is of no architectural pretensions whatever, but it is sought out by pilgrims from many a distant part of the province, and the priests reap a rich harvest from their offerings. The river, being one of the numerous branches of the sacred river Ganges, is also an attraction, of course, and all along its banks, wherever some pious Hindu has built a flight of steps, may be seen a dense crowd of bathers at most hours of the day, but especially in the morning. First of all will come the upper-class ladies, covered from head to foot with their white shroud-like garment, many



KALIGHAT TEMPLE, CALCUTTA.

[Christian preachers frequently take their stand near some bathing *ghāt*, such as that shown in the picture. It is natural and easy for them to point to Him who alone can wash away sin.—Ed.]

when it is barely light, to ensure the greater privacy. With them are their little daughters and granddaughters, and after them will come the men and boys. The bathing is, of course, very largely for the sake of cleanliness as well as a matter connected with their religion, and it is to be hoped that the connexion which we applaud between cleanliness and godliness may not be lost in the Native Christian Church, for it is certainly worthy of praise and imitation.

But it is sad beyond expression to look at such pictures as these and realize, even though feebly, something of the darkness in which our Indian fellow-subjects—millions upon millions of them—are still groping. To think that men who are passing out of our Calcutta and Allahabad Universities—not to speak of those in other parts of India—men who sit by our side in the Indian railway trains and tramcars, men who serve us in the shops, and some of them wait on us in our houses; men who, may be, take in and read their English newspaper; men who, some of them, are serving as magistrates, and barristers, and lawyers; to think, I say, that such men still believe their sins can be washed away by bathing in the Ganges or the Nerabudda, and that they can win salvation by going on pilgrimage (albeit by railway train or steamer) to Benares, or Jugernauth, or Hurdwar, or Budrinath, or some other such place! Does it not seem incredible? Alas! it is too true. But how long is it to be so? The answer lies, in God's providence, very much with us. "Ye are the light of the world," our Lord says to us.

"Interesting pictures," people perhaps say as they look at them, and so they are; but let the interest touch our hearts and claim our activity, and our prayers, and our money, as those who, in right of possessing Christ, the Light of the world, may indeed pity the poor Heathen, but who will be called to account for neglecting them.

SAKINEH, THE FIRST PERSIAN FEMALE CONVERT.

BY MISS MARY BIRD.

A WISH has been expressed several times that the story of Sakineh, the first Persian female convert, should be retold. Sakineh came to the women's dispensary in 1893 with her aunt, who was ill. At that time she was a bigoted Moslem, and constantly tried to get the medicine before prayers, so as not to hear the Gospel. But gradually its message touched her heart, and in spite of herself she listened. When her aunt recovered she made excuses to return to hear more. In 1894 she came for treatment for herself, her husband's cruelty having brought on fits, for which reason he divorced her. She was then eager to learn more of Christ's love. On Good Friday, during the Bible lesson in the dispensary, I remarked, "Would that my Saviour were yours too!" Sakineh replied that she hoped for salvation through Jesus. Every one turned and looked at her in pious horror, invoking the aid of Mohammed, Ali, and Abbas against the "infidel." The women were so angry that she had to leave the room and house at once. Some of them reported the matter to her father, who beat her cruelly, but this seemed to increase her desire for teaching. She joined the Bible-class and came to church.

In the autumn, after seeing an Armenian baby baptized at the morning service, she said, "Take me to the clergyman, and ask him to baptize me and my baby." She declared her faith in Jesus as the only Saviour, and renounced all faith in Islam. Both Bishop Stuart and the Rev. W. St. Clair Tisdall, who examined her, thought she was trusting simply in Jesus. For the next six months she came regularly for teaching. When warned of the persecution likely to follow her baptism, she replied that she was not afraid, she was willing to die, but hoped grace would be given her never to deny her Lord, as Peter did.

On Good Friday, 1895, at a special service at 7.30 a.m., she was baptized, keeping her name Sakineh (light), but her baby's name was changed from Hassan to Abraham. Shortly after she began to try and tell her own family and neighbours the glad tidings she had learnt. Soon the news spread in her village, Hoseinabad, that she was a Christian. Then a system of boycotting and persecution started. Her friends no longer saluted her in the streets; she was pelted with mud and stones, hooted after, called infidel, Nazarene, Christian dog, &c. On Saturday, June 22nd, when at the public baths, a woman noticed she had no Moslem charms on, and charged her with being a Christian. At first she was afraid to reply, then said, "Yes." At once she was cast out, and the place declared defiled by her. She was followed down the street by an angry mob and beaten with a chain used for whipping donkeys. The following Sunday afternoon her mother came to warn her, as she was leaving class, that her enemies were watching for her; but she started bravely, saying, "It does not matter if they kill me, but I hope they will not kill Abraham." No violence was offered her that day. Next day she petted and played with her baby at class. Afterwards she said, "I know I ought not to have played with baby during Bible lesson, but I am so glad he was not killed yesterday." That night she was cruelly beaten with a chain by her uncle. She was much bruised and cut, but not the least daunted.

On June 30th her co-villagers declared either Sakineh must be put to death, or she and her parents must leave Hoseinabad. The question was raised, Ought we to try and protect her in Julfa? She said, "No; as long as my parents will have me I think it is my duty to remain. I think Jesus has given me a work there." We reminded her of Christ's promise, "Lo, I am with you always." She answered, "Jesus has often been very near before." She was hooted and struck several times before she reached home, but not injured. As night came on, the mob surrounded the house, threatening her life. Her brother-in-law got her and the baby over the wall and round by the desert to our house, and begged that they might be protected. Sakineh was unnerved, but even in her distress kept repeating, "I have not denied Christ; I want to live and die a Christian." She was with us for three days, and attended the inquirers' class on Monday, urging her friends to be baptized. "I am so glad I have been. Do not be afraid of suffering for Christ's sake." On Tuesday evening I was detained till late at the hospital, but found her sitting up waiting for her Bible and reading lesson. "I want

to be able to read the Gospel soon," she said. On Wednesday her mother and a friend came to persuade her to renounce Christianity. When she refused, her mother turned against her, and after using bitter language, left her without the usual blessings and salutations, which tried her sorely. In the afternoon the Kad Khuda (head-man) of Hoseinabad came, urging her to return with him, and all would be right, but she knew he was not to be trusted. It was thought best to remove her, late that evening, to Miss Conner's rooms at the hospital. She hardly slept all night, wanting to pray and talk. "I know they want my life. I will die for Jesus; I cannot be a Moslem—but do try and save baby's life." She was troubled as to whether she had broken the Fifth Commandment, but Ps. xxvii. 10 comforted her. "That is for me," she said.

All was quiet till midday on Thursday, when Sakineh's sister came, saying the villagers were determined to kill her. She was anxious to smuggle Sakineh away to a Moslem shrine, and then say she had found her there, which would save her life; but Sakineh was determined: "I will not return; I will die a Christian." Shortly after we heard the Mullahs rallying the people with the trumpet call, and them replying, "For Ali and God's sake." We learnt that representatives had been to Ispahan for an order to have Sakineh given up to them, and, failing to obtain it, had been advised by Agha Nedjafi to rouse the villagers and return *en masse*, when they would be listened to. Sakineh asked, "Are they after me?" "Yes; are you afraid?" "No; if you asked me to go again now to be baptized I am ready. I love Jesus more to-day than I did then." Bishop Stuart and Mr. Tisdall did all they possibly could to protect Sakineh by interviewing leading people, but in vain. The mob was at the doors, bent on murder. When the last hour seemed come, God answered our prayers in a marvellous manner, putting it into the heart of the Prince Governor to send an order that Sakineh and her boy were to be given up to him, as the mob could not be restrained, but sending a written promise by the Vizier of the Anderun (zenana) that they should be protected.

It was hard to tell Sakineh. First she refused to go. "Let me be killed here," she said; but that did not seem right. She took Abraham in her arms and came out quite calmly into the compound where the Persian officials were waiting. The Bishop took her hand and gave her to the acting British Agent, Mr. Aganor, and he handed her over to the Vizier. We all went with her to the Julfa Gate. The street was crowded with her own relatives, Mullahs, spies, and villagers, all furious. She passed calmly amidst them. Half way up the street she whispered, "What was that text you said last night?" (Ps. xxvii. 10). She repeated it after me, saying, "My father and my mother have forsaken me, but the Lord has taken me up." At the entrance of the desert the Prince's carriage and escort were waiting, and we had to part, thanking God for the power He had given her to face such a trial, and trusting her to His almighty protection.

Nearly two years passed without Sakineh being allowed to hold communication with the Mission party. Sometimes we would hear of her through a fellow-servant in the Anderun. Once a serving-maid, who had come to the dispensary, brought a message: "I am the same Sakineh as I was when with you." The maid said, "Sakineh is not a Moslem; she is not one of us, for she does not lie, and we all do." The next news we heard was that she had been remarried to her husband by the Prince's order, but was still in the Anderun. On May 27th, 1897, hearing I was returning home on furlough, she made an effort and obtained leave from the Chief of the Eunuchs to come to see me, another woman being sent with her to see that she returned. They left the Anderun at daybreak and came to the Julfa Dispensary. Sakineh told me she was not allowed to have a Gospel or to speak of religion. "But that does not matter, for I have it in my heart." She wore no charms or talismans, but said the Prince had himself fastened a beautiful silver one inscribed with the Moslem Creed on Abraham's arm. She had taken it off, saying her boy was not a Moslem, and though the Prince was angry, and every one treated her badly for some time, she remained firm. The church bell rang for the Persian morning service. She insisted on coming again to worship with the Christians, though knowing it was a risk to run. She repeated the Lord's Prayer, Creed, Commandments, perfectly, and the greater part of the General Confession, whispering, "I say them every day, not to forget." She had to leave directly

after service. Her last words were, "I trust Jesus will make me free some day and let me come back to the Mission;" and her desire has been to a great extent granted. Miss Stuart wrote June 26th, 1897:—"You will, I know, be greatly interested to hear that I had a visit from Sakineh; she came to the hospital to my cousin (Dr. Emmeline Stuart) to get medicine for her throat, which was very bad, and then came here. When I brought out the Gospel she read quite easily ten or twelve verses of St. John i. I thought it wonderful she had not forgotten, as she has not been allowed a Book. I offered her a copy of St. John, thinking she might be able to use it without attracting attention, but she said no, she could not, but that she had it in her heart all the time.

On Sept. 2nd, at a special service at 7 a.m., Bishop Stuart confirmed Sakineh, with the other two female converts, Hamedeh Mariam (whom Sakineh first brought to us) and Khasched Marta, the blind woman, and the following Sunday all three partook of the Lord's Supper.

Whilst praising and thanking God for these great proofs of our Saviour's power to save even bigoted Moslems, whom some Christians seem to think "hopeless," and asking you to remember these three converts specially in prayer, that they may be kept faithful by God's power in all times of temptation and difficulty, we would beg you to remember the sore need of a land where we can only tell of one Christian mother and two Christian young women. We earnestly entreat you to join us in remembering their request and our heartfelt desire: "Pray that soon all the inhabitants of Persia may believe on Jesus Christ our Saviour."



Eastern Equatorial Africa.—The situation in Uganda continues to cause anxiety, although we know, from a telegram sent from Mombasa by Bishop Tucker on Feb. 3rd, that all was well at Mengo up to Jan. 5th. Letters, no doubt, are on the way, but cannot reach us before this issue of the GLEANER goes to press. (See "Editorial Notes.")

The Rev. F. H. Wright, of Nassa, at the south end of the Victoria Nyanza, went on a long preaching tour in September, and found everywhere a wonderful willingness on the part of the people to hear the message. He gives an interesting account of his visit to Usambiro, where Bishop Parker and Messrs. Mackay, Blackburn, Hunt, and Dunn were buried:—"The little graveyard was again overgrown with weeds and bushes, but two hours' work on the part of my boys soon put the place straight. The names on the wooden crosses were almost obliterated by the weather, so I cut them deeper with my pocket-knife. We held a short service when we had finished clearing the ground, at which there were eight Basukuma, who are consistent Christians. I could not help thinking how true it is, 'One soweth and another reapeth.' The walls of the houses are still standing, and the boiler on which Mackay was engaged is still in a very good condition in spite of so many years of African sun and rain."

Bengal.—Sunday, Dec. 12th, was the Day of Prayer for the Awakening of India and Ceylon, and special prayer-meetings were held in many places throughout India. On that day eleven persons were admitted into the Church by baptism at a village near the Margo hills, in Santalia. The first to be baptized was a man named Arjun, and then his whole family—wife and three children. As he knelt at the font he prayed aloud, "O God, wash me from all my sins in the blood of Jesus, and make me shine for ever, for Christ's sake." Then there were three brothers baptized, the eldest of them about seventeen. On the previous Sunday, at a village called Burhait, four whole families were baptized. Altogether, the Rev. F. T. Cole reports 257 baptisms during the year.

N.-W. Provinces.—The Rev. J. P. Ellwood, of Gorakhpur, admitted 130 converts and their children into the visible Church by baptism on Sunday, Jan. 2nd. Mr. Ellwood wrote:—"It was a grand sight. Lord and Lady Kinnaid were present and saw everything. It was really a 'red-letter day' in the Gorakhpur Mission. The converts were well prepared, and none took the step without knowing what they were doing."

Punjab.—The Rev. S. A. Selwyn, Vicar of St. John's, Boscombe, is conducting Special Mission services in the Punjab. In a private letter from Bahrwal, on Dec. 29th, Mr. Selwyn wrote:—"I have been able to take Missions at Karachi, Sukkur, Multan, Amritsar (three Quiet Days for workers), Peshawar, Clarkabad, Lahore, and am now beginning the Amritsar District, five Missions of three days each. How interesting it is—the same message bringing gladness into Asiatic hearts exactly in the same way as into European. So far as one can judge we have had definite results in each place, and this in spite of interpreting and strong racial feeling in some places. Here there were fifteen baptisms last Sunday. In a village near Amritsar there are 300 inquirers, and only one man to teach them. At Clarkabad there are thirty candidates for baptism." "At Multan," the Rev. W. F. Cobb says, "we had good and attentive congregations. We had prayed much for it, and feel sure that many have been helped. Mr. Selwyn addressed a large number of English-speaking Hindus and Mohammedans on 'The Secret of a Happy Life.' His address was listened to with rapt attention. We hope to continue these English addresses once a month." Mr. Cobb mentions in his Annual Letter that one feature of the work of the year has been the interest shown in the Mission by English soldiers on duty on the north-west frontier. Some of them have frequently attended the services, and twice the members of the "Guild of the Holy Standard" and the Rev. R. A. Storrs' Bible-class have asked their Indian Christian brethren to tea. On Good Friday a sergeant of the Hampshire Regiment preached to Hindus and Mohammedans from the steps of the church, his address being interpreted by a native fellow-Christian.

Western India.—The bubonic plague continues to ravage Bombay, Poona, and other cities in Western India. All through the critical time of the visitation, the Rev. D. K. Shindé, native pastor of Poona, says, the Christians showed much courage and faith. During the early part of the year not one of the Marathi congregation died from plague, but latterly there have been five deaths. Mr. Shindé wrote on Dec. 1st:—"I visited all five in their illness, and in each case the end was peaceful. One, an orphan girl, ten years of age, died repeating the Lord's Prayer; another, a boy, before he died asked his mother to remember him to his Sunday-school friends, for whom he was praying. . . . We have prayers every Tuesday in the Divinity School, when we wait upon the Lord that He may be pleased to remove this plague from us. We ask our friends to remember us in their prayers."

South India.—The Rev. W. D. Clarke, native pastor of Madras, says in his Annual Letter:—"The Three Years' Enterprise has been a great blessing to us all, and raised the tone of every department of work in the Southern Pastorate. The Madras T.Y.E. started last year with two schemes (1) Self-support, (2) Voluntary missionary enterprise, and you will be glad to learn in this connexion that the Madras Native Church Council has declared for self-support so far as its congregational work is concerned. May God bless the T.Y.E. more and more!" It is encouraging to note also, as an accomplishment of one of the T.Y.E. schemes, that the Masulipatam pastorate is now entirely self-supporting. The first harvest festival of this pastorate was held on Dec. 4th with the view to provide a fund for an evangelist to be employed in Masulipatam. The festival was a great success, some Rs. 200 being raised.

Ceylon.—The Rev. J. Ilsley, of Kotgala, admitted five adults into the Church by baptism in December last. These converts were brought to Christ by the untiring devotion of an evangelist named Israel, himself a convert from Hinduism and the direct result of the work of the Tamil Coolie Mission. He was baptized by the Rev. W. E. Rowlands some years ago, and for the last three years has been working as an evangelist. Mr. Ilsley examined each of the five candidates, and found that not only did they know the Creed and the Lord's Prayer, but that each one had a most intelligent and thorough grasp of the Way of Salvation.

Mid China.—At an ordination in the Mission Church at Hang-chow on Dec. 27th (St. John's Day) Bishop Moule admitted the Rev. Sing Tsaeling to priest's orders, and Tai Yütsiu to deacon's orders; the former to the pastorate of Hang-chow, and the latter to the great district of Chuki East. Tai Yütsiu (otherwise John Tai), once an artist, has for some years been a catechist. He is son of Matthew Tai, whose clever sketches of parables and other Scripture scenes appeared in the GLEANER for 1877. Tsaeling is son of the Rev. Engteh, the senior pastor and presbyter of the diocese, and younger brother of the Rev. Taeseng, master in the Ning-po College. In our notice of the ordination by Bishop Moule at Midsummer last (GLEANER for November, p. 171) we said that that was Bishop Moule's "first ordination of a native priest." We should have said "fourth." In kindly calling our attention to this error the Bishop says:—"In my seventeen years of episcopal duty I have ordained just fifteen Natives, of whom six have been admitted to the priesthood—one priest and two deacons for the American Mission, the rest, twelve under, or in connexion with, the C.M.S. Of these last five are now priests."



WANTED—A RELIGION FOR JAPAN.

HAVE they not a religion? Look round and see. Visit Kioto. There are 3,215 temples there even now, although some 522 were destroyed at the revolution. These are Buddhist temples. Visit Nikko—beautiful Nikko. It is a place of temples—grand temples—richly carved, and yearly increasing in the number of its shrines. These are Shinto temples. Surely these two facts answer the question, not to name the Buddhist and Shinto shrines of lesser note scattered throughout the country. But, to take

Shintoism first, what is Shintoism? What is the meaning of the temples at Nikko? They are not temples erected in honour of gods so much as monuments over the graves of deceased heroes. It is true that the Japanese speak of So-and-so being "deified." For instance, Prince Kitashirakawa, who died lately in Formosa, is said to be "deified," and on the third anniversary of his death a solemn ceremony was performed in Nikko and other places in honour of him. But it is hero worship, not unlike, but somewhat more than, our patriotic reverence for Nelson and other great men who have done service to their country. God or gods are hardly thought of in connexion with this cult.

Of Buddhism it cannot be said that it is a religion at all. A creed which has for its three articles, "There is no God," "Life is misery," "Annihilation is the best thing," can hardly be called a religion. This also carries with it—in Japan, at least—much of the idea of hero worship. Prince Shōtoku, who introduced Buddhism into Japan (552 A.D.), is not considered as a god, but is worshipped as a hero, as the following extracts show:—

"Prince Shōtoku, our Japanese Saviour!
For his great merit there is no term suitable;
Believe in him, then, with your life and soul,
And in worshipping him ne'er backward be." *

With what reverence (but reverence as a hero) he was held may be seen from the following quotation relative to his death:—

"Of all princes, officials, and farmers, the elders seemed to have lost their darling child and forgot the sense of taste; while the minors seemed as if they had lost their dear parents, and their cry was heard in every street. Ploughmen stopped their ploughing, women their rice-pounding. All people thought that the sun and moon will lose their lustre, and heaven and earth will soon be destroyed, and they knew not on whom they could rely henceforth." †

There being "no God," their moral code is necessarily confined

* *Kenshiu Daishi.*

† Quoted from a magazine called the *Hansei Zasshi*.

to the duties of men to their fellow-men. How these duties are performed those who have lived in Japan can best describe.

There being "no God" they can have "no hope." There is something supremely melancholy to be seen in a Japanese poem, translated by Mr. A. Lloyd, called "The Hymn of the Transient." Here is one stanza:—

"But know

That none can summon from the deep
The wandering soul, that, all alone,
Goes thinly clad in flaxen shroud
Along dark paths to realms unknown
Attended by its shade."

See another stanza taken from an article called "Gold Dust." They are lines penned by one Dōkwei, a Chinese Buddhist sage, whose virtues were so great that they gained for him the gift of the purple robe from the imperial throne:—

"I have now, at the age of seventy-six, at length reached the goal of my life.

"I neither long to be born in heaven nor fear to fall into hell.

"Nothing I take hold of, and I throw myself out of the world.

"So I am in perfect peace and freedom."

They need a religion, a religion of hope beyond the grave. Buddhism in Japan, as elsewhere, is a moral code rather than a religion, a moral code sanctioned by no Divine authority, and appealing to no Divinity to reward or punish those who keep or break its precepts. A Buddhist has to practise charity, morality, patience, energy, meditation, and wisdom. But its prime virtue, compassion, is regarded as false in any of its votaries unless he strictly adheres to all the Buddhist commandments and is blamelessly virtuous (*Hansei Zasshi*).

Christianity has in it two great Commandments:—"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbour as thyself." Buddhism contains the germ of the Second Commandment. It knows nothing whatever of the First. Buddhism acknowledges the need of fulfilling the moral law perfectly. It knows nothing of comfort to a sinner who has broken it. Japan needs to know of One "who became sin for us, who knew no sin, that we might be made the righteousness of God in Him."

R. R. M.

PICTURE TREADING" IN JAPAN.

FROM NOTES BY THE REV. J. HIND.

JAPAN is nowadays so continually before the public mind as a pushing, progressive nation, eagerly adopting European ideas and asserting its position as a civilized power, though all the while growing more intensely national, that we are dazzled with the present, and are apt to forget how recent is all this progress.

The curious picture on the next page is from a photograph of a historical cartoon used in many of the National schools in Japan. The originals of the objects represented are in a museum at Tokio. The source is therefore quite independent of the missionaries.

The picture enshrines a painful piece of Japanese history. We need not here go into the details of the introduction of Christianity by Xavier in 1549, of the immediate and enormous harvest reaped by his successors, of political intrigues and inquisitional persecutions by the Jesuits, of the proscription of Christianity by the Shogūn Taiko Sama or Hideyoshi in 1587, or of the relentless persecution which followed. In 1637 the surviving Christians, driven to desperation, raised a rebellion

and fortified a castle at Shimabara, near Nagasaki. After a short siege the place was taken, and 37,000 were put to death. Thenceforward, for 230 years, there appeared on the public notice boards throughout the empire this arrogantly blasphemous proclamation against Christianity :—“ So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan ; and let all know that the King of Spain himself, or the Christians’ God, or the great God of all, if he violate this command, shall pay for it with his head.” The reader who seeks for fuller information about the early history of Japan will find it ready to his hand in *Japan and the Japan Mission*, of which a new edition, brought up to date, has just been issued by the C.M.S.

A peculiar ordeal was introduced, called “fumie” (picture treading). This ordeal was mostly limited to the island of Kiushiu, where the persecutions of the old Jesuit Christians were most severe. It varied in severity according to the place, one of the worst being Shimabara, where the last stand of the Christians took place.

About the 12th of January in every year—sometimes twice a year—the lower classes were compelled to tread on images of Christ, such as the crucifixes on the right of the top of the picture, and swear that they would never become Christians. The penalty for refusing was death. One of the officials who superintended this ceremony in Shimabara was baptized by the Rev. J. Hind a few years ago. The upper class (retainers) were excused this ordeal, but were obliged to execute a document

expressing the same determination and seal it with blood drawn from the finger for the purpose.

The Madonna at the bottom of the picture and the medallion at the top left corner were used by Roman Catholic converts of the Xavier period.

The notice board just above the Madonna is one which was posted everywhere ordering information to be given of any one professing Christianity, with a tariff of rewards. The following is a translation of the inscription on it :—

“ Christianity having been forbidden for several years, if there should be any one suspected (of being a Christian) it must be reported. The following rewards will be given :—

“ To the accuser of a paideren (priest) ...	... 500 pieces of silver.
“ ” ” iruman (sub-priest) ...	300 ” ”
“ ” ” penitent (apostate) ...	300 ” ”
“ ” ” fellow-lodger and relig- ionist ...	100 ” ”

“ Even if the person (implicated) should be of the same house or religion 500 pieces of silver will be given according to the matter (reported).

“ If it be concealed and afterwards discovered by other means, the individual in question and the group of five” (they used to be divided into groups of five to track down every one and see what his faith was) “ should be liable to conviction for the same kind of offence.

“ Fifth month of the 1st year of Shotoku (about 1610).

“ ———, Town Clerk.”

A curious fact from another source shows what the people thought of this picture treading. A former teacher, an old Fukuoka resident, had noticed a drain across a main street in Fukuoka covered with flagstones. When people crossed this drain he observed that they always tried to avoid treading on one particular stone. He asked the reason, and found that on the under side of the stone were carved some Christian figures. The people imagined that even treading on them unwittingly would prevent their becoming Christians.

Only about thirty years ago were these repressive measures abandoned. The proclamation of religious liberty is barely nine years old. The progress of Christianity has been even more rapid than that of wealth or civilization, for there are now nearly 40,000 baptized Christians. But the prejudices ingrained for centuries are not easily uprooted, and are indeed kept alive by the opponents of Christianity. In the country districts at least they will long survive, unless more is done by way of evangelistic effort. Few persons realize that out of the 42,000,000 Japanese, something like 30,000,000 have never yet had the Gospel preached to them.

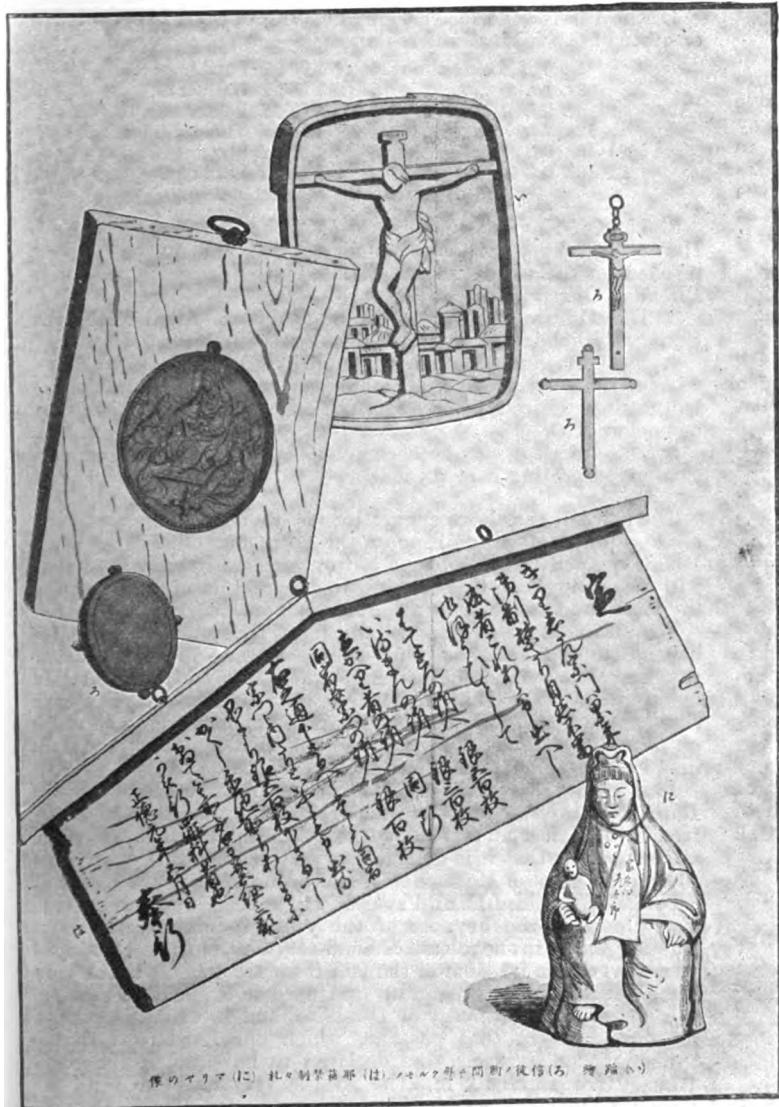
GLEANERS ON THE WAY TO KHARTOUM.

THE Rev. A. A. Boddy, Vicar of All Saints’, Monkwearmouth, and Acting Chaplain at Ramleh, Egypt, sends us the following account of a regimental Gleaners’ meeting in Alexandria :—

“ The 1st Battalion of the Warwickshires contains a number of Christian men. They have been stationed some time at the Mustapha Barracks at Ramleh, near Alexandria. Their stay has been a time of great blessing to many of them, owing to the meetings held by the Rev. T. R. Lawrence in the Sailors’ and Soldiers’ Institute in Alexandria. It was the writer’s privilege to be present at the first regimental Gleaners’ meeting, held in Mrs. Lawrence’s large drawing-room. He was pressed to give the address, and spoke of the missionary work he had seen in the North-West Territories and elsewhere. At the close a very warm and affectionate speech was made by Lance-Corporal Morley, the leader of these Gleaners, saying that he felt sure the men would carry with them to any part of the world the interest they now felt in the missionaries and their work.

“ A few days later the Warwicks were suddenly ordered up the Nile, and we had some very touching farewell meetings, when several who had been converted under the Institute influences gave their testimony very clearly.”

The intimate connexion between Gleanership and earnest spiritual life is what we all wish to see. We wonder how many more regiments have regimental G.U. meetings, and how many other soldier-Gleaners are now on active service.



JAPANESE HISTORICAL CARTOON.
(Showing former attitude towards Christianity.)



A MISSIONARY recently returned from the Field writes most warmly of a Gleaners' meeting he lately attended, where there was conducted an examination on the current GLEANER, which to him was quite a novelty. We hope such *viva voce* examinations are common at our Branch meetings; they are a move in the right direction, but not all that is necessary. What is needed is real systematic study of missionary work.

A Branch of the Gleaners' Union at Christ Church School, Calcutta, is steadily increasing in numbers. From January to November last year the missionary-boxes of past and present scholars produced Rs. 140. With this sum the Branch has been supporting their "own Bible-woman" at Kamaharti. Miss L. A. Chapman (C.E.Z.M.S.) asks for prayer that this woman's faith may be strengthened by a measure of success.

At Nottingham during the past month an informal Conference was arranged for the G.U. workers of the various parishes, in the afternoon of the day of the Quarterly Meeting, and was addressed by the Secretary of the G.U. Auxiliary Committee. A short but brisk discussion took place, mainly on the subject of missionary study, when it appeared that although some definite study of Mission-fields was being done, it was weak on the side of lack of system. We shall be very glad to hear from any of our Secretaries who are endeavouring to do anything to remedy this weakness. At the same Conference the need of increased Bible study on the subject of the Evangelization of the World was enforced. We greatly doubt whether our Branches as a whole are really taking up this branch of their gleaning, and it is certain that without this our interest and zeal will soon flag.

The Secretary of the Gleaners' Union, Queenstown Branch, writes:—

"It may perhaps interest other Gleaners and incite them to 'go and do likewise' if, in a few words, I tell of a missionary effort which another Gleaner and I have been carrying on for the past ten months. At the suggestion of the 'other Gleaner,' we started last March a missionary basket, filled with useful and ornamental things, and which from time to time we have sent round to the houses in this town and neighbourhood. We have now (December) a profit in the bank of £50. It is with grateful hearts we look up and thank God for the blessing He has given on this undertaking, which has succeeded far beyond our expectations; and we would also thank our fellow-Gleaners and many friends for their generous help and support. As we look forward to another year we hope, if spared, to continue this work."

Gleaners will remember that two years ago we were obliged to discontinue the Roll Call in its original form, i.e., that of publishing all names sent in to us. In place of that we have since mentioned the numbers of names sent in, giving particulars only of such as were officially or semi-officially connected with the Society. This does not seem to have commended itself to some of our friends, and as the exigencies of space in the magazine seem to forbid the hope of reverting to our former plan of mentioning all, it has been decided to drop the Roll Call altogether.



New Local Branches of the Gleaners' Union.

Southwark, St. Jude's: Sec. Mr. A. Eckenstein, The Haven, Devonshire Road, Honor Oak Park, S.E.
Tollington Park, St. Mark's: Sec. Miss M. M. Baker, 30, Eade Road, Green Lanes, N.
Altringham, St. Alban's: Sec. Mrs. Hullett, Lessness House, Manchester Road, West Timperley, Cheshire.
Devonport: Sec. Commander C. W. H. Ingram, 4, Outram Terrace, Devonport.
Oxford, St. Ebbe's: Sec. Rev. D. Davies, 8, Fyfield Road, Oxford.
Smithills: Sec. Miss Welch, Park Cottage, Smithills, Bolton.
Wickwar: Sec. Miss E. F. Lyon, Wickwar Rectory, Gloucester.
Derryloran: Sec. Miss Hamilton, The Rectory, Cookstown, Co. Tyrone.
Dublin, St. Kevin's: Sec. Miss M. C. Hunt, Prospect House, Terenure, Co. Dublin.
Limerick: Sec. Miss E. G. Gregg, 92, George Street, Limerick.
Davos, Switzerland: Sec. Miss Smith, Châlet Friedeck, Davos Dorfli, Switzerland.

JUBILEE BIRTHDAY OFFERINGS.

ON the 12th of next month we shall again reach the Birthday of the C.M.S. It will be remembered that last year we suggested that friends should on that day send in "T.Y.E. Birthday Offerings" to the C.M.S., and the suggestion was so widely taken up that more than 2,300 Offerings were received, amounting to over £1,100. We again invite all our friends who are willing to do so to mark the coming C.M.S. Birthday in a similar manner, although on somewhat different lines, as will be seen below. Last year the idea originated from the fact that the *Daily Telegraph* had started a Shilling Branch of the Hospital Fund in connexion with the Queen's Diamond Jubilee, and we also asked for Offerings of One Shilling or any number of Shillings. The C.M.S. Birthday has this year, however, a remarkable characteristic of its own, it being the *First Day* of the Society's Second Jubilee Year, and we therefore propose that the Offerings this year should be called "Jubilee Birthday Offerings," and be characterized by the Jubilee number "FIFTY." The Offerings will, as before, be for the T.Y.E. Centenary Funds. Will our friends therefore kindly bear in mind the following suggestions for their Birthday Offerings this year?

1. The Offering to consist, in value, of exactly FIFTY of one or other of the coins of the realm, e.g.:—

1s. 0½d.	being the value of FIFTY Farthings.
2s. 1d.	FIFTY Halfpence.
4s. 2d.	" " " FIFTY Pence.
12s. 6d.	FIFTY Threepennies.
£1 5s. 0d.	FIFTY Sixpences.
£2 10s. 0d.	FIFTY Shillings.

And so on with the other coins.

2. The Offering to be addressed to "The Lay Secretary, C.M. House, Salisbury Square, London, E.C.," and to be legibly marked on the top left-hand corner of the envelope, "Jubilee Birthday Offering."

3. The Offering to be posted on Tuesday, April 12th, the Society's Birthday, so as to reach us on the following day.

4. The Offering to be accompanied by a brief Motto or Text, without the sender's name or address, except when an acknowledgment is desired, when a stamped and addressed postcard may be enclosed.

5. The Offering may be accompanied by any interesting particulars respecting it or its sender.

The third of the above suggestions is intended to prevent even slight additional work falling on the Post Office officials on Bank Holiday, April 11th. We hope, however, that Birthday Offerings will not straggle in this time up to the middle of June, as the invitation and suggestions are issued a month earlier.

We also venture to express our trust that our Offerings, far beyond our expectations as they were last year, will be still larger this time, but it must be remembered that we had one donation last time of £600, and another of £100, and that as we may not have these again it will mean a large increase of smaller gifts to make up for their absence. May we also ask that if a Text is sent it may be written out *in full* and the reference added?

Last year we gave a Motto, "For the King," suggested by the *Daily Telegraph's* "For the Queen," and the fact that so many friends used it spontaneously when sending in their Offerings seems to show that it is desirable to do the same this year. We therefore choose a Motto, again consisting of only three words, "**TO PROCLAIM LIBERTY.**" It will be seen from Lev. xxv. 10 that this was the keynote of the year of Jubilee—"liberty," whether shown in the release of bond-servants, or the returning of property, or the freedom of the soil from tillage. It is the very same phrase which is taken up and used in a spiritual sense in the magnificent prophecy of Isa. xi. 1, and it was this phrase, among others in that passage, which our Lord read in the synagogue at Nazareth, and declared to have its fulfilment in Himself (St. Luke iii. 18, 21). At the very time we send our Birthday Offerings we shall have just realized afresh, through the solemn memories of Holy Week, culminating in the glorious

triumph of Easter Day, something of those two tremendous facts—

All our redemption cost,—
All our redemption won;
All that it won for us, the lost,—
All it cost Him, the Son;

we shall have been reminded once again of all that the fulfilment of those three words of prophecy—"To Proclaim Liberty"—meant to our Blessed Lord,—that it was only "through death." He could "destroy him that had the power of death, that is, the devil; and deliver them ('all them' in the R.V.) who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15); and remembering that more than half the world still knows nothing of His death and resurrection for them, shall not ours be a *worthy* Birthday Offering that we send in His name "To PROCLAIM LIBERTY" to "ALL them" who north, south, east, and west "sit in darkness and the shadow of death, being fast bound in misery and iron," that they who have been redeemed by the Son of God "at such tremendous cost," may enter into and rejoice in "the glorious liberty of the children of God"?

T.Y.E. NOVELTIES.

A "Bottle Secretary" writes of the filling of a soda-water bottle with threepenny-pieces, the contents amounting to £1 3s. 9d., and "overflows," £1 16s. 6d. In the same place a "T.Y.E. Cake, Toffee, and Jam Stall" appeared at the parish tea.

A Gleaners' Union Branch started a box on a tour among the members, one Gleaner taking charge of it each month and undertaking to collect 4d. The year's result was £1 4s. 3d.

Sixty orphan girls, trading with pennies, raised £2 the first six months, and £3 15s. the next.

A lady writes that on her hall-table she has placed a doll with a bag of home-made sweets on her back, and a bag attached to her waist for the money, while a card stitched on her dress bears the following lines:

"My name is Miss Jervise, On T.Y.E. service;
I'm not a kind fairy, But still I'm not chary Of what has been
given to me.
So just drop in your mite, And then take with delight The gift
that I carry for thee."

T.Y.E. LANTERN SLIDES.

It is most encouraging to know how much these Slides have been used during the past few months, and how much they have been appreciated, owing no doubt to the fact that they are to a great extent quite unlike any of our other Sets of Slides. There are now four Sets of T.Y.E. Slides provided; one of these is lent to Ireland for three months, and the other three are so fully booked up that there are only a few dates remaining before Easter on which they are disengaged. And not only are the comments of friends who have used the Slides and given the Lecture most kindly encouraging, but—best of all—we know of cases where God has used them and made them a definite blessing.

W. J. L. S.

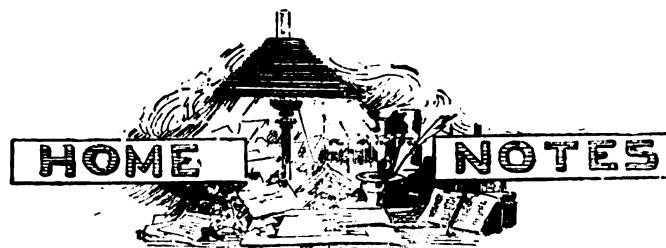


WORK AMONGST THE YOUNG.

DURING the past month Junior Associations already existing at Christ Church, Gipsy Hill; Trent; Bedford (general); and St. Luke's, Cheadle Hill, Manchester, have been registered, and also a new Association at St. Nicholas', Durham. It should be clearly understood that no such Association is registered unless notification is made to Salisbury Square by the Secretary or some one in authority.

The children at Christ Church, Gipsy Hill, have made rapid advance of late. In 1894-95 they sent a little over £30, in the following year £65; in 1896 their total was £122, and last year £191.

It is very desirable that a separate report should be issued of every considerable organization for the young. It is obviously impossible to ascertain exactly how many of the coins in a missionary-box held by a child are put in by the child himself, or how much of a collection at a children's service is given by adults. But at the same time it must be remembered that it is specially important to make some printed acknowledgment to the children of what they give, and that successful Juvenile Associations such as those at Eastbourne, St. George's, Sheffield, and Gipsy Hill annually issue their own report. If an organization exists a report is possible. Of course it may not be desirable, owing to local circumstances, to issue such a report, and it is always well to avoid unnecessary expense. Friends must judge for themselves, but it is difficult to conceive of circumstances which would make it undesirable.



THE Committee have accepted offers of service from the Rev. William T. Hedger Elwin, B.A., Corpus Christi College and Ridley Hall, Cambridge, Curate of Christ Church, St. Albans; and Miss Martha Tiffin.

On Jan. 18th the Committee took leave of Miss E. Molineux, proceeding to Palestine. The Instructions were read by the Rev. F. Baylis, and after a few words from the Chairman (Captain Cundy), Miss Molineux was addressed by the Rev. G. Tonge, who also commended her to God in prayer.

The Committee had an interview on Jan. 18th with the Rev. C. T. Warren, who for some time has been working in the Osaka jurisdiction of Japan. In referring to his sphere of labour, Mr. Warren spoke hopefully of the encouragement received in the work he had been permitted to inaugurate and carry on among sailors and passengers on vessels sailing from Osaka. On Feb. 1st the Rev. J. E. Hamshire was received by the Committee, and told of his work and efforts in connexion with the training class for native teachers at Frere Town.

By the deaths of the Right Rev. Bishops Speechly and Selwyn the Society has lost two Vice-Presidents. Dr. Speechly was consecrated in 1879 first Bishop in Travancore and Cochin, and Dr. Selwyn, Bishop of Melanesia in 1877.

On Jan. 18th the majority of the sergeants who have been selected by the War Office to go to Uganda as drill instructors were entertained at the Church Missionary House. The men were received by the Rev. H. E. and Mrs. Fox and other officers of the C.M.S., and after tea were addressed by the Rev. E. Millar and Mr. A. B. Fisher, missionaries from Uganda, who described to them the journey to that country, the character of the Natives, and the origin of the Soudanese mutinies, and offered them valuable and practical hints. The Rev. H. E. Fox also spoke, pointing out to the men that they were going among Christians, and urged them to let their conduct be such as would reflect honour upon their country and not belie their Christianity. Sergeant-Major Clifford, the senior non-commissioned officer, replied in terms which showed that he was fully conscious of the responsibility of the position in which the men were placed.

C.M. UNIONS, &c.

At the Monthly Meeting of the London Younger Clergy Union, held on Jan. 17th, the Rev. W. H. K. Soames spoke on "Lecturing with the Lantern," with practical demonstrations. He was followed by the Rev. C. E. Tyndale-Biscoe, who gave a capital address on "Educational Mission Work in Kashmir," his remarks being illustrated by lantern views.

An address on "Mission Work on the North-West Frontier of India," by the Rev. F. Pappill, of Dera Ismail Khan, was delivered before the members of the Lay Workers' Union for London on Feb. 7th.

At the Monthly Meeting of the Ladies' C.M. Union for London the Rev. G. Holmes, missionary from North-West Canada, gave an account of the work in the diocese of Athabasca.

The Bristol and Clifton Branches of the Gleaners' Union held their Annual Meeting in January, when twenty-three Branches were represented. The Rev. G. F. Whidborne was in the chair, and after interesting reports of the Branches and Sowers' Bands had been given, Mr. E. M. Anderson addressed the meeting.

The Nottingham Branch arranged an informal Conference of G.U. Workers on Feb. 7th, which was conducted by Mr. E. M. Anderson, twenty-one parishes being represented. Mr. Anderson also spoke at the Quarterly Meeting in the evening.



Arrangements are being made for Loan Exhibitions on a large scale to be held in the following centres:—Paddington, March 26th—April 2nd; Rochester, May 11th—19th; and Louth, June 15th—18th. Preliminary meetings have already been held, and plans are in a forward condition. We would ask the prayers of our readers for these three exhibitions, that they may be used of God to show Christians at home the awful needs of the Heathen, and awaken and increase the desire in them to make Christ known.

PUBLICATION NOTES.

WE would again call the attention of our readers to the new Edition of *Japan and the Japan Mission*. Constant demands are made for information on particular Missions by members of Missionary Bands and others. This book will be found specially valuable to those members who have charge of the Japan Mission, apart from its interest to friends and the public generally. Price 2s., post free, in limp cloth, or 2s. 6d., cloth boards, gilt top.

Part I. of the *Extracts from the Annual Letters of Missionaries for 1897* is now ready. It contains letters from the Sierra Leone, Yoruba, and Eastern Equatorial Africa (Coast District) Missions. Price 3d., post free. Other parts will follow as rapidly as possible. Members of the various C.M.S. Unions and Missionary Bands, and all students of Missions, will find these "Extracts" most useful.

We have not received many requests for January numbers of the *Monthly Magazines* for canvassing purposes. Opportunities are constantly arising for pushing the circulation, and we hope friends will provide themselves with supplies to enable them to take advantage of such opportunities. See note in last month's *GLEANER*.

The Address to members of the Gleaners' Union for 1898, entitled *His Glory and His Greatness*, has been issued in a form suitable for general use. Copies can be had at 4d. per doz., or 2s. 6d. per 100, post free.

The Hymn, with music, which appeared in the January number of the *GLEANER*, entitled *Where hast thou Gleand to-day?* has been published in separate leaflet form. Price 2d. per dozen, or 1s. per 100, post free.

An explanatory Paper on *Ladies' Unions: their Object and their Method*, has been written, and can be obtained free of charge.

We have omitted to mention before the issue of a Paper on *Children's Work for Foreign Missions*, giving practical hints for the development of such work. All Workers amongst Children should obtain a copy. It is supplied free of charge.

The Catalogue of Books, Magazines, Papers, &c., published by the Society has been revised and brought up to date. Copies for circulation free of charge on application.

More than 3,000 copies of the new book for the Younger Children, entitled *The Great Big World*, have been sold. We strongly urge all friends who are desirous of interesting the little ones in missionary work to obtain a copy. Price 1s. 6d., post free.

A very useful publication for those who are interested in the C.M.S. work carried on in the Diocese of Moosonee (N.-W. Canada) is now published Quarterly. It is entitled *The Moosonee Mailbag*. The price is 3d., and the Annual Subscription, including postage, is 1s. It is not published by the Society, but copies are kept at the C.M. House, and can be supplied to friends at the prices mentioned; or it can be obtained from Miss E. L. Newnham, 92, Jerningham Road, New Cross, London, S.E. No. 2 is the current issue; No. 1 is out of print.

The following new Books not published by the Society have been added to the stock kept at the C.M. House for the convenience of friends:—

Early Promoted. A Memoir of the late Rev. W. S. Cox, of Sierra Leone. With illustrations. 2s. 6d. (Supplied for 2s. 3d., post free.)

Daily. A Help to Private Prayer. By Dr. Harford-Battersby. Containing a General and a Missionary Cycle of Prayer, with spaces for names of friends, missionaries, &c. Price 1s., post free.

Captain Allen Gardiner, Sailor and Saint. His work in Africa, Brazil, and Patagonia. By Jesse Page. Price 1s. 6d., post free.

The C.M. *Gleaner* may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

All orders for Books, Magazines, and Papers should be addressed to *The Lay Secretary, C.M. House, Salisbury Square, London, E.C.*

FINANCIAL NOTES.

ONCE more before the Society's financial year closes we have an opportunity of pleading with the friends of the Society for renewed exertions to prevent an adverse balance at the close of the year; and we feel that, though the appeal has been so often repeated, we should not be doing right in omitting to reiterate the need for further strong effort to bring up the Income to the amount necessary for covering the Expenditure of the year. The Committee rejoice in the fact that the number of accepted missionaries, though far too small to meet the wants of the heathen world, is considerably in excess of the number required to fill vacancies made by death and other causes; consequently each year an increased, and ever increasing, number of missionaries have to be provided for by the Society's friends. At present the rate of increase in Expenditure, due mainly to the increasing number of missionaries, averages some £12,000 or £13,000 per annum. For the current year ending March 31st not only will that increase of, say, £13,000 more than was required last year be needed, but also a further sum of £13,000, being the difference between Expenditure and available Receipts for last year.

Leaving out of the reckoning the amount contributed towards making good the deficiency of the previous year (which, of course, is not available towards meeting the current year's Expenditure), the amount received for the ten months ending Jan. 31st was very inappreciably—only about £500—in excess of that for the corresponding period of the previous year. Consequently there still remains some £26,000 in excess of the available Receipts of last year to be made up either by the General Receipts for the last two months of the year, or by the amount available from Appropriated Contributions. Should neither of those sources of income be sufficient to supply the deficiency there will necessarily again be an adverse balance.

The example of the little girl mentioned in the following extract from a letter is especially worthy of imitation at the present time, when there is so much need for the ordinary contributions to be increased:—

"A little girl came to school here from B——, bringing with her a sum of £3 12s. she had obtained by a sale of work in her own play-room at home. She had heard that Mr. H—— had gathered in £57 for Foreign Missions in 1897, and she thought it would be so nice to make it up to £60."

The following articles have been received for sale for the Society's benefit. Offers to purchase will gladly be received by the Lay Secretary, C.M. House, Salisbury Square:—

A beautiful white and cream-coloured silk robe, worked by the women of Madagascar.

A wonderful ivory cabinet. It is somewhat in the form of a Chinese house, is richly ornamented with mouldings, carving, &c., and has five drawers and two slides. It has been entirely constructed by the donor, who is anxious that the Society should realize at least £50 for it. He has also given for sale a handsome ivory paper-knife, silver mounted, which may be purchased for 35s.

A small case of Setsuna china from a missionary in Japan. The articles consist of various small vases, boxes, jars, &c., some of them of considerable value, owing to the secret of the glaze upon them having been lost. Almost all the pieces are about thirty years old, and consequently of value as curios from the Japan of the past.

A collection of autographs, including those of Byron, Lord Russell, Dean Hook, and other eminent men.

A collection of autographs of missionaries, members of C.M.S. Committee, and others.

Two old books, viz., *Poems, &c.*, by Edmund Waller, 1698, and *Metrical Versions of the Psalms*, by Sternhold and Hopkins and Tate and Brady, 1780.

Simeon's *Hora Homiletica*, 11 vols., 1819-20, half bound calf, paper sides, fair condition.

Alford's Greek Testament, cloth, 1849-1864.

Another ivory paper-knife.

The following anonymous contributions are thankfully acknowledged:—

Gl. 39,248, towards averting a deficit, 2s. 6d.; A Durham girl, 5s.; Gl. 18,368 and 18,369, £2 10s.; Ebenezer, Thankoffering for many mercies, 2s.; M. C. B., 5s.; Gleaner, for Africa, 5s.; Anonymous (including £2 for Bible), £3; In loving memory of E. M. M., 5s.; E. N. R., 2s. 6d.; Would-be missionary, 5s.; God's Tent, £1 10s.; Widow's Mite, £1; E. H., £100; S. E. L., 5s.; Chrysanthemum, 2s. 6d.; Gl. 73,409, 2s. 6d.; Gl. 87,149, 2s.; Breedon, 5s.; Two Sisters, £1 1s.; Gl. 40,292 and 40,293, £2; Friend, Thankoffering to preach Jesus, £1; Gl. 63,816, 5s.; Gl. 816, towards averting a deficit, £5; Gl. 78,106, 5s.; Thankoffering, £3; Two Olive Branches, £2; Beatrice, 1s.; T. J. W., £10.

Sales of Jewellery, &c.—Anonymous, sale of magneto-electric machine, 5s.; Anonymous, 2s. 11s.

Towards the *Three Years' Enterprise*.—Gl. 1,783, 10s.; For the most crying need in the world, 10s.; Gl. 31,923, £1 9s.; Gershom, work sold by invalid lady, 12s.; C. H., 3s. 3d.; Gl. 38,363, 5s.

Packets of Foreign, Colonial, and English used Postage Stamps are gratefully acknowledged from the following friends:—

E. McCheam, F. E. II., Mrs. Love, Gl. 59,805, Anonymous, per Rev. J. D. Mullins, H. Vernon, Gl. 64,674, Mrs. Hall, E. A. Cowen, Gleaner, £1,471, Rev. H. Knott, Fortwall, Mrs. Morley, E. N. Rolfe, Mrs. Thomson, "Co. Clare," E. H. J., Miss Freeman, T. E. Pegrum, Gl. 64,250, Miss Rosby, Annie Ilamer, Alderley Edge, J. K., Rev. H. Dimishky, J. M. King.



PRAISE AND PRAYER.

PRAISE.—For the life-work of Bishop Speechly (p. 33). For Medical Mission work in the island of Mombasa (p. 37). For steadfastness under bitter persecution (p. 42). For recent accessions to the Church in India and Ceylon (p. 43). For tolerance of Christianity in Japan (pp. 44 and 45).

PRAYER.—That the needs of the Society at the close of the financial year may be fully met (pp. 33, 48). For peace in Uganda (pp. 34, 43). For the varied agencies in use in Mombasa and at Frere Town and Rabai (pp. 36-38). For the speedy evangelization of Kikuyu and the countries adjacent (pp. 38 and 39). For the millions of our fellow-subjects in India still groping in darkness (pp. 40 and 41). For religious liberty in Mohammedan lands (p. 42). That the Japanese may feel their need of a Saviour (pp. 44 and 45). That the scheme for Birthday Offerings may be heartily taken up (p. 46).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

The

Church Missionary Gleaner

APRIL, 1898.

EDITORIAL NOTES.

WE are now on the eve of the Second Jubilee Year of the Church Missionary Society. Elsewhere we have drawn attention to the inspiring lessons which are afforded by the original conception of the Jubilee as revealed in the Word of God. Its function in proclaiming liberty to the captives has been particularly before our minds. May this Jubilee Year see a great increase in the number of those who shall hear of and welcome the liberty wherewith Christ has made them free. For ourselves the period is one of mingled thankfulness and humiliation. We can hardly help looking backward and thinking with what rejoicing our forefathers who founded the Society would have hailed its position in the present day. "Prophets"—as some of them might well be called—"desired to see the things which we see," and did not live to see them. Even to those who took part in the First Jubilee the progress of the Society would seem to be astonishing. One of them, indeed, who survives to rejoice with us, will, we trust, be spared to preside over the Second Jubilee Celebrations next November. But our thankfulness can find room for no strain of self-satisfaction if we turn from comparing our present state with that of our predecessors, and reflect upon the vast gulf of unsatisfied need which Heathendom presents on all hands, and upon the wealth of resource which should be at the disposal of the work of Christ, and is hoarded uselessly or frittered away upon the most fleeting of pleasures.

Before these notes can be read by some of our readers the financial year will have closed, but for many of them there will yet remain a few days before the end. Humanly speaking, the prospect of a heavy deficit is still before us. This intimation, we are sure, will suffice to call forth fervent, importunate, trustful supplications. God is saying to us, "Believe ye that I am able to do this?" And will He not add, "According to your faith be it unto you"? Already a few donations have been sent in "towards helping to avert a deficiency." Still more encouraging is the news of many prayer-meetings, at which our need is regularly brought before Him in whose Hand is all power to supply it.

Rarely does a number of the GLEANER exhibit the simultaneous claims of so many different parts of the Mission-field as we put before our readers this month. The aggressions, actual or alleged, of the French in West Africa have directed the attention of the public to that region; while at the same time, as Mr. Wilson-Hill's article shows, obstacles are being removed, and cries for teachers are rising from many tribes. The war on the northern frontier of India is viewed in very divergent lights by opposing political parties. Yet all Christian men must agree as to the call for outposts of Medical Missions along that border. More momentous than either West African or Northern Indian problems, the Chinese question holds the field at the present time. It is only a few months ago since the murder of two German Roman Catholic missionaries arose as a cloud like a man's hand upon the political horizon of the Far East; and now "the heaven is black with clouds." Whatever may be the issue of the storm which broods over China, the changed

attitude of its people, the newly opened doors, and the importance of the present crisis plead with the Christian Church to enter in while the opportunities are afforded.

A mail from Uganda is expected a few days after we go to press. We are thankful to report that a telegram from Bishop Tucker has been received announcing that the missionaries were all well on Feb. 3rd. As this date was nearly a month after the escape of the Soudanese from Luba's, and some time also after strong reinforcements from the coast had joined Major Macdonald, apprehension on this score may now give place to hearty thanksgiving.

Once again we have to record the death of an Episcopal Vice-President who was an active friend of the C.M.S. The Bishop of Bedford, who passed away after a protracted illness on Feb. 21st, was once an Association Secretary of the C.M.S. Later on, as Rector of Spitalfields, he was a frequent attendant at meetings of the Committee, where he was noted for the swift certainty with which he penetrated the heart of the subject under discussion. As President of the Missionary Leaves Association he was able to render great service to that auxiliary agency of the C.M.S. He died a victim to the unremitting toil of his East End ministry.

Like our own Society, the Religious Tract Society was instituted in 1799. Unlike us, it has chosen to celebrate its centenary at the beginning and not at the end of its hundredth year. The R.T.S. is best known for the great mass of Christian publications of many kinds which it pours forth from its presses. Of the cleansing influence of those publications upon popular literature there is no need for us to speak. As a direct aid to Foreign Missions the R.T.S. publishes tracts and books in a considerable number of the languages used in the Mission-field, and makes grants of them to the missionary societies. Its English tracts, particularly the excellent series which deal with Christian apologetics, are of great value in counteracting the infidel literature so lavishly scattered among the educated classes in India. Its pictures of Scripture scenes have told the Gospel story in many lands. May the blessing of God be upon its labours in the future no less than in the past.

A remarkable assemblage has just come to an end in the United States—the Convention of the S.V.M.U. at Cleveland. Seventeen hundred students from 458 colleges, and eighty-three secretaries, representing seventy-one missionary boards or societies, were among the delegates. Mr. D. M. Thornton, of the S.V.M.U., as an accepted missionary of the C.M.S., met with an enthusiastic reception. We are informed that the American Methodist Episcopal Church (North), which is the largest denomination in the United States, is now contemplating the adoption of the C.M.S. policy of refusing no duly qualified candidate on the score of lack of funds.

A correspondent, who is justly indignant at an attack made upon the C.M.S. in an evening paper, writes to say that he intends to discontinue to purchase the paper, and to give the money to the C.M.S. instead. We cordially appreciate the loyalty shown by our correspondent; yet we venture



to think that in the treatment of the press there is a more excellent way. No doubt some newspapers, especially those which have a reputation for smartness, think societies fair game. But unless the matter is of great public interest, they are likely to consult the wishes of their readers in this respect. Let those readers, in any numbers, show that they object to a particular line taken by the paper, and the editor will be more cautious in future. The proper course is to write a civil and temperate letter to the editor, not necessarily for publication, expressing the writer's general esteem for the paper and suggesting that he may be glad to be set right on the point in question. An angry letter, or one which assumes animus or want of good faith on the part of the editor, will be worse than useless. A civil letter, such as we have suggested, would only fail of its effect if its purport were opposed to the general policy of the paper, and we are thankful to hope there are not many newspapers whose policy includes animosity to the C.M.S.



THE SECOND JUBILEE AND THE CENTENARY.

ON the twelfth of this month the Church Missionary Society enters upon its Second Jubilee Year, culminating on April 12th, 1899, in the Centenary Day.

The Committee, in their Manifesto just issued, rejoice at the quickened zeal which has been one of the outward fruits of the Three Years' Enterprise, and now, in the third year of that Enterprise, which is the year of the Second Jubilee, they call upon their friends to revive the features of the Jubilees of the Old Testament Church.

Those Jubilees were essentially years of gladness. Three elements in them were especially prominent. Each Jubilee called for deeds of self-sacrifice in compliance with the Divine commands; each ushered in liberty; each was a preparation for a fresh start. The Committee earnestly hope that this Jubilee Year may be everywhere observed by the Society's friends as an occasion for self-denying labours and gifts, for individual surrender of themselves to the work of carrying abroad the Gospel of liberty, and for very real and practical preparation for a fresh start upon the new era which will follow. The fact that the Jubilee Year commenced on the Great Day of Atonement is full of holy suggestion as to the source of all our efforts and all our gladness in the Atonement of our Lord and Saviour.

As regards special Commemoration, in view of the approaching and overshadowing Centenary, it may not be deemed advisable by some of the Society's friends in the country to mark the Second Jubilee by meetings of abnormal proportions. In London, however, where much is possible which may not be possible elsewhere, it is purposed to commemorate this epoch by Services and Meetings on Nov. 1st and 2nd, 1893, in connexion with the Gleaners' Annual Meeting. Full particulars of the days' proceedings will be published as the date draws nearer.

The Centenary.

The Committee emphasize to-day what was said by the Committee of fifty years ago in addressing their supporters. Only they point out that, in comparison with those days, we need Deeper Humiliation, in view of the larger opportunities not more largely availed of; Livelier Thankfulness; Larger Efforts.

They call for Jubilee and Centenary Thankofferings. First and foremost, that many should come forward who can say, "Here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies."

It will no doubt be the desire of all friends of the Society to make thankofferings in connexion with the Centenary. The Committee deliberately refrain from naming a sum to be attained to. The Jubilee Fund of 1848-49 was equal to about two-thirds of the Annual Income at that period. A corresponding proportion now is the smallest amount that will really meet the Society's present need of development. If the Lord is about to call upon the Society for larger extensions, it is not doubted that He will incline His people to give much more than that. And if the million, which the Bishop of Exeter in his large-hearted faith and hope has suggested, should be contributed, it will be a token to the Society that its great Commander is about to send forth quickly some hundreds of fresh

labourers, and to open the doors for us to enter still unoccupied fields.

The Committee have named the following specific objects among others for which they invite CENTENARY THANKOFFERINGS:-

I. GENERAL THANKOFFERINGS.—No doubt many persons will simply wish to give a thankoffering to the Society's work as a whole, without specifying any particular object to which it shall be applied. These will be used for the Society's general work at the discretion of the Committee.

II. EXTENSION.—To extend the Society's Missions: for example, in the Hinterlands of our present African fields; in India and beyond the Indian frontier; in China, especially in view of recent events; and elsewhere.

III. THREE SPECIAL NEEDS.—To increase the Working Capital to £100,000. Such a fund is absolutely necessary to the Society's working, since the Expenditure is spread over the whole year, while the bulk of the Receipts do not come in till towards its close. To pay off a mortgage of £5,000 on the C.M. House in Salisbury Square. To increase the Disabled Missionaries' Fund.

IV. OTHER OBJECTS.—The friends of the Society are at liberty to assign their thankofferings to any specified objects. The Committee suggest a number, including the education of the children of missionaries, the training of missionary candidates, and Medical Missions.

These thankofferings may be spread over three or five years, if preferred.

The Centenary Celebration.

The Committee propose to observe the Centenary in London from Sunday, April 9th, to Sunday, April 16th, 1899, as already announced. It is hoped there will be special sermons throughout the country on one or other of these Sundays. The gatherings in London during the week will commence with a celebration of the Holy Communion and a meeting for prayer and humiliation before God. There will, on this unique occasion, be a Special Evening Service in St. Paul's Cathedral. The great Centenary meetings on April 12th will include a meeting for Clergy and Lay Delegates in Exeter Hall, and an evening gathering for Praise and Thanksgiving in the Albert Hall. The Society's work at home and abroad will be reviewed, and provision will also be made for some account of the work of other societies and missions, that thus clearer views may be obtained both of the actual work done and of the far greater work left undone. One day will be given to meetings for personal consecration. It should be understood that the arrangements in connexion with the Centenary will not interfere with the Anniversary of next year.

The celebrations in the provinces will, of course, be in the hands of local friends. A small pamphlet of suggestions will be issued shortly.

The Outcome.

A deeper sense of our own national privileges and responsibilities; a truer grasp of the opportunities of the hour; a warmer recognition of the great love that has reached and blessed us; and a clearer heart-response to the command which lays on us this work of Christ;—these things may well be hoped for as the outcome of what is to be done and said on these memorable days, with the after-fruits of larger dedication of ourselves to that work, greater frequency and urgency of prayer to the Lord of the Harvest, and a brighter outlook for His return.

ONE HUNDRED YEARS; OR THE STORY OF THE C.M.S.

IV.—GROWTH AND CONSOLIDATION.

WE have now to commence the second quarter of a century during which the C.M.S. has been working. But the period from 1824 up to the celebration of the Jubilee in 1849 is too full to be taken in at a glance, and in this chapter we will confine ourselves to the thirteen years which preceded the Queen's Accession. It is marked by quiet yet real progress, despite many trials and disappointments in the fields already occupied; by the entry upon a few other fields, which subsequently had to be relinquished; by the passing away of old friends and the advent of new; and by distinct consolidation and increased recognition as a power in the country.

Thomas Scott, one of the founders, and the first Secretary of the Society, had passed away before its first twenty-five years were completed. Josiah Pratt, who became Secretary on Scott's retirement, laid down his office in 1824. By his untiring energy

and large-hearted sympathy he had done much to extend the Society's usefulness. He was succeeded by Edward Bickersteth, while Dandeson Coates, a member of the Committee, became Assistant, and later on, Lay Secretary. For many years Mr. Coates was the leading, or rather the governing, spirit of the Society. Bickersteth was the man who secured the sympathy and interest of the country, and this he continued to do after he resigned the Secretaryship, on being presented to the Rectory of Watton. Two or three other Clerical Secretaries followed, good and devoted men, but none who left any special mark on the history of the C.M.S., until Henry Venn appeared. But his advent was not within our present period.

The period was inaugurated by the founding of the Church Missionary College in January, 1825. A supply of men were being obtained from Germany, notably from the Training Institution at Basle, and men from our own universities had come forward for the Mission-field. Still there remained candidates suited for the work but in need of teaching, and the wisdom of the step taken in founding the College has been proved through many years. The original institution consisted only of one dwelling-house standing on ground which had been purchased at Islington, and which forms the home of the Principal in the present day; but in the following year the first stones of the actual College were laid by Lord Gambier, the C.M.S. President.

There was indeed need for an increased number of missionaries. So great was this need in Sierra Leone, where one after another had fallen victims to the climate, that it was resolved to train Africans as teachers of their countrymen, and in 1827 the Fourah Bay College was opened, which has now for over seventy years done an important work in supplying native pastors and teachers for West Africa. The first name on the College books was that of Samuel Crowther, who had been rescued from a slave-ship.

There were also increased openings in India. Good Bishop Heber had been early called from his labours there to the rest above. His two immediate successors filled the episcopate during an even shorter period. A fourth was sought for among the Evangelical leaders, and in 1832 Daniel Wilson, Vicar of Islington, who had been largely used to stir up a missionary spirit at home, went forth to this distant field. The College, the advent of which he had welcomed in his parish, supplied his large diocese with some amongst its best missionaries. Thence were sent forth Timothy Sandys to Calcutta, W. Smith to Benares, Leupolt and Weitbrecht (originally from Basle) to Benares and Burdwan, Pettitt to Tinnevelly, and Thomas also to Tinnevelly. In spite of many serious difficulties which beset the work in this important field, there were some distinct encouragements to those who laboured in its behalf. One of these was the abolition in 1829 of the awful custom of suttee, or the burning of widows on the funeral pile of their husbands. This was the act of Lord William Bentinck, the Governor, and among those through whose instrumentality it had been brought about was William Carey. Another was the forming, on the occasion of the renewal of the East India Company's charter, of new regulations, which provided for increased facilities for missionary work and condemned some practices to be noticed later on. A third, specially affecting the C.M.S., was the ordination of the second native clergyman of India, in 1830, by Bishop Wilson's predecessor. This was John Devasagayam, of Tinnevelly, afterwards well known in missionary circles.

This year 1830 must not be passed over without mention of the tidings which arrived from New Zealand to cheer the hearts of the Committee. It was not till 1825 that the first baptism had taken place there, and the convert was a chief on his death-bed. But in 1829 the infant son of William Williams, one of the pair of brothers whose names can never be forgotten in the story of the New Zealand Mission, was baptized, and with him the children of a Maori chief, who, though still a Heathen himself, desired to have them brought up as Christians. And the very next year, 1830, witnessed the baptism of the chief himself with some others, the first, after the dying man, thus to confess their faith in Christ. The infant son of Williams is now Bishop of Waiau.

Another event, in 1833, was cause to the Society not only of unmixed rejoicing, but also of further activity. This was the passing of the Bill for the emancipation of slaves throughout the British dominions in the West Indies. The cause had been committed by Wilberforce, when advancing in years, to his young friend Thomas Fowell Buxton, and after a ten years'

struggle he won the victory. Wilberforce died a month before the Bill was actually passed, but not before its success was certain. At the C.M.S. Anniversary Meeting the following year—the year in which the measure came into force—a stirring speech was made by that great orator, Hugh Stowell. Speaking of the twenty million pounds paid by the country as compensation to the slave-owners, he asked the question, "Where is the compensation for the slave?" The words awoke an echo in the hearts of the hearers, and the Society at once set about doing its part to repair, in some measure, the wrongs done to the suffering Negroes by making larger provision for giving them the Word of life. In a few years more there were several ordained C.M.S. missionaries in the West Indies, besides catechists and school-masters, and a Normal Institution for native teachers had been founded. The latter is at work to-day, having been transferred to a local body when the C.M.S. later on, left the island.

Two other Missions were started during this period. In answer to an appeal from Sydney, two missionaries were sent out in 1835 to work among the Australian blacks, and, at the request of the Government, others followed them. Some good work was done, but difficulties sprang up which induced the Society eventually to withdraw, though some of its agents remained, working under Government auspices. The other Mission, still shorter lived, was to the Zulus in South Africa. This was undertaken at the request of Captain Allen Gardiner, who afterwards perished in Tierra del Fuego. At the Anniversary Meeting of 1836 Captain Gardiner was one of the speakers, and his pleadings brought forth an offer of service for the Zulu Mission. War and treachery, however, caused the break up of the work not long after it had commenced.

Meanwhile the C.M.S. was steadily making its way at home. Gradually it was joined by one and another bishop. When its President, Lord Gambier, died, in 1833, the vacant post was accepted by the young Earl of Chichester, who for fifty-one years presided over its councils. At the Anniversary Meetings some of the Church's best speakers were to be heard. In 1831 Exeter Hall was built for the purpose of providing a suitable place of meeting for the now numerous religious societies, and henceforth the C.M.S. Anniversaries were celebrated here. On the first occasion there were three bishops among the speakers, and another was the eloquent orator, Mr. Baptist Noel. In the country, as well as in London, the Associations were growing, Islington standing out prominently among those of the metropolis. The number of places visited by deputations increased year by year, and, together with legacies and other substantial contributions to the funds, came numbers of smaller gifts, showing the unfeigned interest and sympathy of poorer friends in the work. Missionary-boxes were largely used; and a touching incident is recorded of a box on board a Welsh schooner, into which were put the gifts of the master and the crew for C.M.S. work. During war time they were twice captured by American vessels, and once, for the sake of the box, were actually allowed to go free, while the other time they met with kind treatment.

In the year 1836 the Society lost one of its oldest friends. This was Charles Simeon, who had perhaps more than any other man to do with its original conception, and who, by his widespread spiritual influence, had done more for the progress of the work than could ever be recorded. In the same year one of those godly chaplains whom he had been the means of sending out to India in the old dark days when missionaries were disallowed—Daniel Corrie, first Bishop of Madras (the second diocese formed in India)—was also taken to his rest, to the great grief of the Society, of which he had been a stanch friend.

The Society's Income for the year 1836-37 reached the amount of nearly £72,000. There were now 148 names on the roll of missionaries, clerical and lay, not reckoning the wives. And although the advance in the funds was not equalled by an advance in offers of service, yet the language of the Report is full of joyful hope. It records that "from every part of the earth invitations are continually pouring in: the world feels the pressure of the missionary spirit: Christians, more numerous and fervent than ever, cherish this cause: Governments favour it: various Christian communions are rekindled by it: literature and science borrow from it: barbarians, in some regions of the earth, invite and welcome the blessed work: while chief after chief, and tribe after tribe, seem to stretch forth their hands unto God."

SARAH G. STOCK.

THE FRONTIER WAR AND MEDICAL MISSIONS.

BY DR. A. NEVE, Srinagar.



A BOPE BRIDGE.

HE sixteen years that I have spent in Kashmir, which we may call THE frontier State of India, have been years of almost unremitting warfare at some part of the north-west frontier. From Gilgit to Quetta, a distance of over 600 miles, there is a tangled, mountainous region, the valleys of which are often densely populated, and each valley contains a tribe independent of, and usually at enmity with, its neighbours on all sides.

It is only during the present generation that the geography of these valleys has been at all accurately known. The British Government, like all previous rulers of India, had to be for long content with the knowledge of one or two of the principal passes, through which from time to time its troops have had to force their way, just as in olden times the armies of Alexander the Great, of Timur the Tartar, or of the Mogul emperors of Delhi had to do. The passes by which Sir William Lockhart's force entered the Afridi Country were previously unknown to our officers, and no European had ever entered the Tirah District.

It is the railway system which has done so much to alter the conditions of the frontier. Wherever there is a railway the base of any military operations can be promptly moved, and from the rail-head of civilization roads radiate into surrounding districts, carrying not only trade, but law and order. Where thirty years or so ago there were wide, deserted districts, uncultivated and almost uninhabited because liable to constant inroads and inter-tribal warfare, there is now peace and plenty. The tide of civilization has risen; it no longer breaks on the rich plains or wide valleys at the foot of the mountains, but sweeps into their recesses. The surf from time to time breaks in a deadly spray of lead over their crests; but behind the line of foam there is peace for the first time in history.

The Cause of the Wars.

These wars have not been due to the forward policy of the last ten years, any more than in earlier years they were due to the close or backward policy then in favour. But they are due to the inevitable conflict of turbulence and fanaticism on one side of the frontier with a Government determined to protect its subjects and to punish armed aggression. People at home may forget the unprovoked hostilities of former days on the Black Mountain frontier, the raiding of Agror or of Tank, the murders of Major Battye and Captain Urmston, the unprovoked massacre of coolies on the Swat Canal, or a hundred other instances that might be adduced; but those who have lived and worked in the Punjab or Kashmir remember these things, and we know and are thankful for the comparative peace and security that now extends over a great part of the region.

The Pacification of the Frontier.

I remember how in Kashmir six or eight thousand men were kept up in Astor or Gilgit to repel the raids of the tribes of Hunza or Chilás which have now settled down to peaceful agriculture under the imperial flag. The Black Mountain tribes, with their country now open to flank attack from Khágán, and their rear from Chilás, no longer threaten any trouble. On the south the greater part of Beluchistan has been completely pacified. It is in the districts immediately around Peshawar that of late we have had so much trouble. Most of those who know that country as it is now are strongly of opinion that had there been an Edwards or a Sandeman at Peshawar all hostilities might have been avoided. That the Waziri tribes remained quiescent at such a time of general ferment as we have been passing through, when fanatical mullahs went from tribe to tribe preaching a *jehad*, and announcing that the Mohammedans of the West had won great victories over the English infidels, shows what a change is passing over the tribes south of the Kurram.

Medical Missions the Best Agency.

We may confidently expect that before any long period elapses the medical missionaries at Bannu

will be permitted to extend their labours of mercy far and wide throughout Waziristan.

It was only a few weeks before the present Afridi outbreak that Dr. Pennell was itinerating on the Samana range not far from their country. He was the guest of a noted chief, who is a typical Mohammedan and Pathan. He is famed for his love of plunder and of slaughter. He boasts that, with a prayer to Allah, he never misses the foe against whom he levels his rifle. On this occasion he has been faithful to the British Government, in spite of the antagonism of surrounding tribes. Among men of this sort who rejoice in fighting, and who are usually at war with some neighbouring tribe, it is not to be expected that the Gospel of peace will make much progress, unless accompanied by a general disarmament. It is equally certain that, as Mr. Curzon recently said in the frontier debate in the House of Commons, our strength does not depend on the number of our battalions, but on the character of the officers who come in contact with the people. And I venture to say that half a dozen capable, earnest medical missionaries, speaking the language of the people, sympathizing with them, visiting their villages, partaking of their hospitality, and healing their sick, would do more for the prevention of inter-tribal and frontier wars than half a dozen forts and as many brigades of soldiers.

We remember how the Medical Mission dispensary at Tank was left uninjured many years ago when the Waziris attacked and burnt the rest of the town. In dealing with these frontier tribes, missionary politicians should ever make use of the special powers God has placed in our hands.

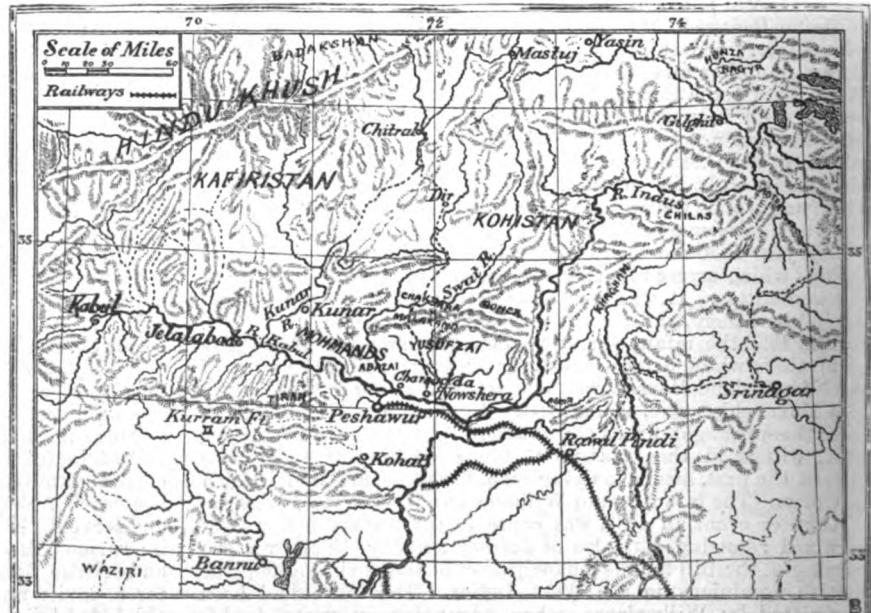
These are, as Dr. Bruce said of Persian work, the power of *holiness*, and the power of *medicine*; and these two must be combined and brought to bear on those who despise our civilization, and hate our religion as much as they do the law and order which the British Government wishes to enforce.

Peshawar as a Centre.

Peshawar is naturally the base for such a work. From Peshawar, roads radiate to Abazai and Yusufzai, Boner and Swat, to Khyber and to Kohat. Before long we hope there may be also a road leading to the beautiful upland valleys of Tirah.

We need not speak of what might have been done; of the long years of ineffective occupation of Peshawar; of the senior missionaries who have had to retire from the work; of the constantly underrun condition of the Mission, which is weaker now than it was twenty years ago; of the many vain appeals made in those years for medical missionaries. We have rather to speak of what has now to be done.

A Medical Mission is at last actually begun in Peshawar, and a hospital has been started. A careful and elaborate report has been sent to the Committee of the C.M.S. by Drs. Lankester and Browne showing what in their opinion is necessary. They would work branch dispensaries in charge of qualified Christian native assistants at Nowshera and Charsadda (the former is already started), and they would carry on systematic itinerations to outlying parts of the district, such as Rustam in Yusufzai. To do this will fully tax the energies of Drs. Arthur and Cecil Lankester, who are now associated in this work. But there is much more that may need to be done, and for doing which the opportunity may soon come. To be prepared for any extension it is important



SKETCH MAP OF PART OF NORTH-WEST FRONTIER.

that another medical missionary should be available to reinforce Peshawar by the end of the year.

The trans-frontier districts have up to the present remained in utter darkness. There is the most absolute prohibition by Government against crossing the frontier. But the frontier itself has extended. Three years ago I obtained permission to visit Hunza-Nagyr, a district which was intensely inimical as well as quite independent until 1891, but is now quiet and friendly. Two years ago I was allowed to visit Chilás, which was only reduced to quietude in 1892. I have received the promise of permission to go to Chitral, although, owing to wars and rumours of wars, the actual official permission has hitherto been deferred.

Chitral.

Chitral is strategically of great importance. It is at the junction of roads leading to Gilgit and to Badakshan on the north, to Jelalabad and Peshawar on the south, and into Kafiristan on the west. And although no European—certainly no missionary—would be allowed to cross the frontier into Afghan territory, yet those roads are open for patients and open for the *Word of God*.

Were there a successful Mission surgeon at Chitral, he would draw Badakshans, Kaffirs, the people of the Kuner Valley, and of Dir to his hospital. Some of the Pathan tribes to the south might be bigoted and hostile, but the milder races of the northern mountains, of Kohistan and Chitral, of Yasin and Wakhan, would be more amenable to the influence of the Gospel.

There are also in Chitral colonies of Kaffirs who have fled from their own country to escape the tyranny of the Amir of Kabul. Unless speedy action is taken, these will intermarry with Mohammedans, and themselves embrace Islam. This is no mere supposition. It is a process already at work. It is as much by such social influences as by force and fraud that Islam has, during the last two centuries, gradually absorbed most of the tribes of the Hindu Kush. If once allowed to become even nominal Mohammedans, what a barrier is erected to their evangelization!

How well those who have worked among Mohammedans know the advantage of having a point of attack free from the influence of the mullahs!

Many other considerations might be urged in favour of advancing to Chitral at the very earliest moment that Government permits a medical missionary to go.

The Best Route.

The route by which he goes may seem a mere matter of detail, but upon it depends which is the better base, Peshawar or Kashmir. The latter is further, and the road is closed for months by snow, but Chitral is favourable to Kashmir, and the road *via* Gilgit is a safe one, so that for



ON THE ROAD TO GILGIT.

the present it may be the only practicable line of advance. But as soon as the road by Malakand and Swat is open to unofficial travellers, even if only at long intervals and with escorts, the natural base of operations would be Peshawar. So it seems desirable that the Medical Missions in Kashmir and Peshawar should be in close touch with one another, prepared to advance into the regions beyond.

Knock at the Closed Doors.

There are other trans-frontier districts which may ere long open to us. To know whether this is the case it is necessary to *knock at them*. So long as we sit tight in our consulting-room chairs in central hospitals it is not likely that any chief will deliberately send and invite us to visit him. But if Medical Missions are properly worked, with a sufficient staff to itinerate for three or four months of each year, as well as to work the base hospital thoroughly, I have no doubt about invitations to visit outlying tribes being given. Such invitations should be acted on promptly. They may be due to the illness of some notable chief, and such illness does not wait for sanctions of Mission committees. A few years ago the Government might have discouraged any one going into unsettled districts, but now with guarantees from tribal head-men probably no obstacles would be put in the way.

So I would urge the policy of complete preparedness. Medical missionaries living near the frontier should aim at securing the confidence of the British officials. Any headlong rashness, or disobedience of orders, any public criticism of the Government or its officers, would hinder the work as much by alienating their sympathy or assistance, as would any indiscreet zeal which challenged public controversy and aroused fanatical opposition.

It is the duty of the Christian Church to do something for these peoples. In turn they have been cajoled and threatened, subsidized, and punished. The cost to the Imperial Government has been immense, both in money and in lives. If at last we succeed in convincing them of our power, let us at once proceed to prove our goodwill. The lives of those bright, promising young officers who have fallen in these costly campaigns will not have been given in vain if Christian people awaken to their responsibilities and extend to these brave but savage tribes the blessings of the Gospel, not merely as a message of the lips, but as a witness of the life, like Him who "went about doing good" "and healing all manner of sickness and disease among the people."

[At each of the Mission hospitals on the frontier, Bannu, Peshawar, Srinagar, Dera Ghazi Khan, and Quetta, the C.M.S. has pairs of fully qualified medical men at work. At Peshawar the brothers Lankester, and in Srinagar the brothers Neve, are stationed. Quetta, Dera Ghazi Khan, and Tank are too much to the south to be shown on the map.—ED.]



ENTRANCE TO BAZAAR, SRINAGAR, KASHMIR.

THE UPPER NIGER AND THE SOUDAN.

BY THE REV. E. F. WILSON-HILL, of Akabe, Basa Country.

I.—WORK AMONG BASAS OF THE UPPER NIGER.

YOU will not discover our Basa friends easily. You need not search the map for the Basa Country, for it is marked in very few, and then incorrectly. About twelve miles from Lokoja, hidden among the hills and some way from the Niger river, live the Basas, a sturdy race of people, hard-working and warlike. If you put your finger on the map and make it cover Lokoja you may include the Basas at the same time.

The position of the Basas is an important one for future missionary effort. When we first came here, about sixteen months ago, it was feared that the Basas would be carried away with Mohammedan teaching. Several mallams were in the country, and one here in Akabe. Now, however, things are different, and the fear of Basas embracing the teaching of the False Prophet is very remote. It would be well to explain the reason. Before the emancipation of slaves had been declared in Lokoja, there was a powerful element of Mohammedanism in that town. But after the declaration the Mohammedans fled with their slaves (who had been running away in great numbers when it was known that slavery was no longer tolerated) and retired into the Soudan—to Kano, Sokoto, and other big towns. The Heathen of Lokoja are now no longer afraid to come to church, and we are hoping for great things there in the course of time. But to speak more especially of the position of the Basa people. On the one hand we have a tribe of people called Basa Comos, connected in no way as far as we can ascertain with the Basas. They are fierce, very warlike, and utterly degraded. I cannot attempt to write of the horrible things to be witnessed in that country. Then on the other hand there are the Akpotos. These people are great slave raiders, and hold a strong position.

We have not given the greater part of our time to Basa work because we have been obliged to fill other positions, the Upper River Mission being so undermanned; but some months of care and attention have, I am glad to say, been given to them. During that time Mr. Macintyre and myself have visited all the houses in this town many times. We have had classes for the chiefs, classes for the men, and school for the children. Much attention has been paid to expounding the Scriptures (we have all the Gospels in the Basa language) and to teaching the people to read. For two hours at midday I sit in the piazza, when many men come to learn. We read the Gospels to them, calling their attention to the fundamental truths contained in them. Some time is also devoted to learning letters, and many of the young men are learning rapidly. At Akkè, a town a little distance from here, we have a big school erected. Our catechist and myself felled the trees, with the help of one Basa man, and a great fatigue it was, for the school is a very big one, more like a church—in fact, that is what it will be for the present. The Akkè chiefs made the walls and put the roof on. The five leading chiefs of this town are learning to read, and a number both of chiefs and young men attend a Bible-class every five days. To three other towns we are paying regular visits.

We also carry on medical work, but it has been stopped for a time on account of our enforced absence. There was a steady increase of patients. Dr. Harford-Battersby kindly attended to a few of the more important cases when he was here, and this was a great help to us. The work is now being carried on between us. Mr. Lester Macintyre is doing a little translational work. Mr. Bako, our catechist at Gbebe, comes over about four days in each week. As he is a good Nupé scholar, and has an equally good knowledge of Basa, he is able to make a good translation of the accurate meaning of the English which Mr. Macintyre imparts to him.

Basas cannot be persuaded to come in a body. They come in twos and threes, or more, but not all at one time, so almost one's entire day is taken up in teaching groups of people.

I cannot refrain from putting in one plea when I know that so many thousands will read this. It is the need of ladies in the Basa Country. We discussed the matter here with Bishop Tugwell, and he sees the need. The women and girls are asking, "Is the good news for us or not? Is this Jesus, of whom you speak, the Friend of the men only?" There is a great and noble

work to be done. Are there not some who will give themselves for this work, some who will make a promise if this appeals to them and stand by it? The Basas of this town have promised to make a broad, strong road, and we hope the people of Kpata will continue it to Gbebe. In that case travelling will be easy. We feel sure, too, that any one who comes direct to this country will enjoy good health and keep it. It is the waiting about at Lokoja that undermines one's health. Please think of us sometimes and pray for the work. Mr. Thomas is at Lokoja, working away steadily; but the work is too much for one man.

II.—THE CRY FROM THE VAST SOUDAN.

Lokoja stands almost at the very gates of the vast Soudan, to which huge country so many people are now turning their attention. Who can say how many millions are there still in ignorance of a Saviour's love? But some one will ask what prospect there is of openings in these countries. I will try to answer that question.

The Hausa Country.—Many men have come to our house at Lokoja asking when we intended visiting the Hausa Country. I remember well in March, when I was up river alone, three tall, handsome Hausas coming to visit me at Lokoja. They had come from Kano, and they wanted to know when they might expect a visit from missionaries. I could give no answer to the question. When one comes face to face with a question like this, to speak of mere hopes seems a mockery; so, with the best of motives, I did not speak of hopes.

The Nupé Country.—From the Yagbas, a Nupé-speaking people, some men came several days' journey to ask for a Christian teacher. As proof of their earnestness they stayed about a week in Lokoja, coming every day for instruction, that they might be able to tell their own people something. Of course we could send no one; that was quite out of the question. Soon, however, the pastor of Lokoja and myself intend to visit them, and a few other towns in the same direction, with the idea of giving some little instruction. How feeble such an effort seems, but may God bless it!

The Basa Comos and the Akpotos.—What possibilities here? The Basa Como towns bordering on the Basa and nearly all the river towns are ready to receive teachers. Very shortly the whole country will be safe and opened up; even now there is an opening, and the country can be occupied. The occupation of any town would be an advance in the right direction. At present we are the outposts.

The Akpotos have already invited us to go to them. The chief of one of the biggest towns has begged us to go and teach them. He has twice sent a messenger the long journey, but we could only give the one answer that we have to give to all invitations, to all entreaties, "We have no one to send, and cannot come ourselves."

"Just one!"—I do not know the number of the invitations we have had from Basa towns to send one teacher, "Just one!" They say it so persuasively. But the work we have already in hand is more than enough to engage all our care and attention, and were it not for the realization of the fact that "hitherto hath the Lord helped us," we should be utterly weighed down with hard work, anxieties, and difficulties. We do not imagine ourselves peculiarly situated in regard to this, for we know that all missionaries are in much the same position. It is hard to refuse a teacher, very hard! People come full of hope and expectation, and distance seems nothing to them if they can but attain their object; but oh! how different when they leave with our sad refusal! They have such a sad, beseeching look in their eyes; that it haunts one for days after. The journey back seems so long and tedious. They can hardly bring themselves to believe that it is the same road that they trod with such light steps a few days ago. And what of their people who are waiting for them? I think I can see them coming out to meet the messengers with the expectation of good news lighting up their faces, perhaps even expecting to see a stranger returning. I can picture, too, the fears that oppress them when they plainly see the gloomy looks of the messengers. Then, as they would learn the truth and approach close to the messengers, they are thrust aside, and follow behind without a single hope in their hearts. That night there is no merry-making, no laughter. The drum is put aside for that night. What can they think of us? Do they believe that we really cannot send? No; they believe we will not.



Sierra Leone.—It will be remembered that early in 1897 the way was opened for starting a Mission in the Yalunka District, in the Hinterland, some 200 miles from Sierra Leone, and that Mr. T. E. Alvarez and two students, chosen from six short-course men of Fournah Bay College who volunteered for the work, started in March for Sinkunia. They reached that place, which they made their headquarters, on March 26th. The chief made them welcome, and generally treated them well. Though fetish worship prevails among the Yalunkas, the main influences are Mohammedan, so the missionaries are eyed with suspicion in many places, but on the whole the people have welcomed them, and they have already made real friends. After a journey round the district and interviews with the various chiefs, they set themselves to learn the language and iterate, preaching by means of an interpreter. When Mr. Alvarez wrote on Dec. 15th they were able to carry on ordinary conversation without an interpreter, and even occasionally to try to preach by themselves from Scripture pictures; and Mr. Alvarez was hoping by the end of the year to be able to report over one hundred preachings in other towns round about. A second station has been opened at Falaba, a military post and an important town about eighteen miles farther inland. In November the party was augmented by two more of the students who originally volunteered, and next year it is hoped to have mission-houses built in Sinkunia and Falaba, and possibly to open up a third station.

Yoruba.—Bishop Oluwole has recently visited the Jebu Country, and found a marvellous movement towards Christianity on the part of the rising generation. He estimates the number of new adherents among that tribe alone at about 3,000. "A great door and full of work is open," the Bishop writes; and he asks for prayer that labourers may be thrust forth.

In his Annual Letter the Rev. T. Harding refers to the fact that the Government were opening up many of the large towns in the Yoruba Country, and pleads for their occupation by soldiers of the Cross. He says:—"During the latter part of this year the large towns in the north-west of Yoruba have been opened up by Government, such as Shaki—to which Mr. Wood was appointed in 1857, but which he was never permitted to see up to the time of his death, in May of this year—Igana, Oke-Iho, Gboho, Kisi, Igbedi, and Ilorin. There are also large towns on the north-western side of the country waiting to be occupied, such as Iwo, Ede, Oshogbo, Ikerun, Ilorin, Ejigbo. All these towns have populations varying from ten to sixty thousand people, not to mention hundreds of villages, and there is not a single teacher in one of them, nor, as far as we know, a single resident Christian." Mr. Harding asks for prayer for "earnest men men full of the Holy Ghost and of faith who will joyfully respond to the call to go forward."

Niger.—Last year was marked by political events in the Lokoja District of far-reaching importance, and also by a considerable extension of the work of the Mission. Beyond the founding of a freed-slave settlement by the Royal Niger Company a little below Lokoja, designated "Victoria," the political events did not affect the work of the Mission except as regards the countries thrown open for future evangelization. Two new stations have been established and occupied in the Basa Country, viz., Kpata and Akabe. At Kpata, a very large town, the work has been remarkable for the interest shown in the school—many who cannot come in the daytime come in the evening to learn, and some have even brought books to read for themselves. Akabe is a much smaller place, and there the school has not yet prospered, but the attendance of men to hear the Gospel preaching has been most encouraging. Nearly all the chief men (including the chief of the place) have at one time or another come under the teaching of the missionaries. At Akabe the "Watney Memorial Institute," founded in memory of the late Rev. C. E. Watney, has been established. The position of the Basas and the prospect for their evangelization are fully dealt with by the Rev. E. F. Wilson-Hill in the article on the preceding page.

Eastern Equatorial Africa.—Bishop Tucker has held a very happy series of Confirmations since he arrived on the coast. At Frere Town there were 52 candidates, at Jilore 15, and at Rabai 175; a total of 242. He was hoping to confirm 17 more candidates in Mombasa on Sunday, Jan. 30th. This will be the first Confirmation Service ever held in Mombasa town. The Bishop had completed his arrangements for the erection of a temporary church in Mombasa to serve for the use of the English congregation pending the erection of the long-projected Hannington-Parker Memorial Church. This temporary church will cost between £300 and £400, to which the Bishop purposed contributing £200 from his Diocesan Fund, and the English community

will provide the rest. The whole was to be finished by March 20th. On the completion of the Hannington-Parker Memorial Church it is proposed to convert the temporary church into a house for a chaplain.

Uganda.—In his Annual Letter Dr. A. R. Cook gives some very interesting particulars of the inception and first nine months of the Medical Mission at Mengo. At first the serious cases were treated in the missionaries' houses, but thanks to the energy of the Katikiro, within four months of the doctor's arrival a small hospital was provided containing a women's ward of six beds and a men's ward of a similar number. Subsequently, accommodation being too strait, these were enlarged to twenty-four beds, nearly all of which were kept constantly full. Dr. Cook was assisted by Miss Timpson and Miss Taylor. Miss Timpson, as a former sister at Guy's Hospital, brought years of skilled and consecrated labour to the work, and Dr. Cook says her help is especially valuable in the treatment of women's diseases, and she has materially assisted to smooth down very natural prejudices. During the nine months 12,485 visits were paid to the dispensary, and there were 136 in-patients. As regards the spiritual work, Dr. Cook says:—"Hardly a man or woman goes out of the hospital without learning to read, which in Uganda may be taken as the first effort to enter the kingdom of God. In the morning I conduct a short service at the men's ward, with a Bible exposition; Miss Timpson conducts prayers morning and evening at the women's ward. Perhaps half of our male patients have already been baptized."

Bengal.—The Gleaners' Union of Calcutta has pledged itself to maintain "as its first effort" the work at present carried on by the Calcutta Church Missionary Association. The G.U. will have to provide Rs. 175 a month for this purpose. At the Quarterly Meeting on Jan. 21st Mr. A. C. Kestin said the Association supported three evangelists and ten schools. Of these ten schools, two were for 140 Bengali girls, two for about sixty Bengali boys, and six for about 150 Hindi-speaking boys. At the same meeting the Rev. W. H. Ball referred to the twofold character of the Calcutta T.Y.E., and urged all to do their utmost to increase the fund, which would be divided between the building fund for the New Divinity College and the building fund for a Hindi preaching-hall in Bara Bazaar.

North-West Provinces.—Lord and Lady Kinnaird have been on tour in India during the cold season. Among other functions performed during the visit, Lord Kinnaird laid the foundation-stone of a new preaching-hall for the C.M.S. Mission at Gorakhpur, on Jan. 3rd. Lord Kinnaird and his party also took part in a Christian mela at the Christian village of Basharatpur, where three new wells were formally opened. These wells had been dug as part of the famine relief work organized by the Rev. J. P. Ellwood, with the view of guarding against future famines. The wells will prove a lasting boon to the villagers, as affording a supply of water for the irrigation of their fields.

After all the sad accounts of distress among the Gonds caused by the famine last year, it is refreshing to read, in a letter from Mr. J. Fryer, of a harvest festival at Patpara on Sunday, Dec. 5th, the first ever held in Gond-land. Numbers of the villagers brought grain, and even rice, as offerings of thanksgiving to Almighty God. On the same day there were two baptisms, the first that have taken place at Patpara, and on the following Sunday fourteen more persons were baptized. Mr. Fryer asks for prayer for these converts that they may be kept steadfast in the faith.

South India.—During the year covered by his Annual Letter the Rev. P. G. Simeon, native pastor of Suviseshapuram, Tinnevelly, admitted into the Church by baptism ninety souls, of whom twenty-one were adults. In two heathen villages far apart from each other, where Christianity had not made any impression for years, nearly fifty converts embraced the faith almost at the same time. Mr. Simeon has at present to administer to the spiritual wants of 2,543 Christians, spread over fifty-six villages.

Ceylon.—The Sixty-seventh Meeting of the South Ceylon Conference assembled at Trinity College, Kandy, on Jan. 4th, which was observed as a Quiet Day, with morning service and Holy Communion. The Rev. J. G. Garrett preached. The Rev. W. Welchman conducted the devotions during the remainder of the day, in the course of which addresses were delivered by the Rev. J. D. Simmons, on "Knowing Christ"; by the Rev. R. T. Dowbiggin, on "Serving Christ"; and by the Rev. H. Horsley, on "Waiting for Christ". The regular business of the Conference began on the 5th and was concluded on the 11th. The first session of the newly formed Ceylon Women's Conference was opened on Jan. 5th at Trinity College, Kandy, and lasted three days. Mrs. Higgins was elected President, and Mrs. Liesching, Secretary, for the session. Several sub-committees were appointed for the women's missionary work in the various sections of the Mission. The minutes of this Conference were read and considered by the men's Conference and several resolutions supporting their recommendations were passed.

North-West Canada.—After a long illness, the Rev. John Sinclair, native clergyman at Chemawawin, Saskatchewan, passed away on Nov. 7th. Mr. Sinclair, a Cree Indian, was educated at St. John's College, Manitoba, and was ordained deacon and priest in 1880 by the Bishop of Saskatchewan. His first charge was the Stanley station.

THE TAITA MISSION.



THE Taita Mission was brought before the public in the speech of Mr. J. A. Wray at the last Valedictory Meeting of the C.M.S. at Exeter Hall; and some of our readers may be interested to learn something more about this little-known part of the East African field.

The Taita Country lies about one hundred miles to the north-west of Rabai. It consists of three mountains, which rise out of the plain, as a traveller has said, like an archipelago of islands from the midst of a grey sea. The highest is called Teta, which is the most populous of the three, but the Mission is at present confined to Sagalla. Each is inhabited by a different branch of the Taita race.

The country was visited as long ago as 1848 by the great missionary explorers Krapf and Rebmann. The latter, who passed through it on his journey from Rabai to Chagga, was struck with its beauty and its comparative healthfulness. "I felt," he wrote, "as if I walked in the Jura mountains, in the Canton of Basle, so cool was the air, so beautiful the country. . . . The lofty mountains, with their luxuriant vegetation, and the manifold song of the birds, praised the Creator together with myself." The place seemed marked out for the first in the chain of stations which Krapf longed to begin in East Africa, hoping it

might ultimately extend across the whole continent. But it was not given to him to do this. He and his companion prepared the way, but hardship of all kinds, and the sickness and deaths of those sent out to join them, hindered their ever carrying out the grand design. It was not until 1883, after they had passed from the scene, and when a good foothold had been won at the coast by the founding and the growth of Frere Town, and the strengthening of Rabai, that the advance to Taita was resolved upon. The mountain of Sagalla, which is within easy distance of the present railway route, was chosen as the most convenient spot, and thither a little party consisting of the Rev. H. K. Binns, Mr. J. A. Wray, and some native boys, with the necessary porters, set out from the coast to fulfil the promise, made by Rebmann thirty-eight long years before to the people, that some one should come and teach them the Word of God.

The journey was a very trying one, the road leading for some distance through a waterless desert. Now that the route is known, travellers are well prepared for this, but on that early journey the party soon found the supply taken in their calabashes exhausted. They tried to squeeze a little water out of some damp mud, but not a drop could be procured. Messengers had been sent on to try and get help, but meanwhile

the missionaries were without water for two days. Reaching some rocks, they had hoped to find a small supply, but there was none, and they lay down in an utterly exhausted condition. Just in time the messengers returned with a band of Taitas, who had walked sixty miles to bring water to the perishing white men.

It might be thought that the men who brought this timely succour belonged to a noble and gentle race. It was quite the contrary. The Taitas are a fierce, quarrelsome people, given to carrying off their neighbours' cattle, and among the most degraded of East African tribes. Their dwellings, being situated on heights not easy of access, render them comparatively safe, and their villages are nearly hidden by the abundant trees with which the hills are covered. Among these trees lurk hyenas and leopards, and even a lion may be occasionally met with. Their fields are, for the most part, at the foot of the hills, and all the produce must be carried up steep slopes, where the climber has to spring from rock to rock, and sometimes even use his hands and knees. Their religion consists in fetishes and charms. The sacred place on the Sagalla mountain was a knoll rising on its western slope some 3,000 feet high. Here stood a tree which was looked upon as the tutelary deity of the place, and no woman or foreigner was permitted to ascend the knoll. Another sacred place was the cave where the skulls of the dead were deposited.

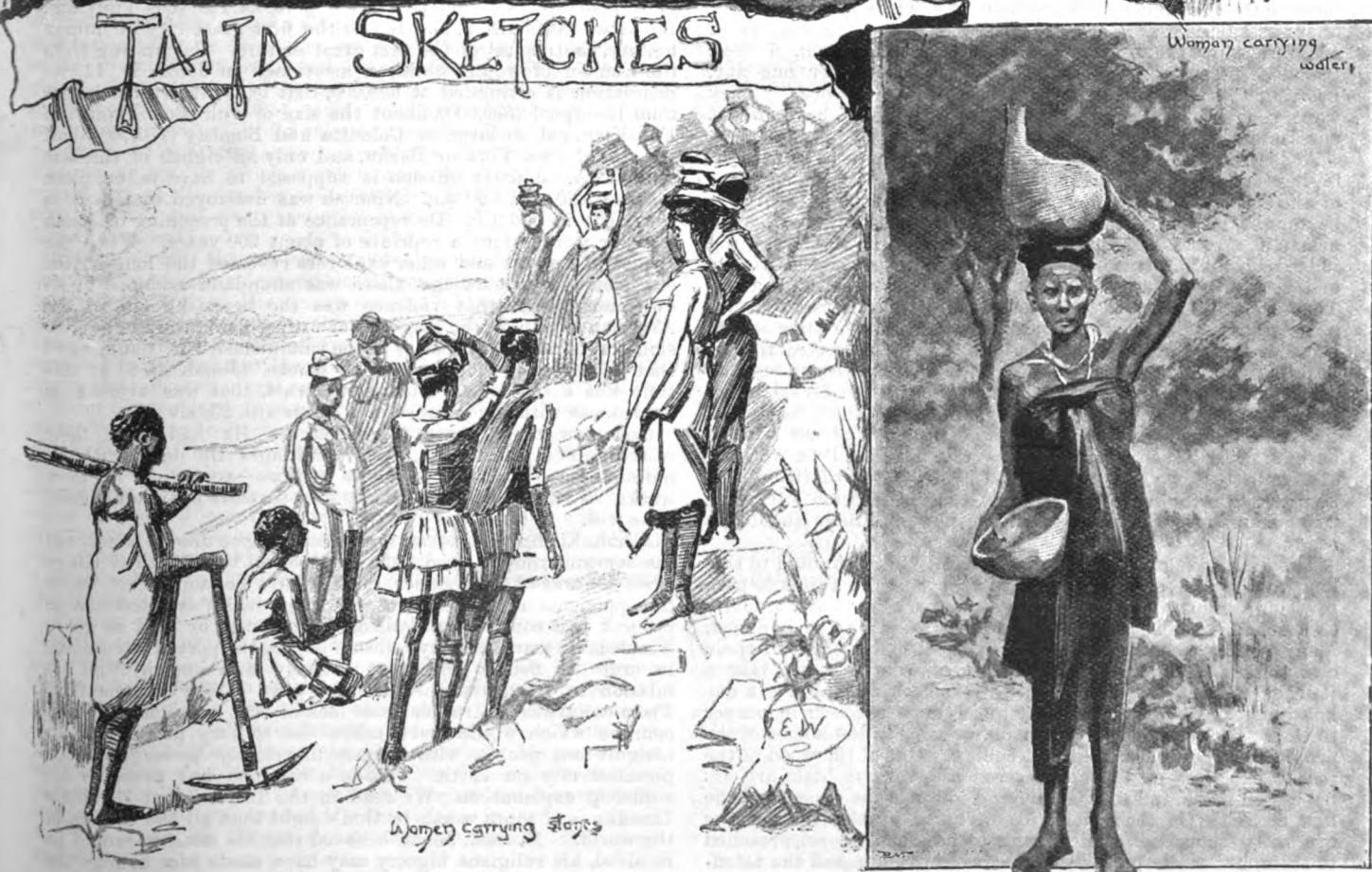
The "elders" of Sagalla received their visitors in a friendly manner, and at once consented to Mr. Wray's remaining among them. Mr. Binns, therefore, returned to his post at Frere Town, leaving the solitary missionary, with some coast boys as helpers. The first thing to be done was to acquire the language, and the people, especially the children, were generally ready to help by telling Mr. Wray the names of the things about him. He soon invited the children

to come and learn in their turn, and a fair number presented themselves. But after patiently repeating the alphabet for two days they demanded payment. "We have said 'Dah-dah' for you two days; now what are you going to give us?" Finding no payment forthcoming they promptly gave up school.

Two years of loneliness and trial were passed by Mr. Wray. Drought came on, and the people laid the blame of it upon the white man. "Before he came," they said, "we could always make rain." Everything he did and had was supposed in some way to work in keeping away the desired showers. To take a walk or to pick a flower was a huge offence. Some pictures from the GLEANER, which the missionary had put up in his tiny dwelling, excited their suspicions, and his little harmonium was a source of grave misgivings. "He has got," they told one another, "a box in his house, and in that box a man and a woman. The man says 'O-o-o,' and the woman says 'E-e-e.'" For some time he was actually boycotted, the people agreeing that no one should sell him any food. But one day he noticed a woman beckoning to him from a distance. She pointed to a spot where she had placed some food, which he found after she had made off. When all was quiet she came back to fetch the cloth or beads he had laid there to pay for it.



OPEN-AIR SERVICE, TAITA.



The mountain up which the woman is carrying the great load of wood, is the mountain up which our missionaries have to climb in order to reach the Mission-house. The women carrying stones are doing so as voluntary help towards the building of the Mission-house.—ED.]

The drought continued, the vegetation gradually withered up, at the touch—so said the people—of the famine-fiend, and they were reduced to a state of great distress. Many fled away to other districts where food could be procured. But numbers died, and the suffering was severe. The missionary did all he could to help them, getting supplies up from the coast, and even giving them anything he possessed which they might sell to the Wakamba, their neighbours on the plains. And at length the feelings of the people—at least, of those of his own village—completely changed towards him. They came to him, saying, "Let us lean upon you. You shall be our father; do what you like with us; take our children and teach them; only let us lean upon you."

But the time came when it was impossible for the people to remain in famine-stricken Sagalla, and they had to disperse for a while. In 1885 Bishop Hannington visited the place, and came to the conclusion that for the present the Mission must be given up. Mr. Wray accordingly went on with the Bishop and the Rev. E. Fitch to Chagga, where a new station was to be opened.

The following year he returned to Taita, and received a warm welcome from his friends, now settled once more in their homes. For a time matters looked prosperous; the children came to be taught; the adults assembled on Sundays for service in the verandah; and when Bishop Parker visited the station he advised the building of a little church, which was put up with some help from the Natives. Mr. Wray was joined by Mr. Morris, who, however, did not remain more than a year. But troubles were at hand. As more of the scattered Taitas began to return again to their homes they brought back with them the old opposition. They laughed at their comrades for coming to church and following the white man, and so effective was their action that the attendance gradually diminished, and those even who had seemed most hopeful told Mr. Wray that they could never become Christians, for they could not give up the ways of their forefathers. It seemed as though no ground had been gained at all except, in the case of some, that of personal attachment to the missionary. More than once, when both Mr. Wray and Mr. Morris were in extreme danger from the attacks of enemies, they were delivered through the intervention of their friends. "Do you see those men?" said the latter one day, pointing to a band of armed warriors in the distance. "They want your life; but do not be afraid; they will have to cut our throats before they touch you."

At length Mr. Wray was obliged to return home to recruit his failing health. A native catechist was appointed to take charge of the station in his absence, but finding the people unwilling to be taught, he left the place after six months' residence. For nearly five years Sagalla remained unoccupied. Mr. Wray did indeed, on his return to East Africa, visit the place tentatively, and received a hearty welcome from some of his old friends. The people all expressed themselves willing once more to receive missionaries. But it was thought needful to have some strong proof of their sincerity, and Mr. Wray therefore asked if they would give him their sacred hill to erect his Mission station. They assented; and it is there, on the spot once forbidden to foreigners, that the buildings are rising up to mark, as well as to herald, the victory of the Cross. But it was not till the autumn of 1895 that Mr. and Mrs. Wray, who had been working at Mombasa, proceeded, together with Mr. Maynard (from Melbourne), to establish themselves on the old Mission site, some 2,500 feet above the plain, until the new buildings should be ready.

The first signs of blessings have already been granted to this long barren field of labour. Hard as it is to the Taitas to give up their charms and their heathen dances, a few have actually done so, and it is hoped that before long they may be baptized. Many young men are reading the Gospel of St. Mark in their own tongue, and Mr. Wray tells of one who will not take a journey without carrying his little text-book with him. In one hut a husband and wife actually kneel down together in prayer to God. The missionaries are made welcome in the homes of the people, and the women ask for teaching. Out of the wood of the tree, which grew on the once sacred hill, various little articles have been made, and sold in England towards the expense of the new church. On the other hills occupied by the Taita tribes are many thousands still waiting to have the Gospel preached to them, but while building and school work demand the atten-

tion of the missionary small time remains for distant excursions. Will our readers remember Sagalla, and pray that both on this and the neighbouring hills the light of the Gospel may before long shine out as a beacon, and the name of the Lord may be glorified?

SARAH G. STOCK.

THE GOODNESS AND SEVERITY OF GOD.

A MISSIONARY BIBLE STUDY ON THE BOOK OF JONAH.

BY MRS. ASHLEY CAREW-WILSON (MARY L. G. PETRIE, B.A.).

"The Lord is not willing that any should perish" (2 Pet. iii. 9).

"He that hath My Word, let him speak My Word faithfully" (Jer. xxiii. 28).

NO part of Holy Writ is more familiar, or has called forth more comment, than the little Book of Jonah. It may be looked at as the earliest in date of the sixteen prophetic books, its author, telling the story of his own life, forming a link between Elijah and Elisha, who uttered unwritten predictions, and later prophets, whose prophecies are written down. Or it may be looked at as illustrating the last prosperous days of the northern kingdom, under the vigorous rule of Jehu's house, and the relations of Israel to Assyria, or as the record of a notable miracle, or as a type of the greatest of all miracles, the resurrection of our Lord.

Here we take it in yet a fifth aspect, as an account of the first missionary to the Heathen, seeing in Jonah's mission to Nineveh an instance of God's goodness to a world willing to receive His message, and of His severity to a Church unfaithful to her "marching orders" (Rom. xi. 22). To begin with, it refutes utterly those shallow criticisms of Divine justice which assert that God leaves the mass of mankind without knowledge of Him, and then judges them for inevitable ignorance.

What, then, was Nineveh, and who was Jonah?

Nineveh may well stand for the teeming millions of "the world" which God loved, which Christ redeemed, into which the Holy Spirit still sends His messengers, as He sent Paul and Barnabas (Acts xiii. 2, 3). It was the first great city in human history, the capital of the first great empire. Calculating from the number of young children mentioned in Jonah iv. 11, its population is estimated at 600,000, that is, it was rather larger than Liverpool (552,000), about the size of Fuh-chow, capital of Fuh-Kien, not so large as Calcutta and Bombay (770,000), half the size of New York or Berlin, and only an eighth of the size of London. Jonah's mission is supposed to have taken place between 820 and 780 B.C. Nineveh was destroyed by Cyaxares the Mede in 606 B.C. Its repentance at the preaching of Jonah won for it, therefore, a reprieve of about 200 years. When the spades of Layard and other explorers revealed the long-buried city some fifty years ago, there was abundant evidence in its own monuments that violence was the besetting sin of the Assyrian nation, in the long tale of unjustifiable wars of aggression and of merciless cruelty to the vanquished. It is suggested that the special "violence in their hands" (Jonah iii. 8) at this time was a scheme for attack on Israel, that was averted in accordance with the promise in 2 Kings xiii. 23, xiv. 27.

God saw their repentance even as He had seen their wickedness (i. 2, iii. 10); and in all ages He deals with all nations—not only with Christian nations—according to their works, as the student of history may perceive again and again, if he will.

Jonah, Elisha's successor, and (according to Jewish tradition) the servant who reported "the little cloud" to Elijah (1 Kings xviii. 43), was of Gathhepher, in Zebulon's portion, a fact which the opponents of Christ forgot when they rashly asserted that no prophet had come from Galilee. Summoned by God to go to Nineveh, he travelled fifty miles to Joppa, the port of Jerusalem, in order to flee to the most westerly land known from his mission to what was then the far east. Why did he flee? From cowardice, or rather from lack of that supreme faith and courage which would have taken the solitary prophet of an insignificant people, with a most unwelcome message, to the proudest city on earth. This is a common but probably insufficient explanation. We read in the Talmud that "a single Israelite is of more worth in God's sight than all the nations of the world." If, then, Jonah believed that his message would be received, his religious bigotry may have made him grudge the

mercy of God to Nineveh; while his patriotism, recognizing that Assyria was Israel's most formidable neighbour, desired its destruction, to prevent that Assyrian conquest of Israel which actually took place within eighty years.

Is there not some of this spirit among us to-day, when the best men are grudged to work among races whom we regard as inferior to ourselves, to win souls that we do not really believe to be as precious in God's sight as our own?

Jonah refuses his missionary vocation, and the Phoenician mariners find him fast asleep; and as Erskine, of Linlathen, well says: "A Church asleep is Satan's most powerful weapon against the world." Roughly awakened, and asked why he does not call upon his God as they call on their gods, he must have felt what Abraham felt when Abimelech, whom he had hastily assumed to be merely an unscrupulous Heathen, reminded him of the obligations of God's moral law. So, again and again, the world, shrewdly observing that the Church's practice does not correspond with its profession, demands in anger, or in irony, or in mere bewilderment, "What meanest thou, O sleeper? Arise!" And the only thing that the Church thus taken to task can do is humbly to own unfaithfulness and to accept the consequences of unfaithfulness.

"Cast me forth," said Jonah, even as the salt which has lost its savour is cast forth (St. Matt. v. 18) and trodden underfoot; even as the unfruitful branch is cast forth (St. John xv. 6) and withered; even as the candlestick of the Church whose love has grown cold (Rev. ii. 5, R.V.) is moved out of its place. "Cast forth and swallowed up." And as God "prepared" the storm to endanger and the great fish to engulf Jonah, so He prepared

"The godless hosts
Of Heathen swarming o'er the northern seas"

to destroy the ancient British Church, of whose moral and spiritual condition Gildas draws so doleful a picture (that is the history of which the failure of the Round Table of King Arthur is the poetical summary); so God prepared the Mohammedan armies to swallow up the Oriental Churches; so God prepared the French Revolution to shatter the Gallican Church.

Such is the lesson for a Church which, from mere cowardice and carelessness, or from bigotry and selfishness, is disobedient to its Divine commission, and becomes a stumbling-block and object of rebuke to the world, suffers itself, and hinders its neighbours. We cannot read this first chapter of Jonah, telling how one unfaithful missionary imperilled all his fellow-voyagers, without contrasting it with another vivid picture of a storm at sea, in which a missionary, ready not only to be bound but to die for his faith, stood unmoved amid a panic-struck crew, and was given the lives of all who sailed with him (Acts xxvii.).

But to Jonah, thus rebuked and chastened, comes another opportunity, and he retrieves his failure with heroic zeal. God heard the prayer of His erring servant addressed to Jehovah, and taken throughout from the Book of Psalms, the liturgy of Israel. He also heard the half-articulate cry of Nineveh addressed to a God hardly known (Jonah iii. 9), and dealt with each according to their character and circumstances.

From Nineveh's repentance the same solemn lesson is drawn by God speaking to Ezekiel (Ezek. iii.), and by Christ speaking to the Jews. The Ninevites believed not Jonah, but the unknown God (Jonah iii. 5) who spake through him, and availed themselves of a forty days' space for repentance. But the Jews did not believe the God who had taken them into covenant with Himself, speaking through His own Son, and did not avail themselves of a forty years' space for repentance (A.D. 30-70); and so God spared Nineveh and destroyed Jerusalem (St. Matt. xii. 41).

Passing over all that is suggested in the story of Jonah desiring to die rather than live as a discredited prophet of an unfulfilled prediction, and God "preparing" for his instruction a gourd, a worm, and a sultry east wind, as He had "prepared" the storm and the great fish, we come to the grand closing words—the Old Testament counterpart of the New Testament declaration that when Jesus saw the multitudes He was moved with compassion for them (St. Matt. ix. 36). This sets forth that it is not the will of God that any should perish, and that the very helplessness and ignorance of His creatures is in itself an appeal to "the riches of His goodness and forbearance and long-suffering."

MISSIONARY SUNDAY-SCHOOL LESSON.

THE SONGS OF OUR PRAYER BOOK.

Texts for repetition—Ps. lxvii. 1, 2, xcvi. 2.

Read Canticles in the course of the lesson.

LAST month we took our missionary lesson from the Lord's Prayer, which we all use once or twice daily. This month we take it from some of the Canticles, the Bible songs, which we sing in church every Sunday. Members of the Church of England have been singing these songs for more than 300 years, yet only a few have found out their *missionary* teaching. Let us look first at two of the songs used at Morning Service. The title by which each Canticle is known consists of the first word or words of the Latin version.

I. BENEDICTUS (St. Luke i. 68-79).

Zacharias, the father of John the Baptist, taught by the Holy Spirit, shows that the redemption which God has wrought, and the salvation He has sent, is to be made known. That was to be the *mission* of John (see vv. 76-79; also St. John i. 6-9). He was the forerunner, herald, or pioneer of the heavenly King at His first coming. Missionaries now have to prepare the way for His second coming. How are they to do it? In the same way that John did it. "To give light to them that sit in darkness," &c. (ver. 79), by letting them know of the "tender mercy of our God," who has sent "the day-spring from on high" to give the knowledge of salvation and forgiveness of sins which that "tender mercy" has provided. We find all this in these four verses.

Oh, that all who sing them would so feel the music of the words that they would long to make their melody heard among the multitudes who still "sit in darkness and in the shadow of death" in heathen lands! (With some classes reference might be made to the Bishop of Exeter's hymn in the March GLEANER, p. 35, ver. 2, &c.)

II. JUBILATE DEO (Ps. c.).

In this Psalm we begin by calling to "all lands" to "be joyful in the Lord." Have you ever thought that those who sing this Psalm ought to do their utmost to make the Lord known to the people of all lands? If we invite them in our song to join with us in being "joyful in the Lord," we must send them the message of His love. Then they will have cause to be joyful; then they can know that there is a God who gives joy to His people, a God whom they may serve with singing. Thus they can learn that this God is "He that hath made us," and that "He is good, and His mercy is everlasting."

Do not let us go on singing, "We are His people, and the sheep of His pasture," without remembering the "other sheep" who have not yet found His pasture, and are still outside His fold (see St. John v. 16).

Now let us look into two of the songs used at the Evening Service.

III. NUNC DIMITTIS (St. Luke ii. 29-32. Read vv. 25-32).

The song of Simeon. Vv. 31 and 32 are the missionary ones which we want just now. The aged saint speaks of God's salvation as having been prepared before the face of all people. God had allowed him to live long enough to see the Christ, the Saviour whom He had sent "to be a light to lighten the Gentiles," as well as to be "the glory of His people Israel."

God had told Simeon "that he should not see death before he had seen the Lord's Christ." God had also caused him to understand that His Christ was for the Gentiles as well as for the Jews. The Gentile world was to the Jews of that time what the heathen world is to us to-day. When we sing the words of the holy Jews of old, of David and Zacharias, Mary and Simeon, let us not forget that in their day *our* land was one of the Gentile lands referred to. We may, indeed, be thankful that the Gospel light reached Britain in the early days of Christianity, and that although at times that light nearly died out, it was re-kindled. Especially let us thank God that we live in days when England is known as the land of Bibles, and let us do more and more to help to make it a missionary land, from which Bibles and missionaries shall continually pour forth into all the world.

IV. DEUS MISEREATUR (Ps. lxvii.).

This Psalm is a missionary prayer. We pray "that Thy way may be known upon earth, Thy saving health among all nations." Then we go on to ask that the nations may *praise* God (vv. 3, 5), and *rejoice* in God (ver. 4). Then comes the assurance that they shall bring forth fruit to God, and rest under the blessing of God (vv. 6, 7). It seems, then, as if the first verse means, "God be merciful to us, and bless us; and shine upon us, in order that we may carry the *mercy*, and the *blessing*, and the *shining* to all nations."

Illustrations:—

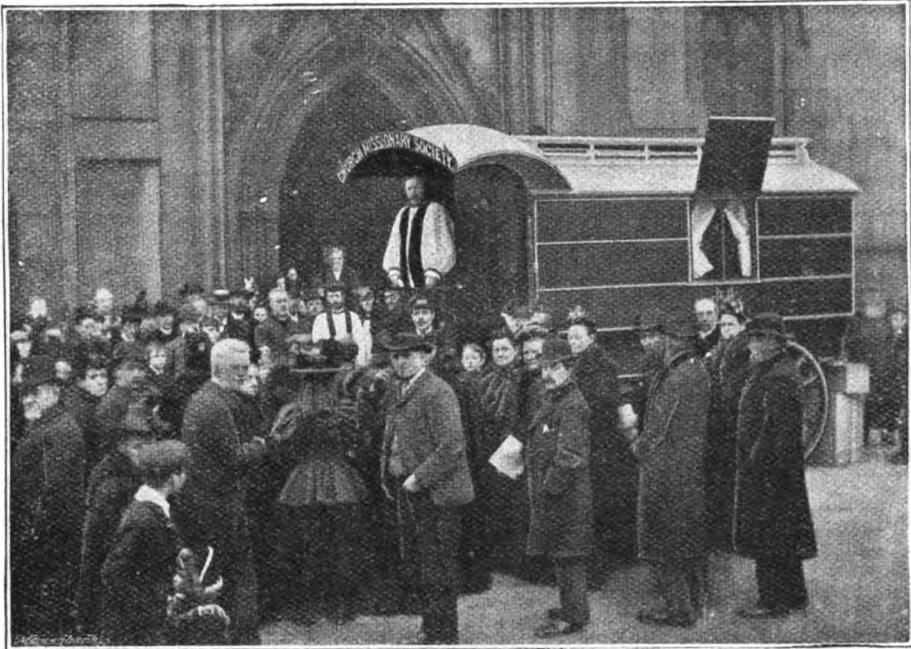
Some of the people who still "sit in darkness," and are not "joyful in the Lord." See GLEANER, March, 1898:—

The Masai and Wakikuyu, p. 38.

Hindu fakirs, p. 40.

Bathers at Kalighat, p. 41.

EMILY SYMONS.



BISHOP CRAMER-ROBERTS DEDICATING THE NEW VAN.

THE THREE YEARS' ENTERPRISE.

TO save our friends the trouble of reference to the March GLEANER, we reprint below the suggestions for sending in the "Jubilee Birthday Offerings":—

1. The Offering to consist, in value, of exactly FIFTY of one or other of the coins of the realm.
2. The Offering to be addressed to "The Lay Secretary, C.M. House, Salisbury Square, London, E.C." and to be legibly marked on the top left-hand corner of the envelope, "J.B.O." (*not* "Jubilee Birthday Offering").
3. The Offering to be *posted* on Tuesday, April 12th, the Society's Birthday, so as to reach us on the following day.
4. The Offering to be accompanied by a brief Motto, or Text, *without* the sender's name or address, except when an acknowledgment is desired, when a *stamped and addressed postcard* may be enclosed.
5. The Offering may be accompanied by any interesting particulars respecting it or its sender.

Motto: "To PROCLAIM LIBERTY." Texts to be written out in full and the reference added.

It is impossible to undertake to acknowledge Birthday Offerings in the GLEANER.

Church Missionary Van.

In the early part of the T.Y.E. it was suggested that, with the view of reaching many country parishes where deputations are hardly ever seen, a Church Missionary Van should be tried in some suitable district. The T.Y.E. Secretary, through the generosity of a few friends, obtained the necessary funds for building a Van, and at the end of last year the Committee sanctioned the experiment being tried in the Dioceses of Manchester and Carlisle during the remainder of the T.Y.E., under the management of the Rev. G. Denyer, Association Secretary for the district.

The Van was at once put in hand, and search was then made for a suitable Evangelist

to take charge of it. We believe that, in answer to prayer, God has sent us the right man in Mr. Brandon Laight. The Van was formally dedicated for its work on Thursday, March 10th, at Blackburn Parish Church, by Bishop Cramer-Roberts, Suffragan Bishop of Manchester Diocese, who has taken the kindest interest in the scheme.

Nearly 200 people were present at the service, which had been carefully organized by the Rev. Dr. Pinck, our energetic Hon. District Secretary at Blackburn. The service commenced with the hymn, "He expecteth," followed by the "Deus Misereatur," a missionary litany of intercession, and the hymn, "Jesus shall reign." The Bishop then gave a helpful and practical address from Ps. lxvii. 2. Referring to the Van, the Bishop said that they were that day inaugurating an entirely new method of forwarding the work of Christ. Though the Van might appear to outsiders a strange thing, they would soon all thank God that such a method had been adopted. The C.M.S. had set a great example by inaugurating this missionary Van, and he personally felt privileged to have had the opportunity of dedicating it for its great work. It was simply an experiment, but there was, he thought, no doubt that it

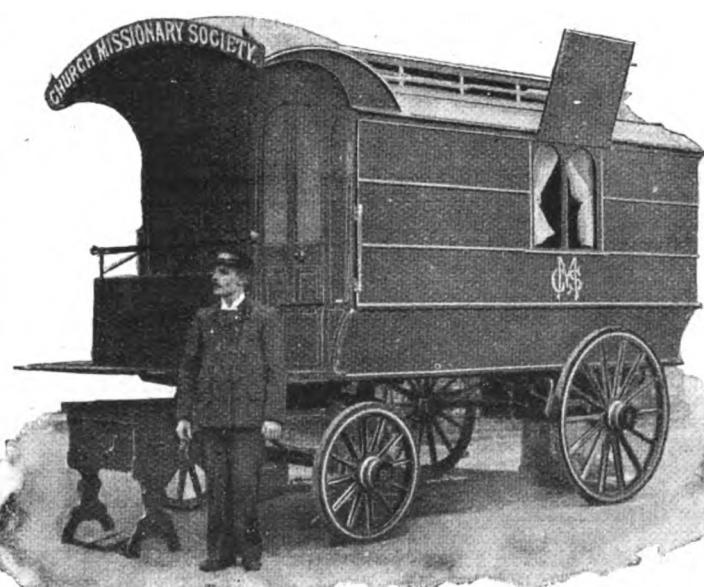
would prove absolutely successful. The Bishop then described the work of the Evangelist. The remainder of the service took place outside the church, where the Van was stationed. The Bishop, having mounted the front of the Van, offered a special dedicatory prayer, and then unlocked the Van door. Some versicles were then sung, followed by a hymn written for the occasion by the Rev. G. Denyer, of which we quote the two last verses:—

"Accept as Thine this moving house of prayer,
And help Thy servants who shall dwell herein
Thy wondrous plan of mercy to declare,
And many a soul to duty's path to win."

"And now we leave it in Thy loving hand,
Thy guidance and protection we implore;
Speed on Thy saving truth from land to land,
And let Thy praise be sung from shore to shore."

The service then concluded with the Benediction, after which a photograph was taken for the GLEANER. Many of those present inspected the Van with much interest before it started off on its

important work. The route for the Van is arranged by the Association Secretary. It will only stay in parishes where the incumbent has invited it. The Evangelist will visit houses for the sale of publications and distribution of literature, give addresses in the open air, or in such buildings as may be placed at his disposal, using diagrams and magic lantern wherever possible; he will also endeavour to reach the children, and generally do all he can to further the missionary cause. He will not solicit subscriptions, nor will any collections which may be offered pass through his hands. It is hoped that friends will often lend horses to draw the Van from place to place; otherwise the Evangelist will hire horses as need requires. The Van is of a neat and pleasing appearance, of a dark blue colour picked out in



THE FIRST "CHURCH MISSIONARY VAN."

white, and devoid of anything like large texts or advertisements on the outside. The interior is comfortably fitted up for two occupants, the Evangelist and a lad who will accompany him to assist in his work. The year's maintenance of the Van will probably cost from £160 to £200; of this £40 has already been given by interested friends, and it is hoped that the whole amount of the first year's outlay will be subscribed, so that no expense may accrue to the T.Y.E. Funds. Above all, will our friends join us in prayer that God will bless and use this new effort to the glory of His name?

W. J. L. S.

◆◆◆ CHINA'S CALL.

THE quaint picture which we print on this page, though it may excite a smile, is meant to convey a solemn appeal.

When Archdeacon Wolfe left Fuh-chow some months ago to come to England, an album of drawings by a Chinese artist was presented to him, which closed with the one here reproduced. The helmsman is Archdeacon Wolfe. The fishermen are the catechists. The fish in the sea are the heathen Chinese. On the shore, at the door of his house, is a rich man—is it the Church Missionary Society, or is it Christian England?—at whose feet Fuh-Kien kneels and pleads for more help to be sent to gather in the harvest of the sea, more fishermen to cast the Gospel net. As one looks, the quaintness of the drawing is forgotten, and one only sees the pathos and the need.

This pictured plea comes in time to emphasize a wider one which the General Committee have decided to put forth, not for Fuh-Kien only, but for the whole of China.

The occasion is a fitting one. A rapid series of changes within the last few months has thrown open China to an extent unknown before. The outburst in Si-chuan and the massacre of Hwa-sang called forth the prayers of Christian people, prayers which were answered in a widespread movement towards Christianity among all classes in the Fuh-Kien Province. Hunan, so long the fountain-head of foul and blasphemous attacks upon Christianity and Christians, has at length become accessible to the Gospel. British diplomacy has opened Wu-chau, a new port 220 miles up the Canton river, has obtained for European commerce access to the internal waterways of China, has secured the inviolability of the valley of the Yang-tse-kiang, and has won other important concessions.

To the eye of the servant of God these movements represent so many improved opportunities. The opportunities were already great. What use have we made of them? The Church of England has 230 of its members, counting those of both sexes, engaged in China. They would be regarded as an insufficient supply

for the spiritual needs of a second-rate country town in England. When other societies are included, we find that for a country which contains one-fifth of all the inhabitants in the world, it has been calculated that there is on an average about one Protestant missionary, male or female, to every quarter of a million inhabitants.

Paltry as is the numerical force of the band of missionaries, the blessing upon their labours has been immense. In 1842 there were only six Chinese Christians; now there are more than 70,000, not counting catechumens. To take Fuh-Kien, in 1861 there was a small band of four native converts connected with the C.M.S. now there are 7,786 baptized Christians.

The open doors, the immeasurable need, the meagre supply of workers, the bounteous results, cry aloud as with the voice of God, "Who will go for us?" Africa calls, the frontiers of India call, but still more loudly China calls. Who will answer, as the prophet did of old, "Here am I; send me"?

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A QUAINt old pyramidal missionary-box was brought in some weeks ago at Ellastone, in Staffordshire. For thirty-six years it had been in the possession of one collector, the housekeeper at the neighbouring hall. It was given into her charge when she came into the parish, and was returned for the last time after her death, at the ripe old age of eighty-four. Altogether £33 5s. 2d. had been collected in the old box. Its usefulness has not even yet come to an end, for it is to be retained by a connexion of its first possessor.



FUH-KIEN'S APPEAL TO THE CHURCH MISSIONARY SOCIETY.
(Fac-simile of an original Drawing by a Chinese artist.)



APRIL 12th, 1898. "And when Abram was ninety years old and nine the Lord appeared to Abram and said . . ." (Gen. xvii. 1). Could we ask any better or brighter experience for the Church Missionary Society on its ninety-ninth birthday? For the patriarch, the father of the faithful, that day was not the close of a long, honourable, and useful life, but a fresh start on what was truly a new existence, which was to cast into the shade all that lay behind it. Not often did God solemnly change a man's name, as on this occasion, but when He did so it was to mark and emphasize a new departure; and thus on his ninety-ninth birthday Abram became Abraham, with larger views, larger hopes, larger promises, larger blessings. Dear fellow-Gleaner, take this passage (Gen. xvii. 1-8) and study it and see the order in which Abraham was instructed; it is the line along which our dear old Church Missionary Society and you and I are to be taught and blessed. (1) The eye is fixed on God. "I am the Almighty God." We need often just to "remember the Lord" (Neh. iv. 14). (2) A new name—enshrining God's grander purposes of blessing. (3) A new covenant of grace, reaching to "many nations." (4) A new promise of exceeding fruitfulness. (5) A new assurance of perpetuity, "an everlasting covenant" and "an everlasting possession."

Will every Gleaner whose eye rests on this little paragraph turn all this into a Birthday Prayer for the C.M.S.? We never wanted God's blessing more than now, "when ninety years old and nine." It is not presumption, but faith, which claims the fulfilment in our case of such wonderful promises. For "all the promises of God in Him are Yea and in Him Amen to the glory of God by us," and we "that are of Faith are blessed with faithful Abraham."

Although we have, as announced in our last number, been obliged to discontinue the publication of the Roll Call, we cannot pass by without notice the death of the first clergyman to be enrolled in the Union. The Right Rev. Robert Claudius Billing, Bishop of Bedford, V.P., formerly an Association Secretary of the Society, whose death on Feb. 21st is noticed in another column, was Gleaner No. 10.

We have just received newspaper reports of the Anniversary of the Tasmanian Section of the Union, which took place on Jan. 20th. Afternoon and evening meetings were held, and at both addresses were given, not only by local friends, but also by the Rev. J. B. Gason, of Malvern, Victoria, who attended as a Deputation from the Victoria C.M. Association. The Secretary, Mr. R. C. Kermode, was able to report 115 new members enrolled and two new Branches started during the year, making totals of 409 members and eleven Branches. He also was able to announce the forthcoming establishment of a Gleaners' library.

During last month three local conferences of G.U. Secretaries took place. The first, for Secretaries in Devon, Dorset, and Somerset, was held at Exeter on Feb. 15th. In the morning the friends met at Holy Communion, when an address was given by Prebendary Scott, of Tiverton. Arrangements having been made for the friends to lunch together, the conference took place afterwards in the drawing-room of our Association Secretary for the district, the Rev. H. T. G. Kingdon.

Over fifty clergy and prominent workers were present, including fifteen Secretaries from the three counties. Papers were read by Miss Kennaway (Escot), upon "Work in Country Branches"; by Miss Jukes (Tiverton), upon "Our Meetings, especially Prayer Meetings"; and by the Rev. J. F. Medley (St. Leonard's, Exeter), upon "A Secretary's Work in Getting the Right Kind of Member and in Stimulating the Interest of the Branch," and brisk and helpful discussion took place upon each. Mr. E. M. Anderson, Secretary of the Union, who conducted the conference, addressed a meeting of Gleaners at the Barnfield Hall in the evening.

The second conference was shorter, preceding the missionary

meetings of the Norwich and Norfolk Branches held in Norwich. Eleven towns and villages were represented, but many of the Norwich parochial Sub-Secretaries were also present, with one or two clergy. Reports from the Branches were first discussed, after which the Rev. J. J. Willis (Yarmouth) read a paper upon "Systematic Study," and, after discussion, Mr. E. M. Anderson shortly addressed the Secretaries.

The third conference was in Dublin, where Mrs. Lynch, the Honorary Lady Secretary of the Women's Department of the Hibernian Auxiliary, kindly gathered together the women Secretaries of Branches. A paper from Miss Webster, of Christ Church, Leeson Park, Branch, opened the proceedings, and a profitable discussion followed, the gathering breaking up after a devotional address by the Rev. H. M. M. Hackett, the Association Secretary for Dublin District.

Miss C. A. Smith writes to her fellow-Gleaners from the Ladies' C.M.S. Work Depôt, 5, Wellington Terrace, Bayswater Road, W., of which she is Secretary:

"Owing to the kind help of Gleaners and other C.M.S. friends, the Depôt was able to send away £263 worth of work last year to help C.M.S. sales in different parts of the country. We are very grateful for former help, and now ask if any Gleaners will send us some clean white tea-cloths and dainty white shawls for old ladies. We have a constant demand for the former, and are wanting them at once, if any one can help us."

The Gleaners' Branch at Lucknow has eighty members, and nearly sixty of them have boxes. How many Branches in our own land can say as much? The last half-yearly opening of boxes yielded 188 rupees. Besides supporting a catechist on 30 rupees a month, their hearts went out to a very far-distant Mission-field. They were able to send a donation of six guineas to Mr. Peck for his work among the Eskimo!

There is a little group of Gleaners in out-of-the-way Ghaziabad, in the North-West Provinces of India. They are chiefly Europeans connected with the railway, and so their numbers suffer through frequent transfers, but they contrive to hold a meeting once a month.

New Local Branches of the Gleaners' Union.

Birmingham, St. Chrysostom: Sec. Miss E. Pooler, 11, Park Grove, Park Road, Soho, Birmingham.
Liverpool, Everton, St. Polycarp: Sec. Miss K. Parker, 25, Fowler Street, Breck Road, Everton, Liverpool.
Painswick: Sec. Mrs. A. M. Rowton, Yew Tree House, Painswick, Gloucestershire.
Sheffield, St. Mark's: Sec. Miss E. S. Fox, Rockside, Newbold Lane, Sheffield.
Walton: Sec. Mrs. Symonds, Walton Vicarage, Ipswich.

WORK AMONGST THE YOUNG.

HERE is much force in the suggestion made by the Rev. T. C. Chapman, in the February GLEANER, that the term "Junior Association" should be preferably adopted. The change is so slight that it can easily be made even in the cases of Associations which already exist.

The Secretary of the Sowers' Band at Harold's Cross, Dublin, has issued a little programme, or rather an outline for a programme. At the head is the motto for the year, "I will trust and not be afraid," and then the place and hours of the meetings are given. There are three columns, one for the dates of meeting, another for the Scripture subjects, and a third for the missionary subjects, which are taken from the *Children's World*. At the foot are the words, "Please use every day your little prayer, and read before each meeting the Scripture and missionary subjects, so as to be able to answer questions."

The London Younger Clergy Union has addressed a series of questions to its members relative to their power and willingness to render help in taking missionary meetings and sermons. Another question which has been asked runs as follows:—"Do you know of any boys' schools, other than public elementary schools, in your neighbourhood? Name and address of principal." It would be a great help if other Y.C.U.'s would follow this example, and communicate the answers to the Central Secretary.

To say that boxes should be frequently opened is to utter a truism, but it may be pointed out that there is a great advantage in having box-opening meetings. These require to be carefully arranged, provision always being made that the children shall see the money in their boxes counted, and that information shall be given which may stimulate them to renewed self-denial and effort during the coming months. Such a meeting was successfully held in connexion with the Juvenile Association at St. John's, Reading, in December last.



THE Committee have accepted offers of service from the Rev. Napier Malcolm, B.A., New College, Oxford, Curate of St. John the Evangelist, Broughton, Manchester; Mr. Thomas Clare Goodchild, M.A., Wooster University, U.S.A., and Ridley Hall, Cambridge; and from Miss Annie Muriel Wolfe, who has been working in the Fuh-Kien Mission in local connexion since 1896; Miss Laura Clements Pope; and Miss Florence Forge.

On Feb. 15th the Committee took leave of the Rev. E. Millar, of Uganda; Mr. H. Proctor, of the Niger; Miss H. J. Duncum, of the Yoruba Mission; the Rev. C. Bennett, of South China; Archdeacon Warren; and the Rev. A. R. Fuller, of Japan, all of whom were returning to their respective Missions. The Instructions were read by the Hon. Clerical Secretary, the Rev. F. Baylis, and the Rev. B. Baring-Gould, and the missionaries were addressed by the Rev. J. A. Faithfull, by whom they were commended to God in prayer.

The Committee, on Feb. 15th, had interviews with the Rev. G. H. Parsons, of Calcutta, and Dr. A. Neve, recently returned from Kashmir. Mr. Parsons gave an account of his work in the city of Calcutta and in Barnagore, and Dr. Neve spoke of the possibilities of new openings on the north-west frontier of India.

The Society has lost another Vice-President by the death of the Right Rev. Bishop Billing. Bishop Billing was appointed to that office in 1889, shortly after his consecration as Suffragan Bishop of Bedford.

C.M. UNIONS, &c.

A well-attended gathering of Gleaners was held in the Barnfield Hall at Exeter on the evening of Feb. 15th to hear an address from Mr. E. M. Anderson, the Secretary of the Union. The Chair was taken by the Bishop of Crediton, who showed much interest in the work of the Union.

The Ipswich Branch of the Gleaners' Union held its Anniversary Meeting on Feb. 28th in the Council Chamber of the Municipal Buildings, which was well filled. Miss Baring-Gould attended as the Deputation and gave a stirring address.

Feb. 28th was also the date of the Anniversary of the Norwich and Norfolk G.U. Branches. Two meetings were held, that in the afternoon being addressed by the Rev. G. M. Davies, a Bengal chaplain, and Mr. E. M. Anderson, and that in the evening by the Rev. I. W. Charlton, one of our Bengal missionaries, and also by Mr. Anderson.

In connexion with the Fifteenth Half-yearly Conference of C.M.S. Missionary Bands, a sermon was preached by Mr. Eugene Stock in St. Cuthbert's Church, West Hampstead, on Feb. 26th. At the Conference itself, held previous to the sermon, the subjects for discussion were "Business Men in the Mission-field," and the "Slackness of Bands."

The Rev. J. E. Padfield addressed the members of the C.M.S. Lay Workers' Union for London, on Feb. 21st, on the subject of "Modern Theistic Sects of India." Mr. Padfield dealt with the various efforts made within recent years to reform Hinduism, and also with the new sects which have sprung up as a result of these efforts at reform. Much information, both valuable and interesting, was given at this lecture. At the usual Monthly Meeting, on March 1st, addresses were given by the Rev. C. T. Warren, of Japan, and Col. R. Williams.

At the Monthly Meeting of the London Younger Clergy Union, on Feb. 21st, the Rev. Ernest Millar gave an account of his five years' residence and work in Uganda. Two hon. members of the Union, Messrs. Clayton and Weatherhead, are now working in that country. Mr. Millar's address was listened to with much appreciation.

The Ladies' C.M. Union for London, on Feb. 17th, was addressed by the Rev. A. H. Bowman, who took as his subject, "Bombay and its Three Religions."

We have received notification of Sales of Work as follows:—Hardingham, £30; Sedgefield, £20; Calverley; Bath; Wakefield, £35; Edinburgh; St. Leonards, &c.

The Annual Meetings of the Zenana Bible and Medical Mission will be held at the Hall of the Y.W.C.A., 26, George Street, Hanover Square, on Friday, April 29th, at three and eight o'clock. Lord Kinnaid will preside, and it is hoped that the Rev. A. R. Cavalier and Miss Morley, both of whom have recently been in India, will be present and speak.

We are always glad to notice good work for the C.M.S. in a comparatively poor parish. The parish of Christ Church, Ellicombe, Torquay, containing a population of 7,000, of whom 6,500 are classed as working people, has done well for the C.M.S. In the years from 1890 to 1897 it sent up £225, £265, £257, £218, £223, £286 (£63 for the Deficit), £229, and £211. Considering that the erection and consecration of Trinity Church, Torquay, must have taken away some of the wealthier supporters of Ellicombe, the maintenance of the contributions from the latter is very satisfactory.

A Country Vicar writes to us as follows:—My parish consists of about 400 people, almost all agricultural labourers, earning not more than 15s. per week. I recently as an experiment sent round by the school-children a copy of *Awake* to each of the 110 houses in the parish, having pinned on to each copy the following note:—

"The Vicar asks you kindly to accept this specimen copy of *Awake* and to read it. This magazine appears every month, and costs one halfpenny. Should you wish to take it in, will you please sign and return this slip to the vicarage, or to the school-master by one of the school-children."

"I should like to take in *Awake* monthly, price ½d.

"Name....."

Within a few days twenty-seven slips were returned.

FINANCIAL NOTES.

THE Home Estimates for the coming financial year ending March 31st, 1899, have just been under the Committee's consideration, and they have passed a total for Expenditure under this head of £105,494.

It must not be supposed that this large sum is all for management and the expense of collecting the Society's Income. No less than £66,338 of it, or nearly two-thirds, represents provision for expenses which, although paid at home, are really connected with and form part of the Mission expenditure; thus passages of missionaries going out to the Missions and returning home on furlough or sick certificate, with the necessary outfits of those going out, amount to £17,000; then allowances to missionaries at home (estimated to number for the year 120, viz., 84 men and 36 women) amount to £20,829; allowances in respect of the maintenance and education of the children of missionaries at the Children's Home at Limpfield (£5,273) and elsewhere (£4,658); medical expenses £600, and shipping, printing, and other expenses connected with the Missions (including grants of £100 to the Home for Asiatics for missionary work amongst the inmates, and £150 to the Missionary Leaves Association towards the cost of shipping expenses) cover £2,100.

The training of missionaries takes £10,383, viz., the C.M. College at Islington £5,084, the Preparatory Institution at Clapham £1,359, Lady Missionaries training at the C.M.S. Highbury Training Home and elsewhere £2,370 (of this sum probably £1,000 will be met by special gifts), and general expenses of candidates (including allowances to missionaries before going out for the first time), £1,570.

The cost of Disabled Missionaries, Widows and Children of Disabled Missionaries takes £5,495, viz., 16 missionaries £2,223, 45 widows £2,113, and 35 children £1,159.

The above amounts make the total of £66,338 belonging to Mission Expenditure.

Coming now to the true Home Expenditure, the estimates show a total of £36,672. Of this, £22,912 is due to the expenses attending the collection of funds, viz., Association expenses (including office expenses, 21 Association Secretaries, deputations, travelling expenses, &c.), £12,754; expense connected with the loan of Magic Lantern slides, Diagrams, &c., £535; Cost of C.M. publications, after deduction of sales, £2,693; Missionary collecting-boxes, collecting-books, bags, &c., £600; Cash Office, Publishing Department and Warehouse expenses, £2,968; Carriage of parcels, &c., £830; Gleaners' Union expenses (more than covered by receipts), £950; expenses of Medical and Medical Missions Department £520, and Centenary expenses £1,062.

Administration or management expenses amount to £13,760, and consist of the following:—Office expenses of the various Departments, £7,318; House and Office expenses (including Rates and Taxes, Repairs, Coal, Gas, and Electric Light, Porters' and Servants' Wages, &c.), £3,252; cost of Annual Report and Office and General Printing, £2,322; expenses of Anniversary, Special Meetings, Auditing Accounts, Legal Expenses, &c., £868.

Superannuation and Retiring allowances amount to £2,484. About two-thirds of this sum is for retiring allowances to missionaries not wholly disabled, but whose income from duty undertaken needs supple-

menting by the Society, and therefore belongs more to Mission than Home Expenditure.

It will be remembered that in the December *GLEANER* of last year a short statement was published of the Estimates passed for the Mission Expenditure. This as now revised amounts to £204,191, in addition to which a provision of £16,000 to cover contingencies has been made. These sums, added to the Home Estimates mentioned above, make a total for the coming year of £325,685. This is £28,425 more than the actual expenditure for the year ending March 31st, 1897, an increase, that is, on two years, or an average of over £14,000 a year. Towards meeting this increasing expenditure it is suggested that special gifts might be made for some (or all) of the objects covered by the Home Estimates, as shown in the above paragraphs.

A friend of the Society, and the child of one who loved the Society and worked for it for over fifty years, has just published a Postal Orders Register. This Register contains columns for the dates, numbers, and value of postal orders, and for the name of issuing officer and person to whom sent, and is a handy form of record of the particulars of postal orders used in making remittances. It may be obtained of Miss M. L. Knockier, Castle Gayer, Marazion, R.S.O., Cornwall, price 1s., post free. All receipts from its sale between this date and April 12th, 1898, will be given to the T.Y.E. of the C.M.S.

The following anonymous contributions are thankfully acknowledged:—

C. C. B., £1; Constant reader of the *GLEANER* (for the Ceylon and Tamil Mission), 2s.; Gl. 22,307, £5; Gl. 22,308, £3; Z. X. Y., 1s.; Reader of the *GLEANER*, God's Tenth, 5s.; Gl. 79,256, 10s.; God's Tenth, £1; L. M. W., £1; Gl. 176, Jubilee Thankoffering for many mercies and Gospel blessings, £3; M. E., £1; A. Gleamer, 10s.; A. H. and A. G. B., 1s. 6d.; E. F. G., Reader of *GLEANER* (for Africa), 10s.; Mrs. W., 4s.; Anonymous, £1; E. H. M., 2s. 6d.; E. M. D., 7s. 6d.; Por Gl. 443, £50; Every little helps, 1s.; First-fruits and tithe, 12s. 6d.; W., 5s.; Friend near Windsor, £2; Friend, 10s.; Gl. 45,060, towards training a substitute woman candidate, £1; Few poor mothers at mothers' meeting, 3s.; Anonymous, 2s.; A poor woman, 5s.; Gl. 13,969, 2s. 6d.; An old coin found in an old missionary-box, 1s.; Anonymous, 5s.; Gl. 181, £3; E. P. G., 10s. 6d.; Chrysanthemum, 2s.; Gl. 24,205, £25; Cheshire Gleamer, £20; Gl. 17,010, £1; To help the seafarers work, 5s.; For Colombo Mission, 7s.; Anonymous, 2s.; A late subscriber, £2; G.G.M., 4s.; Gl. 539, in loving memory of H.C.B., £1.

Towards helping to avert a deficiency.—Gl. 68,950, 10s.; Thankoffering from W. B. and A. M., £10 10s.; Anonymous, 10s.; Gl. 181, 5s.; Lover of the C.M.S., "They shall call and I will answer," £1; E. and M., £1; Friend, £2; Gl. 12,974, 5s.; Gl. 2,811, £1; D.O.M., "The Lord is able to give thee much more than this," £1; A Friend, 10s.; Horace, £1.

Towards the *Three Years' Enterprise*.—Gl. 42,292, £2; Gl. 14,293, 55,895, and 72,220 (coll.), £2 18s. 9d.; Gl. 12,812, £1; Brighton Gleamer, in memoriam, 2s. 6d.; Gl. 14,858 and 14,859, £1 4s.; J., 10s.; J. W., Leicester, 10s.; Gl. 7,013 and 21,655, £1 10s.; Gl. 88,258 (box), 2s.

Packets of used Foreign, Colonial, and English Postage Stamps from the following friends are gratefully acknowledged:—

Miss Blackburn, Miss E. Ludlow-Bruges, Miss E. Yates, E. G. B., Miss M. Lund, Miss Helen Cherry, A. H. and A. G. B., Mrs. Moorhouse, Rev. C. H. Stileman, Mrs. Dancer, Sarah Elizabeth Read, A Gleamer, Mrs. William Forbes, C. E. J., Miss Mary Osanne, Master Alfred Clarke, Fortlawn, Gl. 60,990, Mrs. Matheson, H. M. K., Gl. 83,644, Miss F. Nuttall, Miss A. O. Joy, and five packets from anonymous friends.

We also gratefully acknowledge the receipt of two volumes of *Lessons on the Life of our Lord* from H. II., for the use of the Home Preparation Union.

The Receipts of the Gleaners' Union from November, 1897, to February, 1898, are as follows:—November, Enrolments, £9 3s. 10d.; Renewals, £4 13s.; Expenses, £27 2s.; O.O.M., £37 6s. 2d.; C.M.S., £29 6s. 2d.; total, £107 11s. 2d. December, Enrolments, £10 6s. 8d.; Renewals, £33 14s. 2d.; Expenses, £126 16s. 4d.; O.O.M., £150 14s. 11d.; C.M.S., £162 3s. 1d.; total, £503 15s. 2d. 1898, January, Enrolments, £12 3s. 8d.; Renewals, £282 4s.; Expenses, £397 16s. 3d.; O.O.M., £755 18s. 4d.; C.M.S., £386 8s. 5d.; total, £1,834 10s. 8d. February, Enrolments, £8 12s.; Renewals, £54 5s. 8d.; Expenses, £77 0s. 10d.; O.O.M., £132 7s. 1d.; C.M.S., £118 10s. 8d.; total, £390 16s. 3d.

PUBLICATION NOTES.

A NEW *Missionary Game* for young people and children has been prepared, entitled *A Missionary Tour in India*. It is intended to be educational from a missionary point of view. On a specially prepared Map of India a missionary tour has been traced. Numbers are drawn from bag, and the players proceed as in an ordinary race game. In cardboard box, price 3s., post free. The Map has been a costly one to produce, which will explain the comparatively high price of the game.

Missionary Services of Song are just now in considerable demand. Two of the four Services published by the C.M.S. have gone out of print, and a third is nearly so. In this connexion a *Missionary Reading* entitled *Teacher Li*, by Catherine A. James, has been issued. It is written in blank verse, and arranged as a Service of Song, the music for it being obtained from a well-known Cantata entitled "The Land of Promise"; or, as an alternative, certain hymns may be introduced at places marked in the Reading. Details of these hymns are given on the cover of the Reading. The Story of *Teacher Li* is a most interesting one, showing how he became a Christian, and an evangelist to his fellow-countrymen, through reading portions of the Scripture bought from a

porteur. Price 1d. (1d., post free), or 6s. per 100 (6s. 8d., post free), direct from the C.M. House. The Cantata referred to is published by Messrs. Hart & Co., 22, Paternoster Row, London, E.C., price 6d., and can also be supplied from the C.M. House at this price, post free.

In connexion with the *Medical Mission Auxiliary* of the C.M.S., a booklet for children has been written by Miss E. F. Fox, entitled *Half and Half*. It contains stories of Medical Work, and appeals to children to help in providing material for such work, and to support cots in the Mission Hospitals. Two or three copies will be supplied free of charge, or quantities at 4s. per 100, post free.

Parts II. and III. of the *Extracts from the Annual Letters of Missionaries for 1897* are now ready. Part II. contains letters from the South India and Ceylon Missions. Part III. contains letters from Bengal and the N.-W. Provinces Missions. Price 3d. each Part, post free.

The series of "Facts" papers on various Countries and Missions, issued by the C.M.S., has proved most useful, both for the personal information of preachers and speakers, and for general distribution. Another paper has been added to the series, entitled *Facts about Ceylon*. Copies can be obtained free of charge.

The *C.M. Gleaner* may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

All orders for Books, Magazines, and Papers should be addressed to *The Lay Secretary, C.M. House, Salisbury Square, London, E.C.*

THE SOCIETY'S NINETY-NINTH ANNIVERSARY.

PRAYER MEETING (p.v.) at the Leopold Rooms, C.E. Young Men's Society, Ludgate Circus, E.C., on Monday, May 2nd, 1898, at Four o'clock.

THE ANNIVERSARY SERMON will be preached on Monday Evening, the 2nd of May, at St. Bride's Church, Fleet Street, by the Rev. HANDLEY C. G. MORLE, D.D., V.P. Divine Service to commence at Half-past Six o'clock. Doors to be opened at Six o'clock. (No tickets required.)

CLERICAL BREAKFAST at Exeter Hall on Tuesday, May 3rd, at 8.30 a.m.

THE ANNUAL MEETING will be held at Exeter Hall, Strand, on Tuesday, the 3rd of May. Doors to be opened at Ten o'clock; Opening Hymn at 10.55. Chair to be taken by the PRESIDENT at Eleven o'clock precisely.

A PUBLIC MEETING will also be held at St. James's Hall, Piccadilly, on the same day, at Eleven o'clock: Chairman, Col. ROBERT WILLIAMS, M.P. Doors to be opened at Ten o'clock. A limited number of Reserved Seat Tickets (numbered), at 1s. each, will be issued for this Meeting.

A MEETING FOR LADIES will also be held in the afternoon of the same day, in the Large Hall of the Church House, Great Smith Street, Westminster. Chair to be taken at Half-past Three o'clock by Mrs. Temple. Doors to be opened at Half-past Two o'clock.

THE GLEANERS' UNION CONFERENCE (for country members, London Branch Secretaries, and London Clergy only) will also be held at the Church Missionary House in the afternoon of the same day, commencing at 3.30. Tea at 4.45. (Only a limited number of Tickets can be issued for this Conference, application for which must be made not later than April 22nd.)

A YOUNGER CLERGY UNION CONFERENCE will also be held (p.v.), at 3.30 the same afternoon, at the Leopold Rooms, Church of England Young Men's Society, Ludgate Circus, E.C. No Tickets required. All Clergy welcomed.

A PUBLIC MEETING of the Society will also be held at Exeter Hall in the evening of the same day. Chair to be taken at Seven o'clock. Doors to be opened at Six o'clock.

A PUBLIC MEETING will also be held at Exeter Lower Hall in the evening of the same day. Chair to be taken at Seven o'clock.

A GATHERING OF WOMEN WORKERS (excluding London) will be held at the C.M. House, on Thursday, May 5th, beginning at 10.30 a.m. There will be no personal invitations this year. Tickets issued in order of application, as space is limited.

TICKETS of admission to Exeter Hall, St. James's Hall, The Church House, and Leopold Rooms may be had on application at the C.M. House, Salisbury Square, daily, from Monday, April 25th, to Friday, April 29th, from Eleven to Four o'clock; and on Saturday, April 30th, from Eleven to One o'clock; and on Monday, May 2nd, from Eleven to Four o'clock. No tickets will be issued before the time here specified. It is particularly requested that persons applying for Tickets will confine their application to the number actually intended to be used, and state for which Meeting they are required.

If applications are made by letter, please address "THE LAY SECRETARY."

PRAISE AND PRAYER.

PRAISE.—For all the Lord has done through the Society during this century (pp. 49—51). For fast-opening doors and opportunities for work in China (p. 61), on the north-west frontier of India (pp. 52 and 53), and in the Niger regions and the Soudan (p. 54).

PRAYER.—For the Society now entering on its Second Jubilee Year (pp. 49—51). For the Anniversary services and meetings in London (pp. 49 and 64). For the full supply of means at the close of the financial year (pp. 49 and 64). For offers of service for work among the Basas (pp. 49 and 54). That recent events on the north-west frontier of India may be overruled to the spreading of the Gospel (pp. 52 and 53). That the Gospel may soon shine out as a beacon from the Taiba hills (pp. 56—58). For a blessing on the special work in connexion with the missionary van (p. 60). That openings and opportunities in China may be availed of by all missionary societies at this time (p. 61).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.


The

Church Missionary Gleaner

MAY, 1898.

EDITORIAL NOTES.

ALTHOUGH Easter Day has passed, we are still in the season of Easter. Easter thoughts are in our minds, and have not yet been replaced by those which belong to the Ascension and to Pentecost. It was at this period, after the first Easter Day, that the disciples were learning, with a fulness and clearness which they had not experienced during the earthly life of their Master, what was the mind and will of the Lord. "Then opened He their understanding." May we too, in these weeks, enter into the mind of our Master, "understanding what the will of the Lord is" with regard to our own personal walk and life, and the part which He would have us take, as individuals and as a Society, in the working out of His purposes of love for the world. It may be that the first lesson we have to learn is that of the doubting Thomas—more faith.

We have entered upon the Society's Second Jubilee. In London no great ceremony ushered in the year, but on the Society's birthday the General Committee resolved itself for a time into a prayer-meeting. The Bishop of Exeter's Jubilee hymn, published in our March number, was sung, another of the hymns chosen being "O God, our Help in ages past." Passages of Scripture were read by the Rev. B. Baring-Gould and Captain Cundy, and prayer was offered by the Rev. A. Oates, General Hutchinson, the Rev. R. B. Ransford, and the Rev. W. E. Burroughs. The Rev. C. G. Baskerville gave a short address. In Dublin the occasion was celebrated on a larger scale by a public gathering in the Metropolitan Hall, the Bishop of Meath and the Bishop of Ossory being among the speakers.

As we go to press it is still impossible to do more than roughly estimate the state of the Society's finances for the year ending March 31st. Our Financial Notes, on p. 79, give as close an approximation as is practicable at this period. The delay is largely due to the fact that the allocation of considerable sums of money cannot be ascertained until some time after the books are closed. All we can say at present is that the total amount of money received during the year is at least equal to last year's Income, which exceeded that of any previous year; for this we do indeed thank God. The Expenditure, however, has increased still further, and cannot all be met by the money received during the year. But this does not mean that the Society is in debt, for it is not! It has not once been so during the last fifty-seven years. There is much cause for thankfulness. The Society has not suffered as so many others have done from the drain of the Diamond Jubilee. The adverse balance is caused, not by falling Income, but by rising Expenditure in the Mission-field, and principally by the increase in the number of labourers sent forth. We cannot regard it as a cause for alarm, still less as a reason for retrenchment in the foreign work, but chiefly as an incentive to greater effort and more faithful prayer.

There have been years when the Society's financial condition was far more serious than anything which need now be anticipated. When the Society entered upon its First Jubilee,

in 1848, it had a deficit of £16,800 on an Income of £98,000, which would be equivalent to a deficit of over £50,000 now. This was not all, for the Capital Fund, when depleted to redress this adverse balance, was reduced to £10,000. In 1841-42 matters were still worse. The Society had exhausted the whole of its reserve, had actually been obliged to obtain loans from members of the Committee to the extent of £11,500, and, in addition, owed considerable debts to tradesmen. *The Society has never been in debt since.* The great crisis of 1842 and the depression of 1848 were each followed by a great rebound. The Income of 1843 rose to £115,000, the largest amount received up to that time in a single year by any religious society; and the Jubilee Fund of 1849-50 came to the rescue of 1848. May we not look for a corresponding blessing in the forthcoming year?

A complete list of the Anniversary arrangements will be found on p. 80. General satisfaction will be felt that for the preacher of the Annual Sermon the choice of the Committee has fallen upon one whose name is so widely known and honoured as is that of the Principal of Ridley Hall. Among the speakers at the various meetings the Bishop of London will command attention, not only by virtue of his position, but because he is one of the first ecclesiastical historians of the day. Sir George Baden-Powell is a former Indian civilian and a great traveller. Mrs. Temple, who is to preside over the Women's Meeting, lends to the gathering something of the prestige and sympathy of the Archbishop of Canterbury himself. Miss Mary Clifford is a sister of our trusted friend the Bishop of Lucknow. Both Lord Kinnaird and the Rev. S. A. Selwyn have lately returned from visits to India. Mr. J. R. Mott and Mr. D. M. Thornton are prominent members of the Student Volunteer Movement: the former has travelled round the world on its behalf, and the latter is an accepted missionary of the C.M.S. Sir William Broadbent, who is to preside over the meeting of the Medical Auxiliary, is one of the most eminent physicians of the day. Space forbids our singling out the names of all the missionaries and home friends of the Society whose addresses will give interest and variety to the Anniversary.

The particulars of Mr. Pilkington's death arrived too late for last month's issue of the *GLEANER*, but were briefly recorded in the *Intelligencer*. The account contained in Miss Furley's journal is printed on another page of this number. The newspapers have doubtless already made our readers acquainted with the later developments of affairs in Uganda. On Feb. 25th Captain Harrison, who pursued the Soudanese mutineers after their escape from Luba's, came up with them at a place called Kabagambi, to the south of Mruli, stormed their stockade, defeated them with great loss, and captured over 500 women and children. The mutineers had also been defeated a few days previously by another force under Major Macdonald. After the second defeat, the fugitives took refuge in the swamps round Lake Kioga. Mruli and Lake Kioga are marked in the map which was printed in the *GLEANER* for July, 1896, but are too far to the north to be included in the Report map. All danger from the mutineers may now be considered to be at an end, and there are by this time several hundreds of Sikh troops in

Uganda,—quite sufficient to cope with any possible trouble either from Kabarega, the King of Bunyoro, or from Mwanga.

No sooner have our fears about Uganda been set at rest than trouble has arisen in the "hinterland" of Sierra Leone. The imposition of a small hut tax by the British Government has led to a rebellion among the Temnes in the neighbourhood of our stations at Port Lokkoh, Makomp, and Ro-Gbere. The Rev. W. J. Humphrey, the Secretary of our Sierra Leone Mission, who had been ordered off to Canary for the sake of his health, returned on March 12th. Being anxious about the safety of our missionaries, he went to Port Lokkoh, arriving on March 16th. He found that Bai Kur (?) Hari, one of the insurgent chiefs, had surrounded Makomp, where the Rev. C. G. Hensley was, and had forced Messrs. Castle and Caldwell to return to Ro-Gbere. On Friday, March 18th, Mr. Humphrey, without waiting for permission from the British officers in command, made an attempt to reach the brethren who were thus beset, but Bai Kur Hari turned him back. It was in vain for Mr. Humphrey to protest that he was a missionary, for the British troops were encamped near the Mission-house at Port Lokkoh. News came later that Mr. Hensley had got away to Ro-Gbere. On the following Friday, March 25th, the road being reported quiet, Mr. Humphrey made another attempt to reach Ro-Gbere. This time the Temnes fired upon his carriers, who fled away, leaving him to be made prisoner. On April 16th a telegram arrived at Salisbury Square with the brief, sad message, "Humphrey killed." Thus has God called to Himself another valued worker, whose loss will be keenly felt.

Bishop Moule celebrated his seventieth birthday on Jan. 28th, having completed forty years of missionary service a few weeks before. Several months previously two or three of the Chinese clergy had found out that he would like to have a list of all the Chinese Christians connected with the C.M.S. in his diocese. Nothing more was said, and the Bishop, if he had not forgotten it, expected a list written on paper. When his birthday came, however, he was publicly presented with a list of the 2,300 names inscribed on a roll of white satin, lined with blue, thirty-two yards long, beautifully embroidered and richly mounted, the whole being enclosed in a costly coffer. All our readers must rejoice to hear of the kindly feeling towards their Bishop which the Mid China Christians have thus displayed. But for Bishop Moule himself the matter wears another aspect. The costly gift shows, in his eyes, not only liberality, but powers of organization. "Go and do likewise," he urges them, "for your Church and countrymen. Do it for your Saviour, and for those whom He redeemed." It will indeed be a happy result if the Mid China Christians are thus led to discover and develop their latent powers of independent initiative and to experience more fully the joy of giving.

The call from China, which the General Committee issued last month, has not been long in crystallizing into a definite request. The demand for High Schools in China, and particularly Mid China, has become pressing. The Committee now propose, as soon as suitable men can be found, to establish a school or schools of this description, in which the teaching of English may form the attraction, and bring within the influence of the Gospel a class which has never yet been reached.

Two new pieces of organization deserve notice in this place. The Medical Missions Auxiliary Committee has now been enlarged into a Medical Committee, with charge of all that concerns not only our Medical Missions but the health of our missionaries at home and abroad, and other

matters which have a medical bearing. A new Children's Auxiliary Committee has been established for the purpose of consolidating and extending work amongst children. The advantage of both these new departures is obvious, and we trust they will be attended with much blessing.

In these days of systematic study of Missions it is surprising that more use is not made of the series of "Extracts from the Annual Letters" of missionaries which are published in threepenny pamphlets. As far as possible the annual letters from each Mission are grouped together in one number; although some, which have come to hand later than the rest, may be inserted in a subsequent issue. There is no other method by which so comprehensive an account of the year's work of any one station or Mission can be obtained.

ONE HUNDRED YEARS; OR THE STORY OF THE C.M.S.

V.—A NEW SOVEREIGN AND A NEW ERA.

"SINCE our last Anniversary," so spoke Lord Chichester at the Anniversary Meeting in 1838, "a star has risen above our political horizon, a star of beauty and promise, and from thousands of British hearts there are ascending daily prayers that the dawn of her reign may be the dawn of her country's glory. . . . May her name be associated with those works of Christian love which, however disproportionate to our high responsibilities, prove that we are still a Christian people."

The wish expressed in these words has been indeed fulfilled, for the Royal Maiden who ascended the throne of England in June, 1837, has won a name and a fame second to none in the annals of history, and this name and fame are inseparably connected, not with war and strife, but with victories of truth, of righteousness, and of mercy. And this name stands at the head of the Life Governors of the C.M.S.

That we were "a Christian people" at the beginning of Her Majesty's reign might well have been doubted in India. For, despite the two Christian Bishops, despite the progress of missionary work, despite the abolition of *sati* and some other cruel and murderous customs, British officials of the East India Company still collected the temple taxes and handed them over to the Brahmins, and British soldiers were called upon to be present at idol festivals, not merely to keep order, but to join in doing honour to these false gods. The regulations of 1833, mentioned in our last chapter, which should have put an end to these abominations, still remained a dead letter, and it was under British patronage that hundreds of persons were crushed to death under the ear of the idol Juggernaut. The C.M.S., as well as other societies, had approached the Government on this subject; but it was not till the year of the Queen's Accession that any impression was made upon the authorities. In that year the Commander-in-chief at Madras, Sir Peregrine Maitland, resigned his post because it involved participation in idolatrous ceremonies. This act struck the death-blow to the practice. At length the orders given four years before were enforced, and our national Christianity was vindicated. Thus a new era began in India.

The same auspicious year, 1857, as it truly was, was marked by an incident in the Mission-field which looked back as well as forward. It was six years before the Princess Victoria was born that Samuel Marsden had first landed in New Zealand and proclaimed the "glad tidings of great joy" given for all the earth. The year in which she was hailed as Queen witnessed his last visit to the island for which he had prayed and toiled. Carried from place to place in a litter, the aged saint was received with joy by thousands of Maori converts, who rightly looked upon him as a father. Some of them were too loth to retire from his presence. "We wish," they said, "to have a very long steadfast look at the old man, because he cannot live long enough to visit us again." In three years more, New Zealand was a British Colony, and to a large extent Christian. A new era was beginning for the island.

Turning to home matters, we find that the Queen's Accession inaugurated a new era for the country in many ways, the advan-

tages of which were of real value to the missionary cause. Travelling by rail began gradually to supersede the old coach journeys, and considerably facilitated the work of C.M.S. deputations. Communication with India, already rendered more speedy by the use of steamships, was yet further improved by the Peninsular and Oriental Company, and the electric telegraph began what was in time to prove a revolution in the transmission of news. We can hardly estimate the change that these things have made in the life of missionaries. Now the voyage across the ocean is made in a fairly comfortable and swift-moving vessel. Then it was very long, serious, and often perilous. There were no quick mails hastening to and fro to bring tidings of home and loved ones, and the separation was far more real and painful. Further, there was far more of isolation and loneliness. Missionary poems of the old days largely reflect these circumstances. There is no less true consecration in them than now, but a more plaintive key is struck. Take the following specimen from a "Missionary's Farewell," in an old volume of sacred poetry:—

" Land, where the bones of our fathers are sleeping,
Land, where our dear ones and fond ones are weeping,
Land, where the light of Jehovah is shining,
We leave thee, lamenting, but not with repining.
* * * * *

Dark is our path o'er the dark rolling ocean,
Dark are our hearts; but the fire of devotion
Kindles within,—and a far-distant nation
Shall learn from our lips the glad song of salvation."

But before there was time to feel the benefits of the new era the Society found itself face to face with a practical and grave difficulty. In 1830 a reserve fund had been formed, which through all fluctuations of the exchequer should form a safeguard to fall back upon. But for a year or two the growing expenditure left the income far behind, and in the year 1841–42 this reserve fund was actually exhausted. There still remained a fund for disabled missionaries, but this could not be drawn upon. It was well that the leaders of the Society were men of strong faith as well as practical wisdom. Just at this juncture Henry Venn became Clerical Secretary, and it was he who wrote in the Annual Report an appeal to the friends of the Society for fresh efforts on behalf of the work, emphasizing, however, the fact that it was "not on silver, or gold, or patronage, that the Committee founded their hopes of success, but on the upholding of the Bible, and the Bible alone, as the foundation and rule of faith." Some of the smaller Missions were, however, given up, partly by way of retrenchment, namely, the West Indies, Australia, and South Africa, and some of the Mediterranean stations. The appeal was liberally responded to. The next year, 1843, saw the situation vastly improved, and the beginning made of a working capital, while a special gift had been made for the commencement of a Mission in China. And the Report in that year began with a Scripture note of praise: "The Lord hath done great things for us, whereof we are glad."

Henry Venn, whose Secretariat was thus inaugurated by the trial and triumph of faith, was the son of John Venn, whom we saw in our first chapter as the centre of the "Clapham Sect" forty years before. After the death of Dandeson Coates, the Lay Secretary, in 1846, he became the virtual leader of the Society, of which he continued to be for thirty-one years the Honorary Secretary. Under his firm and vigorous guidance it expanded and flourished, and no man has more deeply left his mark upon the work. There were other Clerical Secretaries, and there was a Lay Secretary, but Venn was the ruling and the inspiring spirit throughout.

Most of the old friends of the Society had now passed away, but others took their places. Among the new clergy who joined the Committee were Edward Auriol, Edward Hoare, Charles Baring, and J. C. Miller, while among its preachers and speakers were John Cunningham, Francis Close, Hugh Stowell, and Hugh McNeile. The two latter were the great orators of the day, and Stowell was often heard at Exeter Hall meetings. To the usual Anniversary Meetings held in the earlier part of the day an evening one had now been added; but it was looked upon as quite a secondary proceeding, and was not well attended.

Let us turn now to the new Missions undertaken during this period.

The first advances were in India and in West Africa. It was in 1841 that two University men, Henry Fox, of Oxford, and

Robert Noble, of Cambridge, went out to start a Mission to the Telugu-speaking people on the East coast of the Indian peninsula, between the rivers Kista and Godaverry. In the same year the Rev. J. F. Schön, with Samuel Crowther, who was now a schoolmaster, accompanied a Government expedition up the Niger, with a view to the eventual opening of a Mission on that river. In 1843 Henry Townsend visited the city of Abeckuta, in the Yoruba Country, and the welcome news arrived that they had been well received there. This led to the starting of the Yoruba Mission in 1846.

Meanwhile the first messengers of the Gospel had reached Eastern Equatorial Africa, not through any resolve of the Committee, but by the distinct providence of God. Ludwig Krapf, from the Basle Seminary, had been sent out in the year of the Queen's Accession as a C.M.S. missionary to Abyssinia; but being eventually obliged to leave, he took ship down the East coast. After nearly perishing in a storm, he landed, in 1844, on the island of Mombasa. Thence, two years later, in conjunction with Rebmann, he proceeded to form a Mission station at Rabai, on the mainland. To-day we find the work in Eastern Equatorial Africa grown to such an extent, that it becomes needful to divide the vast diocese into two.

With China, the opening of which to missionary work was one of the great events of this period, the case was different. That strongly barred fortress of idolatry had from the very beginning occupied the hearts and the thoughts of the Committee. When a zealous Dissenting minister named Moseley, having discovered in the British Museum a Chinese MS. containing a fragment of the New Testament, proposed to print it, they promised a grant for the purpose. The work, however, came into the hands of the S.P.C.K., and later on of the Bible Society. It was the interest excited by Moseley that led the London Missionary Society to send Robert Morrison to China, in 1807. Though hindered and thwarted on every hand, Morrison secured a right to live there as translator to the East India Company, and he it was who translated the Scriptures into Chinese. American missionaries followed, but they could not get farther than the foreign trading factories at Canton. A Prussian named Gutzlaff, an agent of the Netherlands Missionary Society, did contrive to get into the country, and, at the risk of his life, went from place to place distributing portions of Scripture and tracts. An imperial edict had been already issued against European "perverters," and now a second and more stringent one followed, containing this strange sentence, doubtless inspired by Romish missionaries' interference with politics in bygone years: "The Christian religion is the ruin of morals and of the human heart; therefore it is prohibited."

Morrison had had an interview with the C.M.S. Committee in 1824, in which he put before them the claims of China. Ten years later they were in communication with Gutzlaff, and made a grant to assist his work. In 1836 they sent out a naval officer named Squire to inquire into the possibilities of starting a Mission, but he got no farther than Macao. Then came the war between England and China, caused by the introduction of opium into the country. The peace concluded in 1842 threw open the ports of Canton, Amoy, Fuh-chow, Ning-po, and Shanghai, and it now became possible for missionaries to settle and to teach in all these. A gift of £6,000 was made to the C.M.S. to start a China Mission, and in June, 1844, George Smith and Thomas McClatchie set sail for this new field. They established themselves at Shanghai. Canton, Amoy, and Ning-po were occupied by other societies, and Fuh-chow was for the present difficult to reach.

Thus had the leaders of the C.M.S. in faith and obedience launched forth upon new and important enterprises, and though much trial was to come upon some of the new Missions, yet much blessing was to be the result.

SARAH G. STOCK.

Those readers of the GLEANER who have blind friends may be glad to hear of two missionary magazines printed in Braille type for their use. *Gospel Light in Heathen Darkness* is a sixpenny quarterly, sent post free for 2s. 6d. a year. *The King's Messengers* (a good title!) is a monthly magazine for young people, price 4d. per month, or, post free, 5s. 6d. per annum. Both may be obtained from Miss A. Hey, 13, Finsbury Circus, London, E.C. We understand that the contents of these two periodicals are largely taken from the pages of the C.M.S. magazines, and that those who are concerned in their production are warm friends of the Society.



FAMINE GROUP AT NIGOHAN.

WITH THE ASSOCIATED EVANGELISTS ABOUT LUCKNOW.

BY MR. R. BAKER.

SIX years ago, when the band of Associated Evangelists went out to work in the Lucknow District, very little systematic and aggressive work was being done amongst the great mass of people living around in the villages. The missionary in charge, the Rev. A. I. Birkett, was more than fully occupied with work in the city. The High School, with its branches, absorbed the bulk of his time; bazaar preaching in the city needed supervision; helping at Hindustani and English services, and classes in the Sunday-schools, together with meetings during the week, made it almost impossible to visit the villages except during school vacations. Only ten days—or a fortnight at most—could be given to a hurried scamper through some part of the district, now in one direction, now in another, and this at considerable risk. It is no light task to make these periodic visits to the villages, especially when the tired missionary needs not *more* work, which he is sure to get when he goes on tour, but rest and quiet after the humdrum and monotony of school life. True, there were three out-stations, but of these one was unoccupied, and the others were in charge of catechists who could only be visited very occasionally, as mentioned above. Practically they were left to themselves, while all prospect of extension was, under such circumstances, altogether out of the question.

While the preliminaries and language difficulties were being overcome by the new members of the band, the leader was busy looking out for openings to commence new work. A tour through the district discovered a piece of waste land in a village twenty-four miles from the city, fairly well situated as a centre for work. Application for this plot of land, for Mission purposes, was made to Government, and the land was ours. The unoccupied out-station was re-opened by placing a catechist there. During the cold season the band went itinerating and prospecting, with a view to further aggressive work, but nothing was finally decided upon and no definite step was taken.

The next cold season a more extended tour was made, and a great blow struck at our aspirations and plans by an adverse decision to our proposal to build a rest-house on the land granted by Government. The people of the village and neighbourhood were by no means pleased at the prospect of Christians coming amongst them, and older missionaries thought the place unsuitable to commence in. We laid the matter daily before the Lord and asked for guidance, the result being that friends

in England sent money sufficient to build a catechist's house and also a rest-house to accommodate two missionaries. We took this as God's answer to our prayers, and at once set about the work that had so long been laid upon our hearts.

No sooner were our intentions made known than we were met with all kinds of subtle difficulties. Water was wanted for mixing the earth. A neighbour, professing great friendship, offered his well and bullocks for drawing water. When the time came to begin he asked an exorbitant price for the use of the bullocks, and on our refusal to pay anything, as he had promised us the use of them, he forbade us the use of his well. We had to sink a well on our own ground, that we might not be further hindered in this way. Timber was wanted, and a long price was asked. Trees were wanted,



EVANGELISTS' REST-HOUSE AT NIGOHAN.

and after visiting several and bargaining, sometimes for days together, we discovered the vendor was not the rightful or the only owner; others were shareholders with him, and without their consent the tree could not be sold. Of course more money than the price settled upon was asked, and the bargain generally fell through. The workmen asked more money. Not until we promised a pice a day beyond market rate for labour would they begin work. Complaints were made to Government that the measurements of the land granted had been exceeded. Men were sent to measure, but nothing came of the ruse, and the work went on in spite of these and other attempts to stop the building of the house.

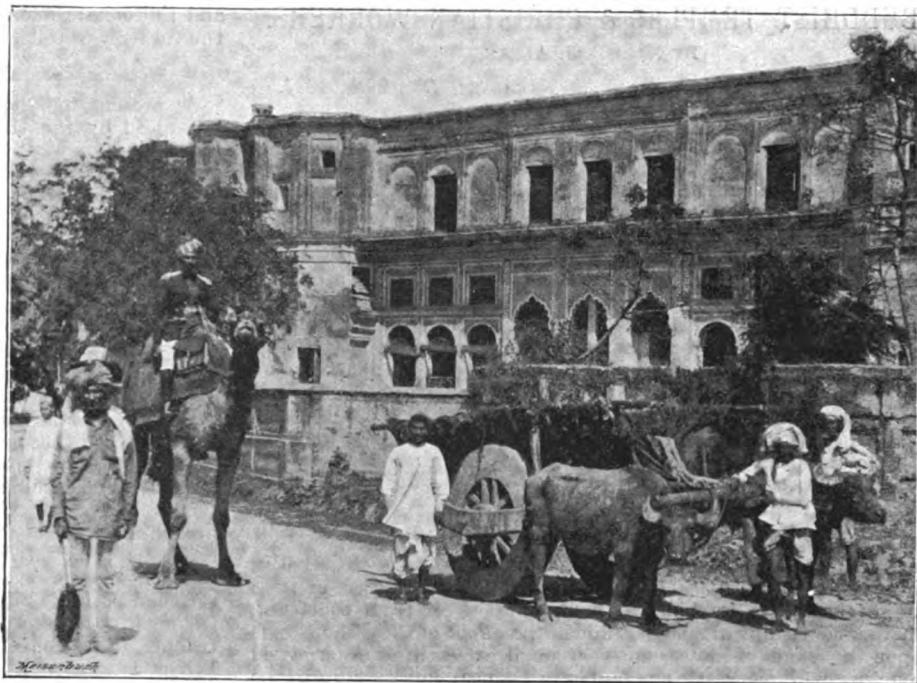
The picture has, however, another and a brighter side. Herein lies a valuable and instructive object lesson for him who has eyes to see. This place, considered by some as unsuitable to make a Mission centre, has given us what may be considered our first converts, for they were gathered in from the men engaged in building the house. The catechist placed in the new house had a little medical knowledge, which he put to a good use, and attracted many men to his house for such medicines as he was able to dispense. After a time the lady doctors from the Zenana Hospital, Lucknow, decided to visit the place weekly to help the women in the district. So great has been the influence for good, that in less than two months from the time of opening the weekly attendance of women has been at least eighty, and that of men between thirty and forty.

The rest-house has been a useful centre during the recent famine for the daily distribution of corn to infirm, blind, and sickly people, who for one reason or another could not go to the Government poor-houses. Sad, indeed, are the stories that

might be told of the sights seen throughout the district. Without the timely aid given from this and other centres—for we had three places opened for relief—many would have died. Thank God, the famine is now over, though the dislocation of domestic life can never be sufficiently described and understood. The effects will be felt for many years to come,—homes for ever broken up, widows and fatherless children to be provided for, and hundreds more in need of help to enable them to get on their feet again.

The famine has done much to break down the opposition, and has brought in many helpless ones who have been, and must still be, cared for. The starving crowds were more inclined to listen to the Gospel message before receiving their dole of corn. Many eagerly drank in the message of salvation and received of the Bread of Life while receiving food for their bodies, so that in the village where once the Christians were harassed and hindered there is now a little band of baptized Christians, besides others under instruction, the nucleus of what we believe will, ere long, be a flourishing Church. This is only one of the out-stations. Space will not permit to tell of Fathegunj, Gosaingunj, Mohanlalgunj, Bachrawan, and Maharajgunj, and other places in which either catechists or school-teachers are now working, or of the other places opening for work, if only men and means were forthcoming.

Two miles from the city of Lucknow is the decaying village of Alligunj, once the home of many rich people, and still the scene of a great annual Hindu festival. In the centre of the village, surrounded by tumbled-down buildings fast falling into ruins, stands a wretched, filthy little shrine dedicated to Hanuman, or Mahabir, the monkey god. To this shrine, at the time of the annual festival, held some time in May, thousands of



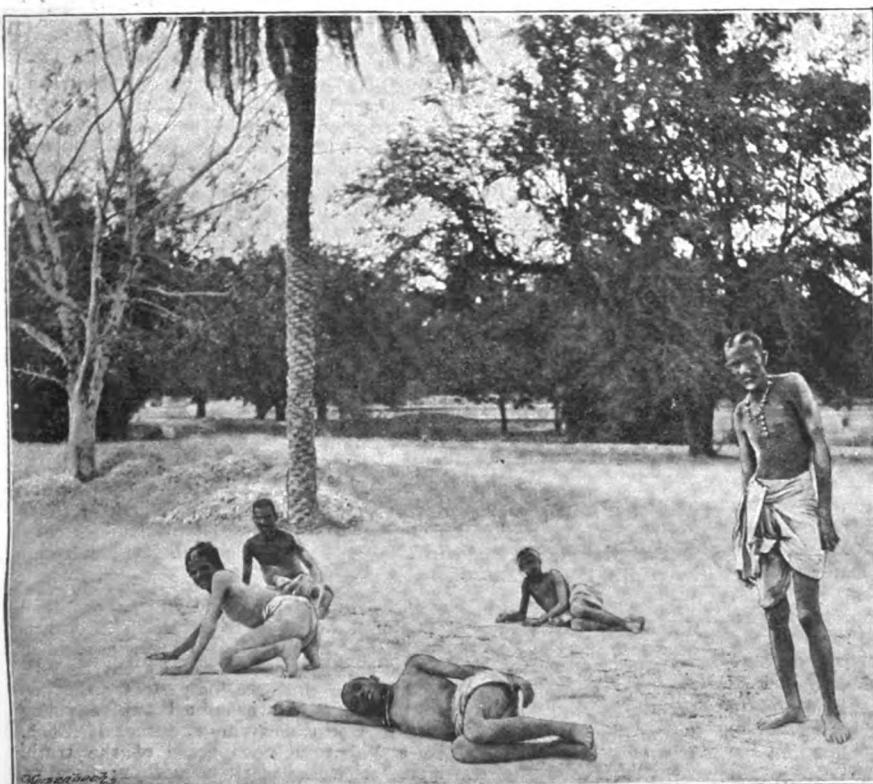
ZAHUR BAKHSH, THE HOME OF THE ASSOCIATED EVANGELISTS IN LUCKNOW.

[After the Mutiny, the Zahur Bakhsh, an old and disused palace, was first let and afterwards sold to the C.M.S. on favourable terms by the Government. It has been the C.M.S. headquarters ever since.]

pilgrims may be seen making their way. No small number travel greater or lesser distances, some as much as fifty or even 100 miles, measuring their length upon the ground, as you see represented in the picture on this page. Taking a small stone in his hand, the pilgrim stands in the attitude of prayer with hands folded on his breast and mutters words of prayer or praise. Then, lying full length on the ground, he places the stone as far forward as he can, as you see the man in the foreground doing. Standing up by the stone, the pilgrim goes through the same action, length by length, making slow progress to this village shrine. His mother, wife, sister, or daughter walks by the roadside, carrying water for the thirsty devotee to drink, and at night, when he stops for rest, cooks his evening meal.

The day of this festival sees the evangelists and catechists, with a strong band of voluntary workers, busily engaged as the crowd surges past. Preaching is vigorously carried on during the day, books are sold in large numbers, and, as night settles upon the scene, the lantern is sometimes used to show pictures of the Saviour's life on earth.

The work of the Lucknow band has been largely that of pioneering in a wide and difficult district, surrounded by all the usual obstacles of missionary effort. The results have made it sufficiently clear, as results ever will, that the arm of the Lord is not shortened that it cannot save, but, according to the promise, the Word of the Lord shall accomplish that whereto He sends it. No mighty upheaval, no revolution or rebellion, no wondrous outpouring of the Spirit, is there to rejoice over, as in Uganda, but, without doubt, a shaking in the valley of dry bones, a cloud no bigger than a man's hand, but enough for the seer to be assured that his prayer is answered; it is the sign of abundance of rain. Let us gird up our loins for the coming shower; strengthen the hands of the workers, thrust out more labourers into the harvest field, for the fields are surely whitening.



PILGRIMS ON THEIR WAY TO TEMPLE, ALLIGUNJ.

BUDDHIST TEMPLES & CHRISTIAN WORKERS.

BY MISS B. J. ALLEN.

NAGASAKI, Dec. 29th, 1897.

The Temple of Dead Children.

IN the early summer I had an opportunity of visiting some of the temples at Osaka and Kyoto, which are full of deep and painful interest, especially the Tennoji at Osaka, one chapel in which is dedicated to the memory of dead children. Everything there speaks of the lost darlings. The interior of the temple is piled with dolls, toys, bibs, pinafores, little *geta* (the Japanese clogs used instead of shoes); even the bell rope is made of tiny children's garments, all of which have been brought by some mother with an aching heart, who sorrows indeed as those "which have no hope." There was no pause in the sad procession during the short time I stood there watching. One after another, the poor women came and knelt before the shrine, while for a small fee the old priest murmured a prayer to Buddha and tolled the bell which is supposed to help the little spirit to pass into the Buddhist paradise. But there was no ray of light in the desolate mothers' faces as they turned to leave, only the dull resignation of despair.

Thirty-three Thousand Idols.

At Kyoto, the most weird of all the temples is the Sanjin Sangendo, with its 33,000 gilded wooden idols ranged in tiers along the whole interior of the temple. Seen from the front, there is something almost terrible in the effect of these thousands upon thousands of idols, some very small, others life-size, crowded together with their strange fantastic shapes; but passing to the back, one is irresistibly reminded of the Apostle's words, "The world by wisdom knew not God," for there, in spite of all the culture and civilization of this intellectual people, a carpenter may still be seen at work in the very precincts of the temple mending the broken images of their gods.

The Lepers' Temple and the Lepers' Hospital.

On my way to Nagasaki, among other places in Kiu-shiu, I spent a few days at Kumamoto, and so had an opportunity of visiting the Leper Hospital. This has been fully described by far abler pens than mine, so I will only say that to appreciate it properly one should go first, as I did, to the Hou Mijo ji, or Buddhist temple for the worship of Kato Kiyomasa, who is supposed to be specially the deity who succours lepers. It is a scene of misery that once seen can never be forgotten—the long, long flight of steps leading up to the temple, lined with lepers, who crouch there begging, with their poor distorted features and maimed limbs; and then the interior of the temple is simply thronged with lepers in every stage of disfigurement and misery, who rock themselves to and fro, repeating over and over again, some almost shouting in their despair, the same formula of hopeless prayer to the Buddha who cannot save. To go from this scene of dirt and misery to the clean, quiet rooms and sunny gardens of the hospital, and watch the looks of thankful resignation, nay, cheerfulness on the poor lepers' faces, can only be compared to the change described by Dante in his transit upwards from the infernal regions to the quiet resting-place before entering Paradise.

Tours with the Lantern.

In the spring I had my first experience of itinerating work. Accompanied by Kamamachi San, the head pupil in Mrs. Harvey's school, I went the round of the Shimabara peninsula with Ueda San, the catechist in charge of the district. It took about ten days, and with one exception we held the magic lantern in a fresh place every night. It was almost untrodden ground, so we had good audiences, and several who stayed to listen after the meetings at almost every place, but it was hard to have to go on the next day and leave all those sheep, so willing to be taught, without a shepherd. After this little tour, at the catechist's request, the Bishop arranged for me to go once a month and spend two or three days at Shimabara, to do what one could to help on the work among the women and children. The visits there are very happy, very busy times. I go alone, as my Japanese helper is not strong enough to bear the journey, and feel quite at home now in the primitive little Japanese hotel where I stay. The meetings are usually well attended; on one occasion when Ko San and Soejima San, the pastor and the catechist from Nagasaki

and Fukuoka, came to preach, we had a gathering of over 300 in the theatre, who listened most attentively.

Open Doors Unentered.

At present, too, there are open doors for visiting on every side, but alas! by far the larger number of these have to be left untouched for want of time. So little can be done in two days; and even to secure that, six or seven classes in Nagasaki have to be intermittent or postponed. The work, thank God, everywhere crowds and presses; there is no difficulty in Nagasaki in gaining access to any number of houses for visiting. It is only hard to have to refuse the repeated invitations to "Come in and have a talk." After one o'clock there is little or no intermission in the succession of visitors, inquirers, and students, whenever one is known to be at home. The journeys on the little boats to and from Shimabara, which take about six hours, are also very happy times. Going so often one gets well known, and one's appearance on board has more than once been the occasion for a little group to gather round and ask for a *sek kyo*, i.e., a discourse. The last time there was a Buddhist priest on board, who argued (not uncourteously) against the Christian religion. He has since been twice to call here, and asked me to go and visit him at the temple in Nagasaki, where he is staying temporarily, during a preaching tour he is making in Kiu-shiu. He also specially requested to be introduced to a Japanese clergyman, giving afterwards as his reason for inquiring that, though personally he was satisfied with his Buddhist faith, he felt it was powerless to help the mass of mankind, and that he would like to be a Christian teacher if he could, for the sake of teaching his countrymen. When I went with the Japanese catechist the other day to the temple, we were most courteously received, and they had a long and earnest talk together. God grant he too may ere long be brought to preach the faith which once he strove to overthrow.



Sierra Leone.—In February serious disturbances occurred among the Temnes in the Port Lokkoh District. Bai Bureh, the chief of the Kassi Country, lying partially between Port Lokkoh and Karina, resisted the payment of a "but tax" and resorted to arms. The accounts which reached Freetown caused the Rev. C. G. Hensley to go up-country on Feb. 25th. On March 5th the insurgents attacked Port Lokkoh, but were repulsed, some forty of them being slain. All the Mission party were reported safe. Miss S. Hickmott had been asked, and had given much help to the wounded. The Rev. W. J. Humphrey, who had been to the Canaries in consequence of failure of health, returned to Sierra Leone on March 12th, and, being Secretary of the Mission, felt it his duty to go up-country to look after the young English and Native agents at the Mission stations. Accordingly he started for Port Lokkoh on the 15th. The newspapers shortly afterwards reported that he was missing, and had been deserted by his porters. On April 4th the Bishop of Sierra Leone, in reply to an inquiry from Salisbury Square, telegraphed: "Gravest fears." [For later news see Editorial Notes.]

Yoruba.—We were grieved to hear, by telegram on April 1st, that Mr. J. McKay, of Ibadan, had lost his wife. Miss Agnes Jane Hudson was accepted as a missionary, and went out to the Yoruba Country with Miss Leach in 1893 for pioneer work among women. After three months at Abeokuta, Miss Hudson was transferred to Ibadan. She was at home on furlough in 1896, and was married to Mr. McKay on July 14th, 1897.

Niger.—George Nicholas Anyabunam, lay reader, was ordained deacon by Bishop Tugwell, at Onitsha, on Feb. 13th. The church was crowded, and there were 100 communicants. Three years ago, when Bishop Tugwell opened the church, the uproar was so great that he could at times hardly proceed, but on this occasion perfect order was maintained. In the afternoon the Bishop examined twelve young men, candidates for Confirmation, who three years ago were Heathen, but now can read fluently, and have a good grasp of the truth. Altogether the Bishop considered the work at Onitsha most encouraging.

Uganda.—In Christmas week the lady missionaries in Mengo held special meetings for women for three days. They had previously told the women teachers that they wanted them to select six from among themselves to address the meetings. "They chose admirably," Miss Chadwick wrote in a private letter, "and the speaking was first-rate. We were so pleased and thankful, as it was the first time we had tried them at anything so big." There were nearly 500 women present the first day, and the numbers increased daily. One of the speakers came to Miss Chadwick afterwards to ask whether the words she had spoken were "good words," because the women of their (hers and her husband's) estate had agreed together to meet again at her house, that she might address them again. "So you must tell me," she said, "if I said any words that were not good words." On hearing that they had all spoken "good words," she said she was so glad, because when she went to Singo (to the province where her husband has been appointed chief) she will have so much work to do "if God will allow her," there being no woman there who can teach. [See also p. 73.]

Persia.—In an extract from a letter from Baghdad we hear of an inquirer suffering persecution for Christ's sake. A young man had been going to Mr. Parfit for instruction, and Miss Phillips writes of him:—"Mr. Parfit told me it was so wonderful to hear him praying for the Holy Spirit. But the last day he went the soldiers waited outside Mr. Parfit's door, and directly the young man came out they asked him if it was true that he was seeking Christianity. The dear fellow confessed Christ as his Saviour then and there, and was taken off to prison, where he still is;—no trial, no appeal, no redress, but simply autocratic power over the immortal soul."

N.-W. Provinces.—The baptism of 130 converts at Basharatpur on Jan. 2nd was just mentioned in our March number (p. 43). The following brief account is from the North India localized edition of the *C.M. Gleaner*:—"The service was a very solemn one. The candidates occupied the front seats in church, and the rest were crowded with Christians. On the verandas, and looking in through the open west door, were many of their heathen friends, some of whom had up to the last minute tried to dissuade their friends from taking this irretraceable step. The service was orderly and reverent, though the church was very crowded, and the vows were made with an earnestness that could not be mistaken. The adults were baptized first, the women being baptized with their children in their arms. One could not but call to mind what we read in the Acts, how that the Apostles used to baptize individuals 'with all their house.' We ask you to pray that *all* these converts may remain true to their confession."

Western India.—Serious riots have occurred in the city of Bombay, which was in a very disturbed state when the Rev. W. G. Peel wrote on March 12th. He says:—"Europeans have been murdered in the streets in broad daylight. Troops are guarding all the chief centres, and cannon have been planted in the thoroughfares where most hostility has been evinced. Discontent on account of quarantine and house inspection was the cause of the rush upon the Europeans." The plague still ravages the city. Writing on March 19th, Mr. Peel said the total mortality was double what it was at the same time last year—1,038 deaths occurring in three days. The previous day one of the servants in the Mission compound was found by Mr. Peel to have the plague, and was removed to the hospital. "We rest in the Lord," he writes.

South China.—During 1897 fifty-four adult converts were baptized in the city of Fuli-chow and its suburbs. "A very small number, it is true," the Rev. Ll. Lloyd says, "out of a population of at least a million; yet many more than in past years, when we lamented the barrenness of this great centre of population." The interest evinced in Christ and Christianity is greater than ever, and the people seem to have learned to understand the reasons for the presence among them of the missionaries, and in consequence treat them with respect.

After eight years' patience and effort, Dr. Rigg is able to report having had open service and preaching in the Kien-ning dialect inside Kien-ning city. Through the help of friends the Mission acquired a good large house, well situated in Kien-ning city. On the first Sunday of the Chinese New Year (Jan. 23rd) the native workers had their own morning service, with some thirty regular worshippers, and then opened the doors and sang a hymn. Thirty or so outsiders came in and listened attentively to the Rev. Li Taik-Ing's preaching. Dr. Rigg says:—"As we decided on this step only the day before, not many knew; but we expect a large attendance next Sunday. . . . The question is, Will this occupation be permanent, or will the people attack us again? There are many signs of God's hand being with us, and we feel confident that He will prevent our enemies stopping the work now at last begun. . . . Praise God with us and pray with us, that we may go right forward, and that a rich blessing may fall on Kien-ning."

Japan.—A very interesting convert was baptized by the Rev. H. McC. E. Price, of Osaka, in December last. He is a man of about forty years of age, who heard Christianity first about twenty years ago from the Roman Catholics. Once in a quarrel he shot his uncle in the arm, and for this he was kept for some time in confinement awaiting

trial. Whilst in prison he received from an acquaintance a copy of the Scriptures, and studied them a good deal. It was not, however, till last spring, when a friend brought him to hear some special preachings at the Jonan Church, Osaka, that he received the Word and kept it. Mr. Price was hoping to baptize this convert's wife also.

Sixty-three Ainu were baptized last year by the Rev. J. Batchelor, of Sapporo, in the Hokkaido Diocese; 133 are under instruction, and 200 more are anxious to be instructed. "Had it not been for lack of time and proper help," Mr. Batchelor writes, "there must have been a far larger ingathering."

MISSIONARY SUNDAY-SCHOOL LESSON.

THE FIRST CHRISTIAN MISSIONARIES—THEIR INSTRUCTIONS.

Text for repetition—St. John xv. 26, 27. Read Acts i. 1—9.

THE Acts of the Apostles is a missionary book. Its writer was St. Luke. The "Treatise" referred to in ver. 1 is St. Luke's Gospel. That Gospel had told of what Jesus "began both to do and teach." This book tells of what He *went on* to do and teach by means of His Apostles after the day when He was taken up into heaven. It is sometimes called "the Acts of the Holy Ghost," because all the acts, or doings, of St. Peter, St. Paul, and others were really the doings of the Holy Spirit, by whose power the Lord Jesus *went on* working in and through His Apostles.

I. THE LORD'S FAREWELL TO HIS DISCIPLES (vv. 4—8).

In this farewell meeting with His disciples the Lord showed them that they, who had been with Him through the time of His earthly ministry, living with Him, learning of Him, loving Him, as His *disciples*, were now to be His *Apostles*, His sent ones, missionaries. They were to go forth and tell others of what they had seen and heard, to tell all that they knew of the Saviour of the world (see 1 John i. 1—3).

II. THE LORD'S INSTRUCTIONS TO HIS APOSTLES.

When missionaries are about to be sent out by our Church Missionary Society they meet at the C.M. House and receive the *Instructions* of the Committee. Here we have our Lord's own words of instruction to the Apostles. Notice in these "instructions" four words—"wait," "receive," "witnesses," "utmost."

1. *Wait* (ver. 4; St. Luke xxiv. 49). They were not to go off in a hurry. They had much to tell. Yes, but something more was needed. They must *wait* at Jerusalem. Wait for what? Power. [Illustrate by ships ready to sail, but waiting for wind.] How were they to get the power?

2. *Receive*. They must receive it. They could not make it or buy it; they must *receive* it "from on high." Would it come? Yes, it was the "promise of the Father" and of the Son (ver. 4; St. Luke xxiv. 49). It was the Holy Ghost, the Comforter and Teacher, of whom see more in St. John's Gospel (e.g., chap. xiv. 16, 17, 26, and text for repetition). They had seen and heard, and were ready to tell, but their words would fall to the ground unless made living words by the power of the Holy Spirit. The power was not their own.

3. *Witnesses*. The message was not their own. They were simply to bear witness to the words and works, the life, death, and resurrection of their Lord and Master. The Ascension, which immediately followed, was another glorious fact for them to bear witness to. The Eleven understood this (see vv. 21, 22).

4. *Uttermost* (ver. 8). Where were the Apostles to *begin* their missionary work? At Jerusalem. Just where they were. Where were they to end? At the uttermost parts of the earth. Now we know that the first Apostles did not live long enough to do this exactly. But they were to go as far as they could, and those who came after were to go on with their work. In this book we read of their beginning at Jerusalem, as in chap. ii., and going on and on until Rome was reached. We find this word "uttermost" in Heb. vii. 25. The salvation which the Apostles were sent to preach was salvation "to the uttermost." No one too far off, no one too sinful for the Saviour who sent them. "He is able . . . to save them to the uttermost that come unto God by Him," the WAY.

III. THE LORD'S COMMANDS FOR US ALSO.

In this Book of the Acts we learn how these first Apostles obeyed the command to wait, received the promised power, and went forth as Christ's witnesses. If we would be witnesses likewise, we, too, must be, first, disciples, learning of Jesus, then apostles, or missionaries, witnessing of Jesus; and we, too, must have the power of the Holy Spirit. Who will send? Who will take the message of salvation "to the uttermost"—"unto the uttermost part of the earth"?

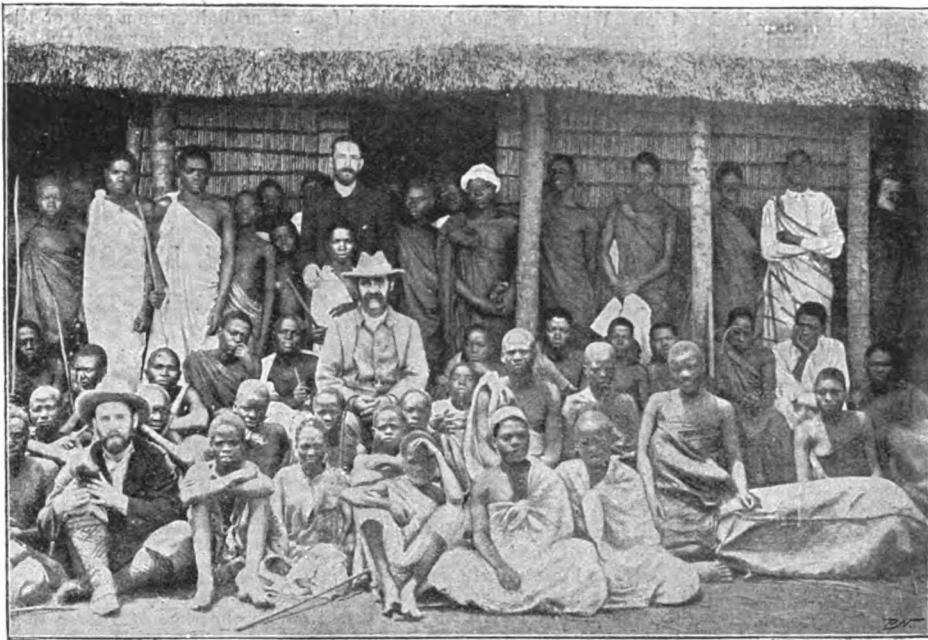
Illustrations:—

Need for witnesses in some uttermost parts. See *GLEANER*, April, 1898:—

On the frontier of India, pp. 52, 53.

In the vast Soudan (note paragraph "Just One!"), p. 54.

EMILY SYMONS.



FIRST CONFIRMATION CANDIDATES AT GAYAZA.

[Gayaza, twelve miles east of Mengo, contains 10,000 inhabitants. It is on a hill commanding extensive views.]

THE DEATH OF MR. PILKINGTON

WE print the appended extracts from Miss Furley's journal in order that the readers of the GLEANER may have their own version of Mr. Pilkington's death. Miss Furley's account of the circumstances has been here and there corrected by the aid of that of Mr. Lloyd, who was on the spot. The last paragraph presents a more cheering picture of quiet spiritual work carried on amongst the women, in the midst of the tumult of war:—

MISS FURLEY'S JOURNAL.

On Saturday, Dec. 11th, it had been decided that a party of the Baganda should cut down all the plantains on the right side of the fort, as the groves not only supplied food to the rebels, but also were a great cover to them in fighting. Mr. Pilkington was in charge of the cutting party, as his knowledge of the language enabled him to direct them better than any of the Government Europeans, who cannot speak Luganda. A covering party of 200 trained troops, consisting of Egyptians, under Captain Harrison, went down in front of them, to cover them during the cutting. Mr. Pilkington was with Captain Harrison in front, the cutting party following behind. None of the enemy were visible. Captain Harrison was in the act of directing Mr. Pilkington where his party should begin to cut, when a volley from the Soudanese rattled over their heads, harming no one. Captain Harrison turned to get his men into position to return the volley, when Aloni (Aaron), Mr. Pilkington's Muganda boy, who was with them, saw some Soudanese hid in the long grass to the right, and shouted out, "There they are, there they are, close to us," and raising his gun fired into the grass. Neither Mr. Pilkington nor Captain Harrison believed they were the enemy, but both thought they were Baganda, and the latter turned round and severely censured the boy, first for firing before he was ordered, and also for firing on his own countrymen; but so sure was the boy that he was right, and that they were the enemy, that he loaded his gun in face of the censure and deliberately fired a second time into the grass. Then the enemy rose up and fired on them, one man picking out Mr. Pilkington and firing at him several times. At last he hit him in the thigh, the bullet



GROUP TAKEN AT A CONFERENCE OF MISSIONARIES AT MENGKO.

After Mr. Pilkington fell, Mr. Fletcher took charge of the cutting party, and the whole banana grove was cut down, the enemy being driven back into the fort. A few days after, they succeeded in cutting down the groves on the other side, leaving a clear space all round the fort.

The rebel Soudanese, when they marched up to Luba's Fort, met in the road women and children of other companies going down to join their men, and these they drove before them into the fort, hoping by that means to compel the men to join them, which they have not done; but this accounts for the very large number of women and children who are in the fort. One Soudanese officer, now at Kampala, has twenty-one women and children belonging to him now in the Busoga Fort, and another fighting on our side in Busoga knows that twelve belonging to him are in the fort, and any day he may kill some of them unknowingly. After Mr. Pilkington was shot, a Soudanese officer on our side fired at the man who killed him, but missed him. The man returned the shot, hitting the officer in the right

arm, then calling to him by his name, said, "Bilal, what are you doing here? Go back to Egypt. Have you come here to fight against your brothers?" Whereupon Bilal answered, "Yes. You are rebels, and we shall wipe you all out," and raising his revolver with the other arm, he shot the man in the chest. The rebel dropped to the ground at once, then



THE FIRST LADY MISSIONARIES TO UGANDA

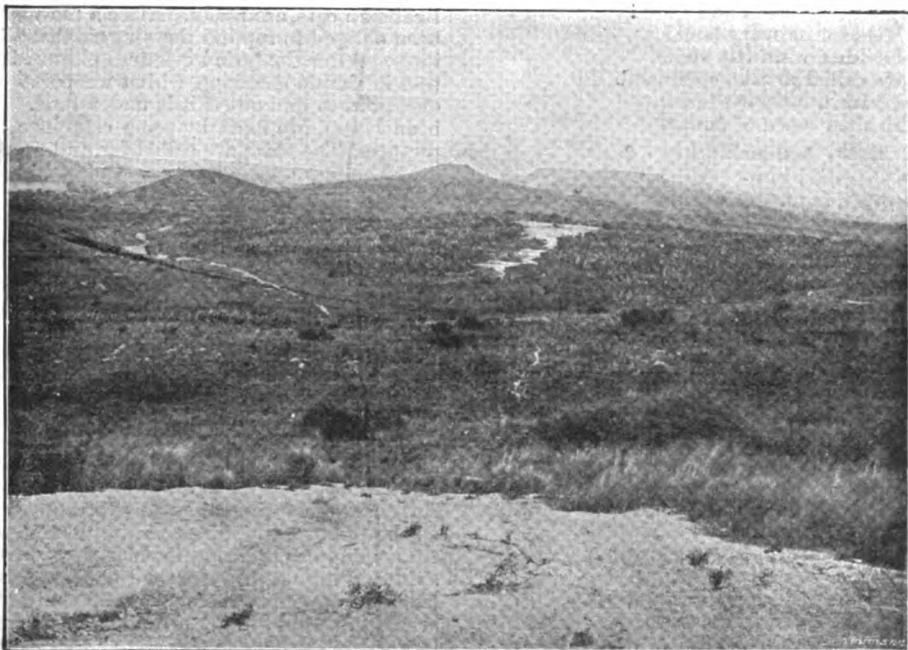
slowly crept into the grass, leaving his gun. They thought he was severely wounded.

On the last day in the old year disturbing news came from Budu, that Mwanga had escaped from the Germans and arrived there. He hoped to get back to Buganda. Since then the story has come in that he has become a Mohammedan and been circumcised, not for religion's sake, but hoping by that means to get a powerful party to join him. This may mean much of the country work being stopped, perhaps burning of churches and the enclosures of Christian chiefs; but the work here is God's, and we know that it cannot be stopped. It may be God's way of purifying His Church here, and out of these troubles He can bring good to the country.

We had some special Advent meetings for our women this year, which were a very happy time. We felt that they did

us; they must choose six of themselves, two to speak each day, with one European. The idea was quite new to them, for though we have had women's meetings before, we have not asked them to speak. They said it "was good," and we left them to talk it over and choose the speakers, arranging that they should meet

at our house on the Monday afternoon for a prayer-meeting, and tell us whom they had chosen. About twenty of them came. They had chosen their speakers splendidly, just the ones we should have picked ourselves — all those who had been teachers the longest, able women all of them. Then they asked us to choose their subjects, and we gave them each a text to start with, so that their subjects might follow one another and agree. We started with "Emmanuel, God with us," finishing with "His Second Coming," when we should be "with Him." The meetings lasted three



VIEW FROM MISSION STATION, RAKAI, KOKI.

[This hill was formerly used as a slave-market and as the national altar for human sacrifice.]

afternoons, and were the most encouraging we have ever held. Our long school-room was packed from end to end each afternoon, and many sat outside. We have never gathered so many women together before, not even the afternoon long ago when they met to welcome us to Uganda. The numbers did not fall off, but rather increased each day. The women spoke so nicely, so simply and modestly, and yet wisely and to the point. It was a great joy to us to hear them, for we had not heard any of our teachers speak. We hope the results of the meetings will last. Certainly the early morning reading classes have been very full lately.

When Mr. Pilkinson's death became known in the country, messages of condolence came in from all the leading Europeans in the country, including the Roman Catholic bishops and missionaries. One very touching letter came from the Rev. Henry Wright Duta to the Rev. Ernest Millar. We extract the following sentences from it:—

"Of Pilkinson we have only now the footprints; but it is difficult to follow in the footprints when the leaflet is not there. Pilkinson has died, but his work is not dead; it is still with us. . . . All lamented him when he died, because he was beloved by all. All black people were his friends. . . . Where is another Englishman to give himself as he did to his work of translating our books?

"His body we disinterred from Usoga, and we buried him here in Uganda, near our church, that we might always remember him. If we had known how to carve his likeness on stone, we would have done it; but the sight of his tomb will suffice us."

GEORGE LAWRENCE PILKINGTON, OF UGANDA.

"Know ye not that there is a prince and a great man fallen this day?"

(2 Sam. iii. 38.)

Rev. iv. 10.

WE see no more your kindly face,
We hear no more your cheery voice,
But in our hearts you keep your place
And in your joy we can rejoice.
Oh, happy soldier of the King,
Rich trophies to whose feet you bring!

2 Cor. x. 4, 5.

We fain had kept you with us long,
The battle is so hard to fight!
Because your arm was true and strong,
Your faith looked onward, firm and bright;
Your polished armour knew no rust;
Your harness never gathered dust.

Eph. vi. 12.

God's blessing on the "rank and file"!
God bless His own in every land!
Each faithful soldier wins His smile,
But some are called to take command.
They lead the van in danger's hour,
Inspiring with their word of power.

St Matt. xx. 22, 23; Acts xii. 2; Rev. i. 9.

"And can ye share My cup of pain?"

The "Sons of Thunder" answered, "Yes."

Thy bore His banner free from stain,

His glorious Name they did confess.

Such warriors join the ranks to-day,

Such heroes Christ's commands obey.

Lev. i. 9, 13; Phil. iii. 7, 8, 14; St. John xii. 24.

That first and hardest task to learn,

He mastered it beneath the Cross.

Obedience—though the offering burn;

Obedience—though the world be loss,

For loss itself shall gain the prize,

No seed is quickened ere it dies.

Exod. xiv. 15; Josh. i. 9; Judges vii. 14; Rev. xix. 11.

"Go forward!" was the joyful sound

When trumpets called to battle-fields.

"Press onward!" stand on higher ground,

Before thy stroke the foeman yields.

"Come upward now!" the goal attain,

And join the Lamb's victorious train.

Cromlyn, Rathoheron, Ireland.
Jan. 16th, 1892.

C. MAUD BATTERSBY.

SUNDAY-SCHOOLS IN TRAVANCORE.

BY MISS BAKER.

OUR village Sunday-schools for Heathen, adults as well as children, are unlike anything English. The time to get a large attendance is soon after the midday meal. As Natives are not punctual, this allows of their getting home before sunset, when darkness sets in, and there is a risk of treading on scorpions and snakes in the narrow pathways which lead to their homes. This is not the time a European would choose to go out of doors. The sun has had time to heat not only the air but the earth, and everything seems quivering in a furnace of fire. These schools, being placed usually in gardens, are a little distance off the high road, and though the useful bullock bandy will take us as near as possible to the place, we have to do a good deal of scrambling up and down the narrow paths which run between the walls of gardens, before reaching the thatch-and-mud shed which does duty as a school. Even a stranger could not mistake the place, so fearful is the din which is an invariable sign that we are near a Travancore school. Where few but the small children can read, everything has to be taught by word of mouth. Adults and children are seated on the ground in semi-circles round each teacher, who may be honoured with a stool or seated on a mat. One teacher may be repeating the Lord's Prayer, a word or a short sentence at a time. The class repeats it after him in an audible whisper at first, which produces a confused murmur. As they warm to their work, it rises into a din of sounds, dying away when suppressed, only to rise again louder than ever. Another teacher may be hearing verses which the children who can read have committed to memory at home. Another may be giving a Bible lesson, or a class may be spelling out a chapter in the New Testament. The noise does not seem to affect the nerves or disturb the teachers or those taught.

Except in newly started schools, it is not necessary for us to be present during this stage of Sunday-school. After going round and hearing as best we can how each class is getting on, a "lyric" is sung. This is a native sacred song, with a kind of rhyme but no metre. One line is sung by a master, then repeated by all as best they can, in all sorts of keys. We get as near to the outside as possible, the singing being of so overpowering a nature. We once heard a passing Heathen remark, in all seriousness, and evidently with approbation, "That sounds as good as the temple music." I should explain that in the temples tom-toms, cymbals, flageolets, and conch-shells are all blown and thumped together as loud as the performers can manage, and, to English ears, with neither time nor tune. All are hard at work to awaken the idol before daybreak, to let it know that its meals, which the Brahman eats, are ready. After a too vigorous lyric I have often been obliged to remind the singers that God is not deaf, like the idols. After the lyric a coloured picture is unrolled, and its story told in simple language, whilst we point out the figures and ask questions to find out if it is understood. The verses which have been learnt are fixed by some reference or connexion with the picture. The texts are called for and repeated, and questions are asked on last week's lessons. Coloured pictures are a wonderful help in fixing truths in the minds of these poor degraded creatures, as with children of all castes and creeds, and it is well worth the trouble and expense of borrowing a new picture from a distant station; but even these are limited in number. There is much disappointment when an old picture appears too often. "Oh, we have seen that before!" is whispered to each other by even the children of a larger growth.

The curious inability to read to themselves in silence, or to commit anything to memory without reading or saying it out aloud, though distracting and productive of headaches to English people, has one great advantage. As a child learns its lessons at night, all in the house are benefited by hearing it. The Lord's Prayer and texts are often learnt in this way by the parents and relations of the children.

Around Cottayam these Sunday-schools are taught by students at the College, who go out in twos and threes for the purpose. As long ago as 1867 they formed themselves into a Sunday-school association, so as to raise the funds for prizes and treats. Money prizes are given to the masters of the day-schools as well as the scholars. This sounds strange, but is easy to understand—the larger the attendance the bigger the prize the master gets. In wet weather, boats have to be used to reach some of the schools

in low-lying parts. Mr. Stock's Sunday-school lessons are of great service to those teachers who understand English enough to be able to use them. His *Lessons on the Life of our Lord* have just been translated into Malayalam, and the first volume has been published. It is a book which the reforming Syrians, as well as our own converts, will be glad to have in their own language, for they, too, have Sunday-schools for their children.

LETTERS FROM THE FRONT.

III.—THE LESSON OF A HEATHEN FUNERAL. FROM MISS A. P. CARR.

"TOKYO, Dec. 29th, 1897.

"MAY I tell of one scene which is vividly impressed upon my mind? A hot summer evening away amongst the hills, while sitting out in the darkness on the verandah with two young Japanese ladies—who a week or so before had told me that they did believe in the true God and had decided in His strength to follow Him—we talked together in very broken Japanese of Jesus, the Light of the world, with hearts full of praise. As we talked, suddenly we saw pass up the opposite mountain a heathen funeral procession, lighted with torches, which flashed in and out amongst the trees as the people slowly mounted, bearing their dead to its last resting-place. We were still watching it as it moved onward, and then one of my Japanese companions turned to me and said, 'We have no fear of death now. Oh, how good of God to send missionaries to tell us of Jesus! If we had been borne on that mountain-side, as that man is, a month ago, there would have been no hope for us, would there?' And then she sighed deeply, and on inquiring why, she replied, 'A cousin of mine died in the late war with China, and he never heard of our Jesus; what of him?' And immediately her companion said, 'And, teacher, only last year my favourite aunt died; she was so good, so kind; and what of her?' What could I answer? How can we solve the question put by these two? Is it not our blame? Shall not we, who love and know the Lord Jesus, be held responsible for these who have never heard, as the result of our disobeying the command, 'Go,' 'tell'? Will you ask our home Christians if they will not come forth in obedience to Christ's command, realizing their weakness, but leaning on His almighty power, for Christ's sake, in Christ's strength, and tell the old, old story, which is so new to some? We are feeling out here that the opportunities for telling out the glad tidings are getting very short, and that our King is coming again very quickly. Will you please ask them to make haste and come and share in the privilege while yet there is time?"

IV.—DRAWN BY A TEXT. FROM THE REV. J. S. GRAY.

"AZAMGARH, Jan. 3rd, 1898.

"While I was away in September through ill-health, a young man came into the principal bazaar in Benares, and stood and listened to one of our preachers. He heard him preaching about Jesus, and these words struck him, 'Come unto Me, all ye that are heavy laden, and I will give you rest.' This led him to stay, and when the preacher had finished he said he would work, and wanted a book to be given him, so that he might learn more about Jesus. He came back to Sigra with one of the catechists. Miss Luce kindly gave him a Bible, and two or three days afterwards I returned, and he became an inquirer. The object of his coming to Benares was as follows:—His home was in a Native State (Bardelkund) about 250 miles from Benares. He was a *pawari* (a village accountant). He took the taxes from the villagers on their land, and, on account of the famine, the *tahsildar* (a sub-collector of revenue) told him to take the tax by force; this he said he could not do. The *tahsildar* said, 'If you do not obey my command, you must leave the work,' which he did. After this he went to the pundit and asked how he could get rid of his sins, as he felt he had not done what he ought to have done. The pundit told him to go and wash in the Ganges and worship in the temples. On his way he sold several things to buy food. When he arrived in Benares he bathed several times in the Ganges, but found no peace. In this way he afterwards went to the temples, but there, too, he was disappointed. Two or three days afterwards he went into the bazaar and heard Dilawar Masih preaching and quoting these words: 'Come unto Me, all ye that labour and are heavy laden.' He asked what the burden was from which he could get rest. He was told, 'Sin.' He replied, 'This is the burden which I have come to Benares to get rid of; there is nothing better than this; I want to believe on Jesus.' He came back with the catechist, and has been living with us ever since. He has learnt very quickly. He is with me while I am writing this. I have asked him several questions, and the simple faith with which he answers makes me lift up my heart in praise to God. I baptized him in Azamgarh Church on Christmas Day; he received the name of Istiaphan (Stephen) Prabhu Charan (the feet of the Lord). And now I am sending him to Lucknow, to the Rev. A. I. Birkett, to be trained as a teacher. May God give His rich blessing on this young life."

TWO INVITATIONS.

A MISSIONARY BIBLE STUDY ON ISAIAH LV.

BY MRS. ASHLEY CARUS-WILSON (MARY L. G. PETRIE, B.A.).
"Come unto Me" (St. Matt. xi. 28). "Go . . . into all the world" (St. Mark xvi. 15).

UNLIKE the first part of Isaiah, with its unchronological order and its sudden changes of subject, the second part (chaps. xl.—lxv.) is one majestic poem, whose symmetry of structure must be observed throughout if we would understand it. Isa. lv. cannot therefore be isolated from its context. Turning to Isa. lxi. 7—12 we find there a preface and list of contents for the succeeding chapters. Good tidings of good, even "peace and salvation" through the Saviour, described in lxi. 13—lxxii. 12, are to be published, first to "Jerusalem," bringing her the joy pictured in Isa. liv., and then to "all the nations," bringing them the joy pictured in Isa. lv., lvi.

Isa. lv. begins with the *call to salvation*, the invitation to come. The first verse has been echoed in countless "Gospel addresses," and such an application of it is abundantly justified by the recurrence of its metaphors again and again in the New Testament. But how many Christians nowadays like to sit under the Gospel perpetually, to swell the audience of every "evangelist" with a name, listening afresh to a message that they, at any rate, heard and accepted long ago; and never go on to finish the chapter, of which this gracious invitation is but the first verse; never ask what they have come for; never take to heart our Lord's statement, that it is he that cometh, and heareth, and doeth, whose house is indeed founded on the rock (St. Luke vi. 47, 48)?

To those who by a first act of faith have responded to the call to salvation, with "We come unto Thee; for Thou art the Lord our God" (Jer. iii. 22), there follows the exhortation, "Hearken diligently, incline your ear;" no mere repetition of the first summons, but the addition to the invitation to come, of the command to *learn* in a continuous discipleship (comp. St. Matt. xi. 28, 29). "Eat ye that which is good;" or, in Nehemiah's words, "Eat the fat, and drink the sweet;" or, in our Lord's own words, "Take heed what ye hear." If we so learn, God will make an everlasting covenant with us. Instead of frittering this away into such a vague generality, as that God will give us all sorts of blessings in this world and the next, let us ask what this covenant is. It is "the sure mercies of David," or, as St. Paul, quoting from the Septuagint, in the synagogue at Antioch, amplified it, "the holy and sure blessings of David" (Acts xiii. 34, R.V.).

What these were we learn from the history in 2 Sam. vii. of the oracle sent to David through Nathan, and from David's own comment on it in the second Psalm. It was the promise of an everlasting and victorious kingdom, an absolute promise, not a conditional one, like the promise given to Solomon (1 Kings ix. 4, 5), and as such was reiterated on the eve of the downfall of the monarchy of Judah, that is, by Jeremiah in B.C. 589 (Jer. xxxiii. 20—26).

The covenant then is God's pledge to us that He to Whom we have come as our Saviour shall reign, and that we shall never be discredited subjects of a dethroned monarch. For "great David's greater Son" has been given to the world, as the Witness revealing God and as the Leader ruling men. As the Revised Version shows, ver. 4 of this chapter refers not to the people of Israel, but to the Gentiles, the nations who did not already know Israel's God (comp. St. John iii. 16, i. 18, xviii. 36, 37).

The proclamation of His kingship leads at once to the *call to service*. "Thy light is come. Arise, shine" (Isa. ix. 1). "Let him that heareth say, Come" (Rev. xxii. 17). Isa. lv. 6, 7, would in a modern book be printed between inverted commas, as a quotation. The fact that God, who has spoken hitherto in the first person, is here spoken of in the third person shows that these verses are not a repetition of the invitation of ver. 1, but a message which those who heard that invitation are now charged to deliver.

It is the missionary's first sermon to the Heathen everywhere, always (comp. Acts xvii. 30: "God . . . now commandeth all men everywhere to repent"). And the warrant for such a universal call to repentance is given in one of the sublimest passages of sublime Isaiah (lv. 8, 9).

It has been demonstrated almost beyond question that even the most degraded men acknowledge the existence of a supernatural Power. But false ideas of God are at the root of every religious error and superstition throughout the world. "Thou thoughtest that I was altogether such an one as thyself" (Ps. 1. 21). The most powerful exposition of what the Psalmist here means is, I think, to be found in Browning's wonderful poem, "Caliban upon Setebos."

That the kindness of God is infinitely greater than the kindness of the tenderest of men is then the warrant for the promise of pardon to sinners. And that promise will not be preached in vain, for "no word from God shall be void of power" (St. Luke i. 37, R.V.). Surely the missionary who goes forth to storm the strongholds of Satan with the sword of the Spirit can find no more encouraging word in all Scripture than Isa. iv. 10, 11.

"Do you really expect to convert the Chinese?" Robert Morrison was asked ninety years ago.

"No, but I expect that God will convert them," was the reply.

The missionary goes forth, leaving all the persons and things he cares for most, facing toil, privation, loneliness, and disappointment, the gainsayings of sinners, and the spiritual hosts of wickedness (Heb. xii. 3, R.V.; Eph. vi. 12, R.V.). He always goes forth to suffer many things; he sometimes goes forth to lay down his life, and yet he can be sent on his way with the valediction of Isa. iv. 12, 13. A personal reward of special joy and peace comes to himself, as all who have been privileged to hear the missionary speak of his happiness in God's work know well. To him the call to service means joy; to the world, fertility: literally, as in the story of the reclaimed wastes of Central Europe a thousand years ago; spiritually, when "the Gospel . . . in all the world [is] bearing fruit and increasing" (Col. i. 6, R.V.). And to God Himself the message faithfully delivered brings glory. It is to the praise of the glory of the grace of Father, Son, and Holy Spirit (Eph. i. 3, 6, 10, 12—14).

Let us summarize the whole chapter in tabular form, thus:—

1. God's invitation to men—"Come" (vv. 1, 2).
2. God's covenant with those who come—"David's everlasting kingdom" (ver. 3).
3. God's promise to the world—"He shall rule all peoples" (ver. 4).
4. God's command to the Church—"Call them" (ver. 5).
5. The Church's invitation to all men—"Seek our God" (vv. 6, 7).
6. Its warrant—"God's character" (vv. 8, 9).
7. Its power—"God's will" (vv. 10, 11).
8. Its result—"to the Church, joy; to the world, fruit; to the Lord, glory" (vv. 12, 13).



THE MISSION-HOUSE, FORT CHURCHILL.

SUNDAY AND WEEK-DAY AT FORT CHURCHILL.

BY THE REV. J. LOPTHOUSE.

IT is a Sunday morning in July. Our Indians have laid aside their guns, and are ready to spend the day for God. At 8.30 the first bell rings, and they gather in our little church for a service in Chipewyan. It is very pleasant to hear them begin by singing—

"This is God's day.
We wish to pray
And sing to Jesus."

Most of them are very poor, but they come to church bright and clean and with hair tidy, a great contrast to their appearance ten years ago, when, with long hair hanging over their faces and very dirty deer-skin robes, they sat and listened to the story of God's love. The Gospel has certainly led these Indians to think of bodily as well as spiritual improvement.

At eleven a.m. our small English-speaking congregation gathers together and very heartily enters into the service. Not one is absent—father, mother, and children all join in praising the Lord and Giver of all. A few years ago they would have spent the Sabbath in hunting or sitting in their miserable homes and smoking all the day, with not one thought of the great Creator. In the afternoon a few Eskimo, from their camp six miles away, gather in the house of God. They are a motley group, very strange-looking animals, clad from head to foot in deer-skins, men and women so much alike in dress that a *kulanart* (foreigner) would fail to distinguish them. They, poor souls, have had few opportunities of learning of "the great *Attata*" (Father). Their homes are far away in the land of everlasting ice and snow, and only during the few weeks of summer are they within reach of the Mission. They are very fond of music, and try to join in the singing, but it is not a great success. Then shortly and simply is set before them the story of God's love. They listen with ears and eyes both wide open, and occasionally also the mouth, when one and another exclaims, "*Kore-asukpoonga*" ("I rejoice"). Very few of them have as yet been admitted into Christ's outward and visible Church, but nearly all of them are deeply attached to the Mission, and miss no opportunity of learning to read "the Book." Sometimes they even walk into our kitchen at five o'clock in the morning, asking to be taught to read "the Book."

In the evening we have another service either in Chipewyan or English, sometimes in both. Then the people disperse to their tents four or five miles away, many of them ending the day with family prayers and singing of hymns.



GROUP OF ESKIMO, FORT CHURCHILL.

On Monday morning, at nine a.m., the missionary hurries off to school, but before he reaches there the children are gathered in their places, waiting and anxious to be taught. We begin with a chant, then prayer and a short Scripture lesson. Now that it is summer we are able to write, but in winter this is impossible, for the ink would freeze on the pen and the fingers stick fast to the holder. School goes on steadily until noon. Then we return to work in the garden or do some repairs, for the missionary here has to do everything for himself. After dinner we start to visit the Eskimo in their distant camp. Not very parson-like is the missionary—no black coat and hat, but a pair of mole-skin trousers, water-tight seal-skin boots, old coat, straw hat covered with a large veil, and gloves. Fancy gloves and a veil! But even the Natives wear them, for it is quite impossible to do without them. The mosquitoes are in swarms, and soon the whole body is covered with them. The boots up to the knees are very necessary, for our way is mostly through swamps. You do well if you do not sink in above the knees and get a soaking. Roads of any kind are unknown in this part of the world. When within a mile or so of the camp we see some objects running to meet us. Are they bears, or what? They look very much like them, but drawing nearer we see they are Eskimo boys and girls coming to meet the *ikseareak* (teacher). They take possession of him, some taking his hands, some hanging on to his coat-tails. Thus we go on, singing hymns or repeating texts of Scripture.

What a strange village! There are about a dozen tents, not pitched on a soft, smooth place, but right on the stones. How ever do they sleep in such places? Well, an Eskimo can sleep anywhere, and a few stones are of no account. And oh, what a dirty, greasy mess, a perfumery of the strongest kind! Never mind; do not think of it, and you will soon get over it. We will enter into one tent. See, there is no fire, nor any chairs, tables, or other furniture, except a few skins spread on the ground. We take our seat on these; men, women, and children crowd around; and the work of teaching begins. One man, stripped

to the waist, is mending an old kettle, another is forming the ribs of a *kyak* (Eskimo boat). A woman is diligently chewing away at some seal-skin (not very sweet!), whilst another is sewing boots. Seals' meat and blubber take up one corner, and now and then some child will take up a piece and smack his lips at the juicy morsel. All this time the teaching is going on, and some at least are drinking in the Word. Thus we pass on from tent to tent and spread the good news. It is not ours to tabulate results, but, having sown the seed, to rest in faith.

Some of them have received the truth, and are carrying the Gospel into the far north, where there are still many who have never heard the name of Jesus, and are dying without God and without hope in the world.

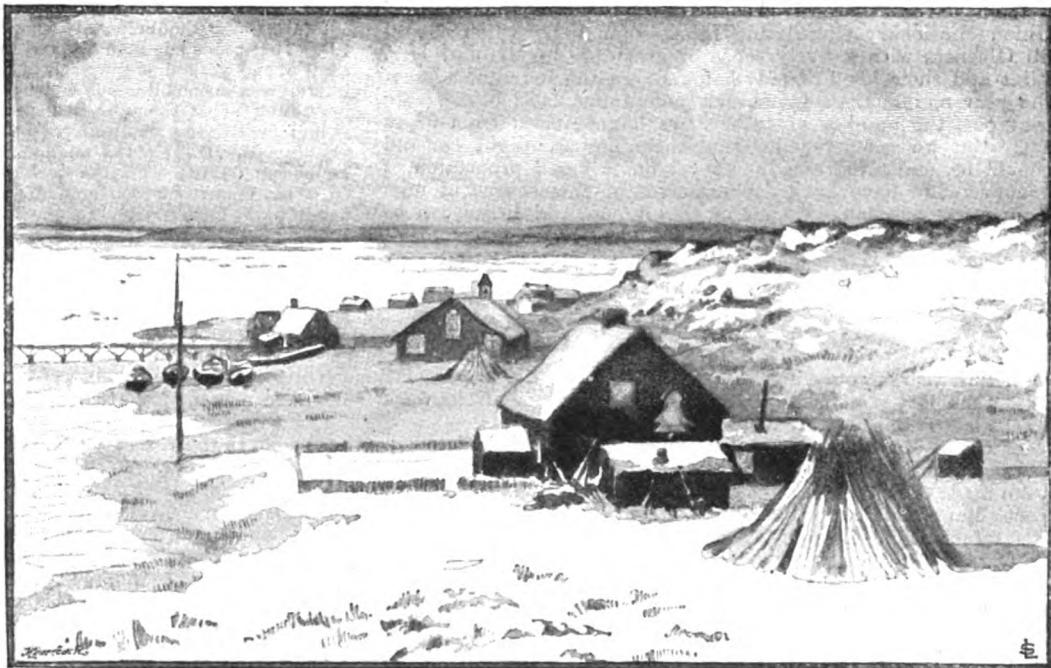
Two hundred miles south of Churchill, at York Factory, many of our Indians show their devotion to Christ in various ways. It is a very common thing for them to walk fifteen or twenty miles to church on Sunday in the most bitter weather. Women will bring their children on their backs sixty or 100 miles to have them baptized. A few years ago our catechist walked fully 600 miles to kneel at the Lord's table. Family prayer is regularly carried on amongst them. They are not without their faults and failings, and need constant supervision and upbuilding. Earnestly would I ask the Christian men and women of favoured England to remember them before the Throne of grace.

THE INSANE IN INDIA.

AN old and valued correspondent of the *GLEANER* has written to us regarding that section of the population of India which is mentally afflicted, and earnestly asks the prayers of our Gleaners on their behalf. In her letter she refers to the very happy arrangements made for those who in God's gracious providence are permitted in England to suffer in that way, and then she proceeds to lay before the Gleaners her thoughts regarding those in India. She writes as follows, and we earnestly commend her appeal to the sympathy of our readers:—

"There is only one asylum in the Native States, situated at Bangalore, in Mysore, but there are twenty-four asylums under the direct control of the Imperial Government of India. At the end of 1895 these institutions contained 4,311 patients, and were under the care of the already heavily burdened army medical officers. They are terribly crippled by the lack of funds and lack of proper knowledge on the part of the Government.

"There is no want of earnestness in the furtherance of the best interests of the people of India, but I think the puzzling indifference of English Church-people to the claims of their comrades in the Indian



GENERAL VIEW OF FORT CHURCHILL.

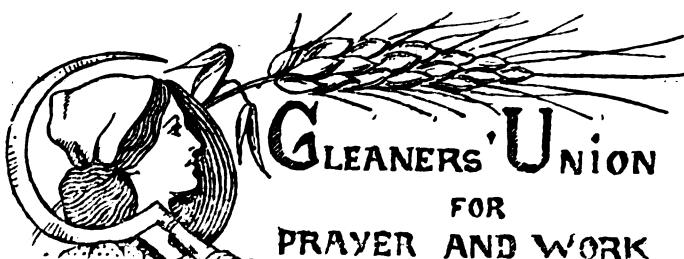
Asylums Service on their sympathy, prayers, and offerings has helped to increase the defects and to foster a spirit of hopelessness among the workers.

"Can we not use our experience and knowledge of missionary needs for guidance in definite, regular prayer for the workers and patients in these Indian asylums? Let us pray especially for Madras, the largest asylum, where the officers and friends are doing something in the direction of reform. Then in our cycle of prayer we can include the other institutions at Berhampore, Calicut, Cuttack, Dacca, Dallunda, Delhi, Jabalpur, Dharwa, Lahore, Poona, Vizagapatam, Rangoon, &c.

"Could not some Gleaners who have friends in these cities persuade them to show kindness to these isolated workers in the asylums, and send home to us the names and full addresses of asylum workers who would care for English magazines?

"Remember, 'if the women in India are to be enabled to avail themselves of asylum treatment, institutions entirely officered by women must be opened at convenient places.' This in God's time may involve costly outlay on Medical Mission asylums; let us see if we cannot begin to lay aside little sunlight offerings in our own basket of consecrations. Above all, let us ask for the outpouring of a spirit of intensely quiet, matter-of-fact faithfulness in every detail of service. This work for the insane in India claims the devotion of all that tends to quietness, self-control, and humbleness of mind. Patient, courteous consideration, and recollection of that wonderful verse in Deut. xxxii. 2, 3, will in God's mercy win from among the insane, as from among the lepers of India, precious jewels for the King."

E. S. L."



THE Gleaners' Conference will be held, as usual, at the C.M. House on the afternoon of the Anniversary Day, Tuesday, May 3rd. Tickets of admission should be applied for at once, as the number is limited. They can only be issued to clergy, Secretaries of Branches, and *country* members. It is hoped that the discussion may be partly upon the subject of the coming Centenary and the part Gleaners can play in it. Secretaries would oblige if they would come prepared to offer suggestions on this or, indeed, upon other subjects connected with the Union.

We have recently received copies of the Report of the Gleaners' Union Missionary Circulating Library for 1897, which should fill Gleaners with a lively sense of gratitude to Mr. and Mrs. Flint and their band of lady helpers. In the four quarters of the year no less than 425 parcels, containing 2,982 books, were sent out, the number of subscribers having risen from 97 to 140. But we are persuaded that these figures might be, and should be, easily increased. As yet but a small proportion of our Branches have availed themselves of this source of missionary information. Copies of the Report and Rules can be obtained *free* (and Catalogues at 4*d.* each) of Mr. and Mrs. Flint, Bracken Lodge, Hampstead, N.W. And we may add that they

will gladly welcome donations towards the fund for purchasing new books.

The Gleaners' Union Branch at Harold's Cross, Dublin, is organized with wonderful completeness. There is a Patron, President, Secretary, Assistant Secretary, Librarian, Treasurer, Committee, and Missionary Parliament. The programme for the year is printed, and has on the outside a portrait of the Branch's Own Missionary, the Rev. T. R. Buckley, of Uganda. The meetings are held for the most part in private houses, a Scripture and a missionary subject being taken each time.

A friend writes as follows:—

"Some of the Gleaners may like to know, amongst other means of raising money, that last month a 'Cake and Apron Sale' took place in [a town in Kent], with the happy result of over £36 being taken within four hours for the support of a Bible-woman missionary."

New Local Branches of the Gleaners' Union.

Burton-on-Trent, Holy Trinity: *Sec.* Mrs. Dyson, The Schools, Hawkin's Lane, Burton-on-Trent.
Sheffield, Parish Church: *Sec.* Miss Eyre, Belmont, Sheffield.
Kildalkey: *Sec.* Mrs. Pillor, Balath Hou-e, Athboy, Co. Meath.

PRAISE AND PRAYER.

PRAISE—For the increased Income entrusted to the Society (pp. 65, 79). That peace has been restored in Uganda (p. 65). For the advancement of the work among women in Uganda (pp. 71, 73). For increased interest and opened doors in China (p. 70).

PRAYER—That the present financial position of the Society may act as an incentive to greater effort (pp. 65, 79). For the C.M.S. Anniversary (pp. 65, 80). For the missionaries and Native Christians in Sierra Leone (pp. 66, 70). For the work of bands of Associated Evangelists (p. 68). That recent converts in India, China, and Japan may be confirmed in the faith (p. 71). For the Eskimos and Indians, and missionaries working among them (pp. 76, 77). For economy in the administration of the Society's funds (p. 78).

HOW THE MONEY IS SPENT.

THREE years ago we inserted, under the above title, a calculation dividing up each sovereign of the Society's Income, so as to show what part of it was spent on different portions of the work. We have now made a fresh calculation, bringing the estimate up to the last financial year, 1896-97.

It will be seen that out of every sovereign expended, the proportion spent in the direct service of the Missions is now 16*s. 3*d.**, or 81*1*₂ per cent. During the first fifty years of the Society's existence only 7*2*3** per cent. was so expended, so that a great advance has been made of late years. The Preparation of Missionaries is a further "direct service" to the Missions, but cannot be allotted to particular countries; while all will agree that the allowances to Disabled Missionaries, Widows, and Children are hardly less "direct." The total Mission Expenditure is thus 17*s. 7*d.**, or very nearly 88 per cent., and has in every case except two been still greater. Only 2*s. 5*d.** in the sovereign, or a small fraction over 12 per cent., is spent on the Collection of Funds and on Administration. In some years less than 11 per cent. has been so spent. The proportion would be thought economical in a business firm. It is difficult to compare the workings of a society and of a business; but in some businesses the proportion is much larger. We can thankfully and truly say that the closest watch is kept upon the outgoings of the Society by those whose duty it is to control the Expenditure. They do not forget how much of the money comes from those to whom even a penny represents self-denial.

It is interesting to notice how much the amount which goes to particular Missions varies from year to year. India, the largest, absorbs a third of the total Income of the Society.

Out of every sovereign expended by the Society in ten successive years the following are the amounts spent upon the various sections of its work:—

YEAR ENDING MARCH 31 ST	1888.	1889.	1890.	1891.	1892.	1893.	1894.	1895.	1896.	1897.
	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>	<i>s. d.</i>
Africa, West and East	2 8	2 6 <i>1</i>	2 2	2 3 <i>1</i>	2 3	2 4	2 8 <i>1</i>	2 4 <i>1</i>	2 10	2 7
Egypt	0 1	0 1	0 2	0 1 <i>1</i>	0 3 <i>1</i>	0 3 <i>1</i>	0 3 <i>1</i>	0 3 <i>1</i>	0 4 <i>1</i>	0 6 <i>1</i>
Pa estine	0 10	0 11	1 1	1 0	1 1	1 1 <i>1</i>	1 1 <i>1</i>	1 2 <i>1</i>	1 1	1 0
Persia	0 2 <i>1</i>	0 3	0 4	0 2 <i>1</i>	0 3	0 2 <i>1</i>	0 3	0 4	0 4	0 3 <i>1</i>
India	7 0	7 2	7 0	7 2	7 1 <i>1</i>	6 11 <i>1</i>	6 7	6 8 <i>1</i>	6 8 <i>1</i>	6 7 <i>1</i>
Ceylon	1 0 <i>1</i>	0 9	0 11	0 10 <i>1</i>	0 10	0 9 <i>1</i>	0 9 <i>1</i>	0 10	0 9 <i>1</i>	0 9 <i>1</i>
Mauritius	0 2 <i>1</i>	0 2	0 2 <i>1</i>	0 2 <i>1</i>	0 2 <i>1</i>	0 2 <i>1</i>	0 3 <i>1</i>	0 2	0 1 <i>1</i>	0 2
China	1 5	1 7	1 9	1 8 <i>1</i>	1 8 <i>1</i>	1 8 <i>1</i>	1 10	1 7 <i>1</i>	1 8 <i>1</i>	1 8
Japan	0 8	0 9	1 0	1 2	1 0	1 0 <i>1</i>	1 0	0 10	0 11 <i>1</i>	1 1 <i>1</i>
New Zealand	0 4	0 4	0 4	0 3 <i>1</i>	0 3 <i>1</i>	0 3 <i>1</i>	0 3	0 2 <i>1</i>	0 2 <i>1</i>	0 2
North-West Canada	1 4	1 6	1 1	1 2 <i>1</i>	1 3 <i>1</i>	1 4	1 0 <i>1</i>	1 2 <i>1</i>	0 11 <i>1</i>	0 11 <i>1</i>
British Columbia	0 5	0 5	0 6	0 5 <i>1</i>	0 4 <i>1</i>	0 4 <i>1</i>	0 5	0 5	0 5	0 5
Total in the direct service of the Missions	16 2 <i>1</i>	16 5 <i>1</i>	16 6 <i>1</i>	16 8	16 7 <i>1</i>	16 8	16 6 <i>1</i>	16 4 <i>1</i>	16 5 <i>1</i>	16 3 <i>1</i>
Preparation of the Missionaries	0 6	0 6	0 6	0 6 <i>1</i>	0 6 <i>1</i>	0 7	0 8 <i>1</i>	0 8 <i>1</i>	0 8 <i>1</i>	0 8 <i>1</i>
Retired Missionaries, Widows, and Children	0 10 <i>1</i>	0 9	0 9	0 8	0 7 <i>1</i>	0 7	0 7	0 7 <i>1</i>	0 7 <i>1</i>	0 7
Total Mission Expenditure	17 7	17 8 <i>1</i>	17 9 <i>1</i>	17 10 <i>1</i>	17 9 <i>1</i>	17 10	17 10	17 8	17 10	17 7
Collection of Funds	1 6	1 5	1 3	1 3	1 3	1 3 <i>1</i>	1 3 <i>1</i>	1 3 <i>1</i>	1 3	1 5 <i>1</i>
Administration	0 11	0 10 <i>1</i>	0 11 <i>1</i>	0 10 <i>1</i>	0 11 <i>1</i>	0 10 <i>1</i>	0 10 <i>1</i>	1 0 <i>1</i>	0 11	0 11 <i>1</i>
	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0

WORK AMONGST THE YOUNG.

NEW Junior Associations have been formed at Preston (general), Altringham and Bowdon (general), Sowerby Bridge (Christ Church), and Blundellsands, near Liverpool. Existing Associations at Portman Chapel (London, W.), Richmond, Shrewsbury (general), Clapham (St. James'), Tipton (Parish Church), Sheffield (Sale Memorial), Watford, Sudbury (The Lymes), Hertford, and Birmingham (St. Thomas'), have been registered.

Many of our friends have Bible-classes for such young people as do not attend the ordinary Sunday-schools. They will doubtless be glad to know of the successful effort recently made at Bedford, to which the following refers:—

"BEDFORD SCHOOL-GIRLS' SCRIPTURE UNION BIBLE-CLASS."

"During the Christmas holidays the members of the above Bible-class were asked by the secretary to make a 'Special Christmas missionary effort' on behalf of the C.M.S. We had already tried the plan last year on a small scale, realizing nearly £5 by the end of the holidays. This year we resolved if possible to get every member of the Bible-class to take some share in the 'special effort.' *First.*—We prayed earnestly for two weeks beforehand that the girls might have their hearts prepared for the work and that we might be guided in suggesting such plans as would be most successful. *Secondly.*—One Sunday was set apart as a Missionary Sunday, when the secretary was to give a Bible-reading bearing on our duty as Christians to carry out the Lord's last command. *Thirdly.*—A store of collecting-cards, prayer-cards, and missionary leaflets were taken to this meeting, and people appointed to take names and addresses of girls who would help. The plan was laid before the girls, that during the coming Christmas holidays we should all make a special effort for the C.M.S. in the following ways:—

"(a) By taking a collecting-card for 2s. 6d. or one for 5s.

"(b) By praying regularly for Foreign Missions, using a prayer-card on which a different country is mentioned for each day of the week, and also the abridged cycles of prayer.

"(c) By engaging in penny trading."

"An account was to be kept of each article made and what it sold for. These accounts were to be read out at the missionary tea to be held at the end of the holidays. The girls were ready to help from the very first, and resolved to double the £5 made last year. On the Sundays during the holidays the workers kept up the interest excited by taking an individual interest in each girl who was helping, asking them how much they had already gained, and enlisting new helpers. Also those who had filled up their cards were thanked personally. In some cases this resulted in another card being taken by the same girl.

"Then a hall was kindly lent by a clergyman, who also promised to be chairman of the missionary meeting to be held at the tea, and five gentlemen were asked to give 'ten-minute' addresses. All the members of the Bible-class were invited to the missionary tea, and though we had quite a torrent of rain on that evening, 150 out of the 175 belonging to the class came to it!

"The result from collecting-cards was:—Thirty half-crown cards, £3 9s. 2d.; twenty-one five-shilling cards, £4 9s. 6d. Total, £7 18s. 8d. Seventeen girls had taken pennies to trade with, and these brought in the grand sum of £8 1s. 10d. The girl who had made the largest amount gained £1 12s. 6d.: two others made over £1. Four little ones under ten years of age made 1s. each. Altogether the 'special effort' gained £16 0s. 6d. Nearly fifty prayer-cards were taken, and in many cases have been faithfully used, and we all have been drawn in a closer bond of love to each other and also to the Master.—M. H. BIRNEY (*Secretary*)."

HOME NOTES.

OFFERS of service as missionaries of the Society have been accepted from the Rev. Alfred James Walker, B.A., St. John's College, Cambridge, Curate of St. John's, Tunbridge Wells; Mr. John Howard Cook, M.S., M.B., Lond., F.R.C.S., Eng.; Mr. T. Gaunt, B.A., Magdalene College, Cambridge; and from three short-course students at Islington College, Messrs. W. Stobie, J. Carson, and J. Bilby. Also from Miss Anna Louisa Greer, Miss Margaret Katharine Woolley, Miss Maud Lucy Young, Miss Grace Anne Bennett, and Miss Mary Richenda Jex-Blake. The acceptance of Miss M. E. Allworth by the Canadian C.M. Association has also been placed on record.

The Committee had interviews on April 5th with the Rev. J. Zeller, returned from Palestine, and Mr. F. H. Lloyd, who has recently visited India. Mr. Zeller referred to the need of keeping the Gospel light shining in the Holy Land, to the work of Medical Missions, and the work of ladies among the Moslem women. Mr. Lloyd spoke of the impression missionary work in India had made on him, and gave a special message from Burdwan, appealing for more workers for that station.

On April 5th the Committee took leave of the Rev. H. P. Napier-Clavering, returning to Ceylon; the Ven. Archdeacon and the Misses M. and A. Wolfe, returning to South China; and Miss A. J. Edwards, transferred from Sierra Leone, proceeding to British Columbia. The Instructions were read by the Rev. B. Baring-Gould, and the outgoing party addressed by the Rev. F. W. A. Wilkinson, by whom they were commended to God in prayer.

C.M. UNIONS, &c.

The C.M.S. Younger Clergy Union for London, at their Monthly Meeting on March 21st, held a discussion on "How to Interest Poor Parishes in Foreign Missionary Work." The discussion was opened by the Rev. H. F. S. Adams, Vicar of St. Paul's, Stratford, and Vicar-designate of Immanuel, Streatham, the Rev. P. Gaster, Curate of All Saints', Peckham, and the Rev. G. E. Asker, Vicar of St. Andrew's, Lambeth. At the close of the speakers' remarks, the subject was thrown open to the meeting.

At the Monthly Meeting of the Ladies' C.M. Union for London, on March 17th, Mrs. A. J. Santer gave an account of "Work amongst Bengali Women."

On March 15th the Annual Meeting of the Ladies' C.M. Union for Manchester and Salford was held in the Lord Mayor's Parlour, at the Town Hall, Manchester, the Lord Mayor presiding. The President, (the Rev. Canon Keeling) presented the annual report, stating that the work had gone on quietly and steadily during the year, and that there had been a decided increase in the number of members. Contributions sent from the Union to the Society amounted to £125. After a short address from the Chairman, Miss M. R. S. Bird gave an account of work among women in Persia.

The Annual Meetings of the Liverpool Gleaners' Union were held in the Gordon Hall on March 31st. Archdeacon Taylor and Bishop Royston presided, and Archdeacon Malden also took the chair at a prayer-meeting at 6.30 p.m., at which about 200 were present. Earnest addresses were given by the Rev. E. A. Douglas, of Tinnevelly, and the Hon. Secretaries, the Revs. J. W. Dawes and H. E. Woodward, presented an encouraging report.

Sales of Work have been held as follows:—Margate Juvenile Association, taking the form of a Medical Mission exhibition, Feb. 16th, £170; Winshill, £106; Muswell Hill, St. James'; Exmouth, Christ Church; Southport, Christ Church; Cullompton, £63; Baslow, £20; Coventry; Southampton; Dorchester; Stanley, £18; Tonbridge, St. Stephen's, &c.

The Committee of the Newcastle Auxiliary have established a Church Missionary House in the very heart of the city, and on March 28th the Bishop of Newcastle attended to open it. There is a room on the ground floor for the sale of all kinds of missionary literature, and the dépôt also comprises a convenient room on the first floor, in which committee meetings and other small meetings may be held. A prayer-meeting is to be held here every Thursday. At the opening ceremony the Hon. Secretary made a brief statement as to the object of the House, and addresses were given by the Bishop and the Rev. H. Knott.

FINANCIAL NOTES.

WE have much to be thankful for in the figures of the past year, although it has not been the Lord's will that the year should close without an adverse balance. The total raised by Associations has been about £197,000, between £6,000 and £7,000 more than last year. That total includes about £27,000 for special objects, leaving about £169,000 for general purposes, nearly £5,000 more than last year. The head "Benefactions" has produced £27,000, some £7,000 less than in the previous year; "Legacies" about £25,000, or between £2,000 and £3,000 more than in the previous year; and the other heads of General Receipts about £13,000, or about £3,000 more than in the previous year. The total General Receipts amount to about £235,000, some £4,000 more than that for the previous year, leaving out of the reckoning the amounts contributed in both years towards the adverse balances of the years next preceding them. Appropriated Gifts for special objects have amounted to about £57,000, as against £59,937 in the previous year. The Expenditure has been over £314,000, an increase of some £17,000 over that of 1896-97. Towards meeting that Expenditure, the Appropriated Gifts available for the year have contributed about £55,000, which sum, together with the General Receipts of about £235,000, makes a total of about £290,000, leaving an adverse balance of some £24,000, temporarily covered by the Capital Fund until such time as it shall please the Lord to restore the amount to that Fund by the special gifts of His people.

Over one thousand Jubilee Birthday Offerings were received on the 12th, 13th, 14th, and 15th of April in response to the T.Y.E. Secretary's appeal. The amount reached the sum of a little more than £1,000.

The following anonymous contributions are thankfully acknowledged:—

Gl. 339, in loving memory of H. C. B., £1; Evangelical, £1; A Widow's Mite, 10s.; Worthing Lad's Bible-class, 5s.; Gl. 83,107, £1 5s.; Thankoffering, 5s.; Thankoffering to God for much learnt of Him at "The Olives," £5; M. A. H., Surbiton (box), £1; Two Members of the "Do Without" Foreign Missionary Society, 1s. 6d.; Anonymous (box), 4s. 9d.; H. E. H. P., £2; Ps. lxvii, 2, £1; Gl. 13,218, £1 11s.; Mother's Memorial of Gl. 43,883, 10s.; Anonymous, £1 10s.; R. E. A., £1; H. B.,

10s.; A Widow, 1s.; Gl. 5,574, £1; Gl. 18,501, £1 6s. 10d.; Gl. 19,284, 7s. 7d.; M. G. Southsea, 5s.; Anonymous, 3s.; Members of the "F. M. Do Without" Society, 11s.; B. E. H., £1; Mrs. W., 1s.; A. M. F., £1 4s.; Gl. 79,120, profits on cake-making for one month, 11s.; S. W. Ll., £5; Family connected with St. John's, Bolton, £1 10s.; A. C. Thankoffering, 4s. 6d.; L. E. H., 2s. 6d.; Few Gleaners, £12; Anonymous, 2s.; F. E. M., 10s.; K. D., 8s.; S. D., 2s. 6d.; S. C., 15s.; Lady Friend of C.M.S., Thankoffering, £5; Tenth of a Nurse's Fee, £1; Tithe, Birmingham, £1; Gl. 50,213, 10s.; Gl. 2,580 and 2,581, 5s.; G. H. W. M., £1; Result of a Self-denial Week in Lent, £1 13s. 11d.; For Jesus' Sake, 10s.; Anonymous (for Uganda), £1 1s.

Sales of Jewellery, &c.—H. K. (sale of autographs), £2 10s.; J. G., £1 7s.; R. L. G. (sale of book), 5s.; Anonymous, 14s.

For the Three Years' Enterprise.—Voluntary Income Tax, 3s. 4d.; Gl. 3,599, £1; Gl. 79,260, 5s.; Gl. 61,262, 10s.; C.E.M., £2 10s.; Two Gleaners, £1 5s. 9d.; Gl. 34,035 (box), £1 10s.; Gl. 2,545 and 2,544, £1 11s. 6d.; Few Gleaners, £12; Anonymous, 2s.; Gl. 23,573, 12s.; Mothers' Meeting-box, 2s. 1d.; Gl. 23,455, £1; Gleaners, tax of 1s. in the shilling on personal expenditure, £1 5s.; Gl. 70,019, £1 5s.; E. Q. Sunday, Thankoffering, £1; Two Tunbridge Wells' Gleaners, 5s. 8d.; Friends and Sunday-school Children, Armitage Bridge, £5; Gl. 70,019, £1 5s.

Towards preventing a deficit.—Gl. 5,009, £1; Acton, 10s.; I. J. K., £4; One who prays daily that the year may close with a balance in hand, 5s.; Thankoffering, £3; A. Paignton Gleaner, £1; Friend, £1 15s.; Gleaner, 2s.; Few West Worthing Gleaners, £3 7s. 6d.; L., £2 2s.; Gl. 980, 10s.; Gl. 75,609, Thankoffering, £2 3s. 4d.; Gleaner, £1; Gl. 5,533 (part sale of jewellery), £1 10s.; Few Members of Girls' Missionary Band, 10s.; Anonymous, 10s.; Anonymous, 11d.; Anonymous, 10s.; Gl. 45,155, for the Master's sake, 6s.; Anonymous, 10s.; Gleaners and Leaners, 5s.; Gl. 24,048, £1 10s.; Gl. 38,593, 10s.; Anonymous, 10s.; Inasmuch, £1; A Candidate-in-Waiting, 5s.; Two Sisters, 10s.; Thankoffering, 5s.; March 31st, 1898, 1s. 6d.; J. W. P., 5s.; Two Sisters, 10s.; "Whosoever He saith unto you, do it," 3s.; G. S., 5s.; B. G., £3; Two Gleaners, £10; Gl. 5,923, £6. 5d.; A Gleaner, Thankoffering, 1s.; Gl. 67,390, 5s.; T. W. G., 10s.; One who is praying and expecting, 5s.; J. S., £1 10s.; Gleaner's Mite, 5s.; Gl. 30,527, £3; E. W., 10s.; Gl. 723, 5s.; E. C. £1; Friend, 8s.; Inasmuch (sale of gold bangle), 4s. 3d.; In Memoriam, £5; Gl. 56,228, Thankoffering for restoration to health, 6s.; Gl. 59,451 (box), 12s. 9d.; Gl. 56,223, 5s.; In Memoriam, £5; Gl. 69,223, 5s.

Used Foreign, Colonial, and English Postage Stamps (especially old and rare ones) are most acceptable, also old Collections and Albums. They should be sent to the Lay Secretary, C.M. House, 16, Salisbury Square, Fleet Street, E.C.

The Rev. C. F. Jones, 6, Sefton Road, Walton, Liverpool, who has kindly undertaken the disposal of the Society's used stamps, will gladly send packets or single stamps on receipt of postal order addressed to him as above.

Packets of used English, Colonial, and Foreign Postage Stamps are gratefully acknowledged from the following friends:—

Mary Shaw, Beaconsthorpe, Miss Brewer, Pierre Jones, Esq., K. (album), V. Macfarlane, Miss A. Hancock, S. E. R., Sydney, Miss C. A. Leech, Gl. 94,034, Gl. 16,771, Millbrook, C. J. A. Burden, Rev. W. A. Dark, Miss D. Washington, Miss A. Radford, Rev. C. H. Stilckman, Miss Macfarlane, Gl. M.R. 82,035, and a packet from an anonymous friend t.

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

An ivory cabinet (described in the March GLEANER).

A collection of shells.

A Malagasy white silk robe, £5.

A plain crimson twilled silk shawl.

Some Japanese ware, as follow:—A pair of large vases, £1 10s.; a pair of small vases, £2; a tea-pot, £1; six small bowls, 5s. each; a metal bowl, £1; an open-work jar, £2 10s.; a jar with lid and handles, £1 5s.

An illuminated manuscript in Spanish binding, 1755.

Persian or Armenian solid silver articles, as follow:—Umbrella handle, 10s.; walking-stick handle, 15s.; match-box case, 10s.; pepper-box, 10s.; salt cellar, 10s.; four serviette rings, 10s. each.

Waller's Poems, "6th edition, with several additions never before printed," 1693, 10s. Several other books.

The Rev. F. Storer Clark, St. Peter's Vicarage, Greenwich, has a complete set of the Parker Society's works, 48 vols., to sell for the C.M.S.

The Receipts of the Gleaners' Union for March, 1898, were as follows:—Enrolments, £7 7s. 2d.; Renewals, £43 14s. 7d.; Expenses of Union, £76 18s.; Our Own Missionary, £122 11s.; to General Fund, £289 14s. 6d.; total, £540 5s. 3d.

PUBLICATION NOTES.

TWO new Wall Maps have been added to the list of C.M.S. Maps prepared for the use of Lay Workers' Unions, Missionary Bands, Gleaners' Union Branches, &c., to enable them to purchase their own. The new maps are *Intertropical Africa* (taking in the Missions on both the East and West Coasts, Uganda, &c.) and *Japan*. Price 6s. 6d. each (7s. post free). The size of these Maps is about 6 feet by 4 feet, and they are similar to those used by the Loan Department. The other Maps of the same series are *India* and *China*.

The pamphlet on Sowers' Bands, entitled "An Hour with the Children," has been revised and re-issued under the title of *How to Work a Sowers' Band*. Price 1d. (1½d. post free). A copy will be sent free to any Secretary of a Sowers' Band who does not already possess one.

Parts IV. and V. of the *Extracts from the Annual Letters of Missionaries for 1897* are now ready. Part IV. contains letters from the Palestine and Western India Missions. Part V. contains letters from the Sierra Leone, Yoruba, Niger, Egypt, and New Zealand Missions. Part VI. will follow early in May, and will deal with the Bengal and Punjab and Sindh Missions.

The new *Jubilee Hymn* written by the Bishop of Exeter, which appeared in the *Intelligencer* for March, has now been published, with

six other hymns of a like character by the same author, in pamphlet form by Messrs. Sampson Low & Co., under the title of *A Septet of Missionary Hymns*. Words only, price 1d.; music and words, organ size, price 6d. Copies can be obtained from the C.M. House at the following rates:—Words only, one copy, 1d., post free; 12 copies, 1s., post free; 24, 1s. 9d.; 50, 3s. 4d.; 100, 6s. 6d. Music and words, one copy, 6d. post free; 6 copies, 2s. 6d.; 12, 4s. 6d.; 24, 8s. 6d.

The *Manifesto* of the Committee on the *Approaching Centenary of the C.M.S.*, referred to in the April number of the GLEANER, can be obtained free of charge. Copies will be supplied for distribution generally, on receipt of a post-card stating how many can be profitably used.

How the Money is Spent is a very interesting comparative statement of expenditure published by the Society. (See p. 78 of this number of the GLEANER.) Copies can be obtained free of charge.

Many of our readers will have seen the small diagram cards, printed in colours, published by the Society during the past twelve months. Two of them have been enlarged as follows:—

Missionary Astronomy. The partial eclipse of the World, invisible to many Christians. Size, 39 by 29 inches, broad way.

The British Empire. Showing the relative increase of the Queen's subjects in Sixty Years, and the proportions of Heathen, Mohammedans, and Christians. Size, 29 by 39 inches, upright way. Paper only, 9d. each, post free; mounted on canvas, with rollers, and varnished, 2s. 6d. each, post free.

Dr. Maxwell, of Woolwich, published some months ago Set A of a Series of *Missionary Picture Cards* (vide C.M. GLEANER, June, 1897). Set B is in preparation. In the meantime, Dr. Maxwell has prepared a "special set" of 24 Small Pictures from various parts of the Mission-field, with explanatory letterpress. This special set is now ready, and can be obtained from the Publishing Department at the C.M. House. Price 3d., post free.

The Rev. E. S. Field, Widcombe, Bath, offers to any reader of the GLEANER the unbound numbers of the *Intelligencer* for 1891 on condition that postage is paid.

The C.M. Gleaner may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

NINETY-NINTH ANNIVERSARY OF THE SOCIETY.

MAY 2ND, MONDAY.

Prayer Meeting at the Leopold Rooms, St. Bride Street, Ludgate Circus, E.C., at 4 p.m.

Anniversary Sermon, by the Rev. Handley C. G. Moule, D.D., at St. Bride's Church, Fleet Street, at 6.30 p.m. (Doors open at 6 p.m. No tickets required.)

MAY 3RD, TUESDAY.

Clerical Breakfast, Exeter Hall, Strand, 8.30 a.m. Address by the Rev. J. E. Brennan.

The Annual Meeting at Exeter Hall, opening Hymn at 10.55 a.m. (Doors opened at 10.) Chairman: the Right Hon. Sir John H. Kennaway. Speakers: the Right Rev. the Lord Bishop of London, the Rev. Dr. Wace, the Rev. E. A. Stuart, the Rev. G. H. Pole (Japan), the Rev. C. H. Gill (N.W. Provinces, India), Mr. J. R. Mott (S.V.M.U.).

A Public Meeting at St. James's Hall, Piccadilly, from 11 a.m. to 1.30 p.m. (Doors opened at 10.15.) Chairman: Col. Robert Williams. Speakers: the Right Rev. Bishop Ingham, Sir G. S. Baden-Powell, the Rev. J. C. Hoare (Cheh-Kiang), the Rev. J. G. Garrett (Ceylon), Mr. A. B. Fisher (Uganda).

Meeting for Ladies in the Large Hall of the Church House, Great Smith Street, Westminster, at 3.30 p.m. (Doors opened at 2.30 p.m.) Mrs. Temple in the Chair. Speakers: Miss Mary Clifford, Miss L. H. Barnes (Cheh-Kiang), Miss M. E. S. Bird (Persia).

Gleaners' Union Conference at C.M.S. House, at 3.30 p.m. (Admission by card of invitation only.)

Conference of Younger Clergy Unions at the Leopold Rooms, St. Bride Street, Ludgate Circus, at 3.30 p.m. Speakers: the Rev. E. A. Stuart and the Rev. W. E. Burroughs. (No tickets required.)

Evening Meetings: In Exeter Hall, at 7 p.m. (Doors opened at 6.) Chairman: the Very Rev. the Dean of Norwich. Speakers: Lord Kinnaird, the Rev. A. N. C. Storrs (Tinnevelly), the Rev. C. T. Warren (Japan), the Rev. C. E. Tyndale-Biscoe (Punjab), the Rev. S. A. Selwyn, Mr. T. E. Alvarez (Sierra Leone), Mr. D. M. Thornton (S.V.M.U.). In Lower Exeter Hall. Chairman: Mr. H. E. Thornton. Speakers: the Rev. S. Coles (Ceylon), the Rev. J. Lofthouse (N.W. Canada), the Rev. I. W. Charlton (Bengal), the Rev. H. J. Molony (Gond Mission), the Rev. R. C. Joynt.

MAY 5TH, THURSDAY.

The Annual Meeting of the Medical Mission Auxiliary. In Lower Exeter Hall, at 7.30 p.m. (Doors opened at 7 p.m.) Chairman: Sir W. H. Broadbent, Bart., M.D. Speakers: Dr. Arthur Neve (Kashmir), Dr. Herbert Lankester, Miss Mary R. S. Bird (Persia).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

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Church Missionary Gleaner

JUNE, 1898.

EDITORIAL NOTES.

THE Ninety-ninth Anniversary has come and gone, leaving happy memories behind. Dr. Moule's sermon, which might have been entitled "The Changing Methods and the Unchanging Message"; the reiterated insistence, at the Annual Meeting, on the Society's desire for native workers and independent Native Churches; Mr. J. R. Mott's testimony to the effect of the C.M.S. "policy of faith" upon other societies; the striking vindication of that policy at the Hon. Secretary's Breakfast; the Dean of Norwich's demand for "a bolder policy";—these are some of the incidents which stand out among much that was noteworthy. The various meetings have been fully dealt with in our later pages.

The total amount received for the Society's general work in the year just closed has been £305,625—£7,000 more than last year, and £44,000 more than the year before that. Of this total the Associations throughout the country have contributed £197,224, which sum is the largest ever sent up by them, £11,000 more than last year, and £29,000 more than the year before that. After allowing for certain differences in the mode of presenting the accounts, the total Income of the past year for the general work is at least £100,000 more than the average of ten years ago. Including all Special Funds, the total amount received has been £331,598.

In the face of such facts as these, and of the unprecedented development of the work in the foreign field, thus rendered possible, what can the Society do but acknowledge that His goodness has far exceeded the boldest anticipations of the members ten years ago? The Committee trusted Him to send forth His servants into His vineyard, and to supply the means. Has He not done so beyond all expectation? Nevertheless, the fact remains that the rapid advance of the work in all parts of the world, which is the natural consequence of the increase of labourers, has resulted in the past year's Expenditure exceeding the available Income by £20,000, and the working capital being temporarily reduced by that sum. We doubt not that the coming Centenary commemoration will stir many hearts to add largely to their regular contributions. Meanwhile, let even a deficit teach the lesson of the Society's absolute dependence year by year upon the Lord of the Harvest, not only for labourers to go forth into His harvest, but also for the means to maintain them there.

A million of money is a large sum and to call for it at once arrests the attention. The Bishop of Exeter wished us to ask for a million pounds as a Centenary Fund, and the Dean of Norwich, from his vantage-ground as Chairman of the Evening Meeting at Exeter Hall, endorsed the plea. A great number of newspaper paragraphs have informed us that Mr. R. W. Perks has definitely proposed to raise a fund of £1,000,000 for Methodism, and have proceeded to couple Bishop Bickersteth's wishes with that proposal. The Committee have hitherto declined to name any particular sum at which to aim in Centenary offerings. Their position has been that it would "cause disappointment if the amount were not reached, or limit the liberality of God's people if it were reached"; but if the Lord sent the million, they would take it as a sign that He was also going to thrust forth many fresh labourers and to occupy fields as yet untilled.

We print on this page the portraits of two lately deceased African missionaries. The melancholy news of the Rev. W. J. Humphrey's death, which arrived just in time to be mentioned last month, has been confirmed. There seems to be no room for doubt that he was killed by the Temne insurgents very soon after he was last seen on March 25th. Mr. Humphrey went out in 1890, as Secretary of the Mission, and Principal of Fourah Bay College, that most important training-ground for those who are to be the teachers and evangelists of West Africa. In 1894 he married Miss E. Dunkley, who went out in 1889 to the Annie Walsh School. He may truly be said to have fallen a martyr to his desire to do his duty to his younger brethren. The blow to Mrs. Humphrey, left with her two little fatherless boys, is terrible. The loss to the Mission is also great. Within the last few months Allen, Cox, and now Humphrey have fallen. Truly Sierra Leone calls loudly for help.



THE LATE REV. W. J. HUMPHREY.



THE LATE REV. E. H. HUBBARD.

The Rev. E. H. Hubbard died at Mengo, as we learn by telegram, on March 19th, but no details have yet arrived. On the journey to Uganda he was accidentally shot and wounded, but not seriously enough to prevent his being taken on to Mengo. The last news by letter was dated a month earlier than that of his death, so that we are left without any present information as to the cause. Mr. Hubbard first went out in 1892, and was stationed at Nassa, on the southern shore of the Lake. Our readers will remember Mr. Hubbard's interesting account, which we

published in our March number, of his visit to the Masai and Wakikuyu chiefs.

The disturbances in the Sierra Leone hinterland have become more general during the last few weeks. The insurrection has not only spread in the Temne Country, but has broken out further south, near Sherbro. At Rotofunk a party of missionaries belonging to an American missionary society called the United Brethren in Christ were reported to have been murdered. Their names were the Rev. J. N. and Mrs. Cain, Miss Hatfield, Miss Schenk, and Miss Archer, the latter being a coloured missionary. If the news turn out to be true, the massacre was well-nigh as dreadful as that of Ku-cheng. Our own missionaries in the interior are reported safe.

Although rumour has made the appointment for some months past, it is only since the Anniversary that the Bishopric of Victoria, Hong Kong, has been actually offered to and accepted by our valued missionary, the Rev. J. C. Hoare, the son of that great friend of the C.M.S., as indeed of all that was true and spiritual, the late Canon Hoare, of Tunbridge Wells. Ordained in 1874 to the curacy of his father's church, Mr. Hoare went out to Ningpo in October, 1875. He was the founder, and has continued to be the first Principal, of the Ningpo Divinity Training College. It is needless to say with what satisfaction all friends of the C.M.S. have received the news of Mr. Hoare's appointment. May he receive an abundant outpouring of the Holy Spirit for the work to which he is now called. His consecration has been fixed for June 11th.

FOR GOD AND AFRICA.

TIDINGS of pain and loss,
From the west and the eastern shore,
Of brave, true heralds of the Cross,
Gone—to return no more.

We kept them not back from Thee;
The brightest and best we had!
To win the great dark land for Christ,
We gave them, and were glad.

But alas for the labourers true,
Smitten down ere the set of sun!
For the good work dropp'd from those strong right hands,
Ere half their task seemed done.

And "wherewith shall we serve Thee now?"
In anguish of soul we say;
"How can we work Thy work, if Thou
Still take our best away?"

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Hush! . . . a word from the bed of death—
From a hand now laid in the dust:
"God will take care of His own," it saith;
"And whatever comes, we can trust."*

Oh, voice of holy rebuke,
Chiding each rebel thought!
Should we offer to the Lord our God
That which doth cost us nought?

The field is His, not ours.
We sow the seed in tears;
But the living harvest shall laugh to God
Through cloudless eternal years.

The servants are His, not ours;
Safe in His faithful Hand,
He will take care of the souls He loves,
"With Christ," in the spirit-land.

Yes, God hath taken His own;
We bow to the All-wise Will.
Father of Lights, before Thy Throne
We lay the grief, the mystery, down,
And trust Thee still.

M. M.

* The last words, exactly given, of the last letter from the Rev. E. H. Hubbard to a friend.

MISSIONARY SUNDAY-SCHOOL LESSON.

[Note.—For all Lessons from the Acts of the Apostles teachers should avail themselves of Mr. Stock's Lessons on that book.]

PHILIP THE MISSIONARY.

"Tidings of great joy" (St. Luke ii. 10).

Read Acts viii. 1-8 and 26-40. Learn vv. 8 and 39.

WHO was Philip? One of those Christians who had been driven from Jerusalem by the enemies of Christ, and went about "preaching the Word" (ver. 4). So, as often since, persecution of God's people has only turned out to be for "the furtherance of the Gospel."

Philip was an Evangelist—one who goes about from place to place telling good news. We may call him a missionary.

I. THE MISSIONARY IN THE CITY.

What was Philip's good news for the people of Samaria? (ver. 5). In one word—"Christ," or "the Christ," the Messiah, the long-expected Deliverer.

When our missionaries go to cities such as Benares in India, or Fuh-chow in China, they have no other message than that which Philip carried—CHRIST.

The result of Philip's preaching—Joy, "great joy" (ver. 8). So when the teaching of our missionaries is received into the hearts of people in India, China, &c., the result is joy, and the faces of those who have taken Christ into their hearts shine with the "joy of His salvation." Would you not like to be bearers of such good news? Would you not like to carry joy to many as Philip did?

Remember the Master's instructions (Acts i. 8) [last Lesson]. His witnesses were to go to Judea and Samaria, where God was worshipped, but where Christ, the Way to God, was not known. Philip, in obeying this command in Samaria, had been greatly blessed. Now God had further work for him to do. Philip had to leave all those people who had been made so happy through his message. The Apostles Peter and John had visited them to help them further (see vv. 14-17). Now they had the Holy Spirit Himself as their Teacher, and Philip must go to make some other soul happy.

II. THE MISSIONARY IN THE DESERT.

Fresh orders. Ver. 26: "Arise and go" into the "desert."

Instant obedience. Ver. 27: "And he arose and went."

Philip like a soldier, ready at his Captain's word to go anywhere at a moment's notice, did not say, "I would rather stay with these people in Samaria to teach them more about Christ. What good can I do in the desert?"

His obedience led to his sending the knowledge of Christ further on its way towards "the uttermost part of the earth." How? Philip did not know at first. He obeyed, went towards the road from Jerusalem to Gaza, and soon saw the one to whom he had been sent.

III. THE MISSIONARY AND THE AFRICAN.

A chariot—an African—a great man from Ethiopia, that part of Africa south of Egypt—a man of great authority under a powerful queen—reading aloud a roll, brought as a great treasure from Jerusalem, where he had been to worship the great God in the great Temple of the Jews. The roll—the Book of Isaiah; the part he was reading—chap. liii. Philip, at the Spirit's bidding, drew near and asked the traveller if he could understand what he was reading (ver. 30). The African answered by another question (ver. 31): "How can I, except some man should guide me?"

He wanted a guide. See how gladly he welcomed Philip, and invited him to sit with him. And how eagerly he listened as the missionary explained that wonderful prophecy, and (ver. 35) "preached unto him JESUS." The same message which Philip had preached in the city to the many he now preached in the desert to the one. Result—the same—joy. The African believed, was baptized, and (ver. 39) "went on his way rejoicing." The Book of Isaiah was now a new book to him. He had the key—JESUS, the Son of God. The Spirit had taken Philip away as soon as his appointed work was done. But although the missionary was gone, the joy remained, the African had found JESUS.

IV. GUIDES WANTED.

Guides like Philip are needed to-day by thousands of Africans, Chinese, Hindus, &c. They need two great helps—the Bible and the missionary. God can, and sometimes does, use the Bible alone to bring souls to Christ, but, as a rule, His purpose is, as we see in this chapter, to send the written Word and the living teacher.

Would not some of you like to go to Africa or other places as guides? First make sure that you yourselves know the Way (St. John xiv. 6).

Illustrations:—

Two guides recently "caught away" from Africa:—

Mr. Pilkington—GLEANER, May, p. 72.

Mr. Humphrey—GLEANER, May, p. 66.

And still so many without joy, without guides—GLEANER, May, p. 75 (III.).

Seeking and finding a guide—GLEANER, May, p. 75 (IV.).

EMILY SYMONS.

OUR NINETY-NINTH ANNIVERSARY.

HE note which was heard most frequently throughout the Anniversary was one of thankfulness for the past and glad anticipation of the future. Of the special features which appeared in the Anniversary speeches it was striking that throughout the Morning Meeting in Exeter Hall, the desire of the Society for the establishment of Native Churches was expressed with unusual reiteration. In the Evening Meeting the call of the Dean of Norwich, so warmly taken up by the meeting, for a bolder policy, fastened most upon the memory. The announcement of the adverse balance had no appreciable effect in damping the enthusiasm of the gatherings. In fact it was hardly noticed at all.

The proceedings of the Anniversary began, as they always do, with a prayer-meeting on Monday afternoon. Usually this prayer-meeting is held at Sion College, but the hall not being available this year, the meeting was transferred to Leopold Rooms. The procedure varied from what has been the rule. The Rev. H. E. Fox, in presiding, remarked that we should have ample opportunity for "the ministry of exhortation" later on, and accordingly the customary address was omitted. The meeting was entirely given up to prayer and praise. Mr. Fox read one of the prayers which had been composed in view of the Centenary. Then, whilst the people were still kneeling, he read from the Word of God some of the Divine promises concerning believing prayer. On leaving the room the friends made their way to Salisbury Square, where a large number of others had already assembled for tea. There was, however, but a brief interval for social intercourse for any who wished to get a seat in St. Bride's, at the Annual Sermon.

The Sermon at St. Bride's.

The service at St. Bride's began as usual at 6.30. There is no need for us here to describe over again what has so often been pictured before, the ideal of congregational worship which is presented by that assembly, when the volume of responses, rising solemnly and deeply, is such as continually to overpower all but the opening words in which the clergy lead the different parts of the service.

The officiating clergy on this occasion were the Rev. H. E. Fox and the Rev. F. Baylis. The first lesson was read by the Bishop of Exeter, and the second by Mr. Sydney Gedge. Last year Mr. Stock, who, like Mr. Gedge, is a Diocesan Reader, officiated in the same capacity. The Bishop of Exeter's Centenary hymn, "For My sake and the Gospel's, go," which was published in the April GLEANER, was sung to Sir Arthur Sullivan's well-known Jubilee tune. We were to hear it very frequently in the course of the following day at the different gatherings.

The sermon was preached by the Rev. Dr. Handley Moule, Principal of Ridley Hall, Cambridge, from St. Luke xxiv. 46, 47. The first part of it took a backward glance at the early history of the Society, and then pointed us to the future—"immortal child of the immortal past"—with its overwhelming claims. He sketched certain of the Society's operations. He enlarged upon the numbers of changed methods which the new circumstances demanded. Whilst thus exhorting us to new methods, he insisted very strongly that the Message was unalterable. He put before us the alterations in the Message which some would have us make, both those who affected liberality of thought and

those who would have us teach more exclusively the doctrine of the Incarnation. Here he showed from his text that the Incarnation was not the sum total of the message of the Life of Christ, but the remission of our sins was included. In spite of the shame of the flesh, this Gospel was the power of God unto salvation, and we must proclaim it "till the trumpet shall sound," and to all nations. It was a narrow Gospel, the preacher said, as narrow as the Gate and the Way, but yet not narrow, because that in the Atonement lay all the blessings lodged for us by the Father and the Son. With this message our missionaries went forth.

Some Anniversary Sermons have been full of recent missionary information; others, again, have merely enunciated principle. Dr. Moule's admirable address leaned indeed to the latter method, but it contained unobtrusive allusions, which showed that he is fully acquainted with the recent movements in the field. His teaching as to the changeableness of the Methods with the unchangeableness of the Message will long remain with those who heard it.

The Clerical Breakfast.

On the morning of the Anniversary the clerical friends of the Society met at breakfast in the Lower Exeter Hall, with the Hon. Secretary in the Chair. The custom dates back for very many years. As a rule, from one to two hundred sit down together. It is a great meeting-place of old friends who, perhaps, have not seen each other since the last Anniversary. After breakfast there is an address, which was delivered this year by the Rev. J. Eustace Brenan, our Hon. Association Secretary for Bristol and the neighbourhood. Mr. Brenan gave a valuable exposition of the feeding of the five thousand. One thought from his address, out of much that was helpful, is all that we can find space for here. The loaves and fishes were all the remnants of food which the disciples could produce for the multitude—a mere fragment of all that God's bounteous store had provided for them. Just so, out of all the stores of grace that we receive, it is but a scanty supply that we appropriate and can bring forth for the needs of others. Yet how Christ blessed those loaves and fishes, and how He can and does bless our inadequate provision! Prayer was offered by the Rev. Dr. H. U. Weitbrecht and the Rev. G. Tonge, and the Benediction was pronounced by the Archbishop of Rupert's Land.

The Annual Meeting.

To every friend of the C.M.S. the Annual Meeting is the climax of the Society's year. Never has the competition for seats been keener beforehand, although one or two connoisseurs have been found to aver that they have known the Hall to be full at a slightly earlier hour than was the case this time. Be that as it may, long before eleven o'clock there was no seat to be had, nor any standing room worth mentioning; and the serried rows of the clergy, rank behind rank on that great platform, were a goodly sight to behold. It wanted still a few minutes to eleven when the line of speakers, headed by Sir John Kennaway, were seen struggling through the crowd to places reserved for them.

The opening hymn, "O brothers, lift your voices," was one of those written by the Bishop of Exeter, then a young curate, for the First Jubilee of the C.M.S., while the hymn which he has written in anticipation of the Second Jubilee was sung later on in the meeting. When the hymn was over, the Rev. F. Baylis read Ps. cxii. and offered the appointed prayer.

The meeting then settled down to the reading of the General Review of the Year, a duty which always falls upon the Hon. Secretary. In days when the public appetite for meetings was more robust, the whole Report was read—which, to be sure, was

vastly shorter than it has now become. Later on an Abstract of the Report was substituted, in itself a lengthy document. Those were the days when fine speeches were often begun after two o'clock! Now we have come down to a General Review—a sort of extract of essence—and even that is curtailed!

Copies of the Review were in the hands of the audience, who followed the reading closely. How startling was the rustle of innumerable leaves when some thousands of readers turned over a page together!

Beginning with words of praise from Ps. cxl. 3, 5, 7, 8, 10, the Review told how the first two years of the T.Y.E. had resulted in contributions amounting to £42,000, and in the increase of the number of "Our Own Missionaries" from 146 to 317, besides the organization of much fresh prayer and interest. During the year there have been 530 offers of service, of which 226 have been dealt with by the Committees. In all eighty-one candidates have been finally accepted as missionaries, including ten from the Colonial Associations.

The survey of the foreign field touched lightly upon a great variety of points, but it is hard to single out any, and a mere list would make very dull reading. As for finance,

It may be useful to give here the Statistics of the Missions. They are only approximate, some of the Missions having sent in no returns.—Stations, 483. European missionaries: ordained, 411; lay, 127; wives, 300; other ladies, 254; total, 1,092. Native and Eurasian clergy, 357. Native lay teachers, 5,601. Native Christian adherents, including catechumens, 230,237. Baptisms during the year, 15,139, of which 6,581 were adults. Of the adult baptisms, 3,470 were in Africa, and 1,806 in India.

The Review being concluded, the PRESIDENT rose to deliver his address.

After a few encouraging figures, Sir John proceeded to point out that Jubilee years are times of special offerings, but a Centenary makes more abundant and stronger claims. He reminded us that at the First Jubilee of the Society the sum of £50,000 was raised, while two other societies had at their centenaries raised £100,000 a piece. As our Income largely exceeded theirs it was natural to hope that our Centenary offerings might be worthy of the occasion. Passing on from this topic, Sir John Kennaway proceeded to discuss the formation of Native Churches, and asked why it was that as yet there was not one self-supporting Church under



THE BISHOP OF LONDON.



MR. J. R. MOTT.



THE REV. J. C. HOARE.



SIR GEORGE BADEN-POWELL.

the Review told us how the deficit of last year had been wiped off in response to the Committee's appeal. The total sum received by the Society, including special funds, amounted to £331,598. Of this sum the Associations had contributed £11,000 more than last year, and £29,000 more than the year before that. Allowing for a difference in the method of setting down the accounts, the total Income of the Society for the general work is at least £100,000 more than the average of ten years ago! The Expenditure, however, has risen faster than the Income, and has exceeded it by £20,000, owing to the rapid advance of the work in all parts of the world. In the words of the Review:—

"The Society has been praying for more labourers. God has heard that prayer. The Committee would recall Henry Wright's favourite phrase, '*Answers to Prayer are Calls to Sacrifice.*' The Society still needs a large increase of labourers. If we ask God to supply them, and He gives them, that answer to prayer will be a call to further sacrifice. Shall we shrink from the further sacrifices called for now, and to be called for much more in the future? In other words, is the Hundredth Year to be, or not to be, a starting-point for fresh advance?"

its own Bishops. He agreed with Bishop Tucker that the reason lay in the deep-rooted tendency of the Anglo-Saxon character to Anglicize everything with which it came in contact. The true key to the evangelization of the world would be found in the training of native agents to proclaim the Gospel to their own people.

The BISHOP OF LONDON was the next speaker, and was received with prolonged applause. He spoke of the great enthusiasm for Foreign Missions which had characterized the Lambeth Conference, and the particularly favourable impression which had been made by the three Native Bishops who had attended

it, two of whom, Bishops Oluwole and Phillips, were connected with the C.M.S. He recalled the fact that when the Queen received the Bishops she had particularly desired to have the African Bishops presented to her. The Bishop proceeded to lay strong stress upon the claims of Hausaland. Towards the close of his speech the Bishop paid a very warm tribute to the remarkable efficiency of the training given to our candidates by the Rev. T. W. Drury in the Church Missionary College.

The third speaker was Mr. J. R. Mott, the General Secretary

of the World's Student Christian Federation, who has been round the world endeavouring to stir up the students of all races to a recognition of their duty to spread the Gospel to the Heathen. In a very fine speech he poured withering scorn upon those who would apologize for Foreign Missions. He then insisted that the evangelization of each race was to be done by its own members. He went on to speak of the work of the Student Volunteers as tending towards Christian unity. It was cheering to hear him testify to the immense effect which was produced by the "faith policy" of the C.M.S. on other missionary societies and Christian bodies.

After a hymn and the collection, the Rev. Dr. WACE moved the second resolution. The great theme of his address was the intimate connexion which had always existed between the spread of missionary effort and the growth of the British Empire.

He was followed by the Rev. G. H. POLE, of Japan, who gave a most encouraging picture of the growth of missionary work round Osaka. In the course of his speech he alluded to a Japanese clergyman, the Rev. B. H. Terasawa. When Mr. Pole sat down, Mr. Fox introduced to the meeting Mr. Terasawa, who was seated near him. Mr.

still silence with which the meeting listened. Mr. Stuart entered into a number of figures with regard to China and the Student Volunteer Union. He read the touching letter by Henry Wright Dute, of which we gave an extract in our last number, and he concluded with a solemn appeal bringing us back to the first Ascension Day.

The Bishop of Exeter had stayed on to the end of the meeting, and, as was most fitting, pronounced the Benediction.

J. D. M.

The St. James's Hall Meeting.

In the opinion of good judges, the St. James's Hall meeting was fuller than usual, and the character of the meeting was even more encouraging than its numbers. One felt that there was real power, and that the Holy Spirit was speaking to many hearts. A golden thread of praise ran through all the speeches.

The Chairman, Colonel ROBERT WILLIAMS, in view of the fast approaching Centenary, led our thoughts first to retrospect and then to prospect. His address closed with a striking appeal. "Rakai [in Koki]," said Colonel Williams, quoting from the GLEANER, "was once a place of human sacrifices." Now it is a Mission station. He thanked God for



THE DEAN OF NORWICH.



MR. H. E. THORNTON.

MISS MARY CLIFFORD.



MRS. TEMPLE.

Terasawa was received with cheers, and bowed his acknowledgments.

From Japan the Rev. C. HOPE GILL took us to the North-West Provinces of India. He created some amusement by turning to Dr. Handley Moule, and describing himself as a "Ridley Hall runaway"! The most impressive point that he made was when he spoke of the twenty-four millions in Behar, to evangelize whom there are only six missionaries of all societies. He referred to the call for missionaries to Native States, and pleaded further for educational Missions and Missions to Mohammedans.

Here the Secretary again intervened to give the meeting the welcome news that one friend had offered to give a thousand pounds a year to establish a Mission in a Native State.

The last address was by the Rev. E. A. STUART. One wonders whether in those heroic days of which we hear sometimes, when the meetings were protracted to what seems to us so unconscionable a length, it would have been the fact that hardly a person stirred, and the room was still full when a fresh speaker got up at about half-past one o'clock. This was the case when Mr. Stuart rose. In fact there was a perceptible increase in the

it, but surely "human sacrifices" of one kind were still needed—men and women willing to give their lives to the death if need be for the sake of the Master.

Before BISHOP INGHAM rose to speak we were reminded that his late diocese should be specially in the thoughts and prayers of our friends on that day, the third of the month. Perhaps this thought lent deeper tone to the earnest attention with which his words were received. Most warmly he spoke of the methods of the C.M.S. Warmly, too, he commended the Native Church in Africa, its zeal, devotion, and self-sacrifice. He did

not deny that there were great difficulties to be faced, foremost among them superstition, domestic slavery, and the climate; but he believed they could be met, and it was his strong conviction (and he considered himself as "holding a brief" for Africa) that Africa needed special study at this crisis.

Sir GEORGE BADEN-POWELL's speech had a special interest of its own, as he spoke in the three-fold capacity of layman, politician, and traveller.

As politician, it was grand to hear him say that "we should have no right to use the force and prestige of our vast Empire

if we did not know that it could be, and were prepared to make it, the greatest of human engines for the good of humanity and the production of a true Christianity." It was his firm belief that all the troubles in Sierra Leone were due to the fact that the religious needs of the people were not fully recognized.

Then what a description he gave us of an African prayer-meeting which he himself attended! A hall the size of St. James's Hall packed, to the very staircase outside, with Negroes. Not a white face amongst them, except those of the two English clergymen on the platform. "And never," said Sir George emphatically, "has it been my lot to see a more enthusiastic or devout assembly."

Addresses from three missionaries followed the collection hymn.

The Rev. J. G. GARRETT took us to Ceylon. "The best-manned Mission in the world," he called it, and yet the "very centre of the heart of Buddhism," and with many villages as yet almost untouched by the Gospel. Graphically, and with true Irish fervour, he pictured a scene he once witnessed in a Buddhist temple,—a sobbing woman, prostrate with her load of misery and sin, seeking comfort at the shrine of Buddha. Having watched her for some time, he entered into conversation with a Buddhist priest on the subject of Buddhism. After asking several questions, which were answered by a shrug of the shoulders or an unsatisfactory reply, Mr. Garrett turned upon the priest with the burning question, "Then what is the profit of it all?" He could never, he said, forget the expression of mingled cunning and scorn on the man's face as he said, "No profit at all."

Mr. A. B. FISHER began his address with a touching reference to the late Mr. Pilkington, to whose memory, he said, there was no need to erect a monument; it would live in the hearts of the African people as long as one of the race existed. Earnestly he pleaded for Africa, where there is "not even an idol between them and the devil," and where the ritual of devil-worship enforces mutilation and other nameless horrors. Yet through it all ran the thread of thankful praise for the measure of success given of God to the Uganda Mission.

The Rev. J. C. HOARE, from Cheh-kiang [since appointed to be Bishop of Victoria, Hong Kong], then gave the closing address on "The Great Awakening" in China. After showing that, though a gradual awakening, it was a sure one, he urged the responsibility which rested upon the Christian world in connexion with it. As this great empire "woke up," it was our duty to go forward.

Mr. Hoare ended with a few pointed words to those who, if prevented from giving themselves for missionary work abroad, were bound to use every opportunity (and he specially emphasized *social opportunities*) of furthering it at home.

Bishop Ingham then pronounced the Benediction, and the great meeting was over. As the crowds slowly dispersed, one felt in one's inmost heart that it had been "good to be there," and that seed had been sown which would surely bring forth rich fruit in due season.

A. M. B.

Younger Clergy Federation Conference.

On the afternoon of the Anniversary Day the Younger Clergy Federation arranged as usual for a Conference of Clergy, which was this year held at the Leopold Rooms, and was well attended. It may be explained that the Federation exists for the purpose of forming a bond between the various Younger Clergy Unions throughout the country, and to further their work. The Rev. E. A. Stuart took the Chair. The Rev. W. J. L. Sheppard explained that the Conference of Delegates from the various Unions would meet at Derby on June 23rd. Capital reports of the work of the Bath and Cheltenham Unions were given by their respective Hon. Secretaries, and the Rev. G. H. Ayerst described the work of the Home Preparation Union. The Chairman and the Rev. W. E. Burroughs then addressed the meeting on "The Celebration of the Centenary in London and the Country." A brief discussion followed.

Women's Meeting at the Church House.

The Church House is a "far cry" from the usual haunts of C.M.S. folk, and it says a great deal for the energy of our lady friends that in spite of the other meetings of the day they mustered in great force at Westminster in the afternoon. The body of the Great Hall was filled to overflowing. The only male person in the room was the Rev. H. E. Fox.

The Chair was taken by Mrs. TEMPLE. Mrs. Temple spoke of

the warm interest felt in the work by the Archbishop, and of his desire that every home should share the same interest. She then combated the two common objections, "I don't care about Foreign Missions," and "There is so much to do at home." She urged all present to help in the great work. One simple way of helping which she mentioned, and one which it is difficult to get done, is copying letters.

Miss L. H. BARNES, from Cheh-kiang, was the next speaker. She told of the great district of Hang-chow, as big as all the land between London and Bristol, in which, now that she had left, Miss Vaughan was the only woman worker.

Mr. Fox then took the Chair, Mrs. Temple being obliged to leave, and called upon Miss M. R. S. BIRD, from Persia, to speak. Miss Bird showed how evil was the effect of Mohammedanism upon the lives of Eastern women. Perhaps her most thrilling anecdote was that of the poor Persian woman who had been neglected by her brother until she announced her desire for baptism. Then the brother pretended to be reconciled with her, and to her great joy invited her to a feast at his house. It was a piece of treachery, to get the opportunity of poisoning her. She died the same night. Miss Bird spoke with all the power which has made her so much sought after in her meetings throughout the country.

The last speaker was Miss MARY CLIFFORD, sister of the Bishop of Lucknow, who herself visited India during the famine. Bishop Clifford, as many of our readers will remember, was the C.M.S. Secretary at Calcutta before his elevation to the episcopate. Miss Clifford pleaded that Mission work should have a place in the lives of all. Naturally India had a foremost place in her thoughts. She pictured a heathen temple which she had seen, built in the shape of a cross, but only inhabited by bats and monkeys. It seemed to her a symbol of India waiting for Christ, though now given up to foul superstitions. Miss Clifford then turned to the encouragements in the work in India: the growth of a feeling of responsibility among the women of India; a great increase in the number of baptisms, in spite of persecution, as at Mirat and Gorakhpur; and the decision of the C.M.S. to set aside men specially trained for work among Mohammedans. She wound up by pleading for all her hearers to use their influence, especially those who had links with India.

A few words from Mr. Fox closed a most successful and helpful meeting.

The Evening Meeting in the Large Hall

was as full and enthusiastic as ever—a goodly sight to see. After the singing of the hymn, "Jesus, immortal King, arise," the Rev. W. E. Burroughs read part of Rom. x., and offered prayer. Mr. Stock then "spoke" the Report, bringing forward its salient points, some of which, such as the Medical Missions of the Indian North-West frontier, the prospects of a Soudan Mission, and the number of baptisms in Africa, were hailed with much applause. The explanation of the Society's financial position—with a deficit indeed—a deficit, but not a debt, gave much satisfaction to the audience. They also responded warmly to Mr. Stock's appeal not to go back from the policy of faith adopted eleven years ago: "If you will say 'Amen,' we will not recede from it." So if cheering means "Amen," the meeting did say it.

Then came the address of the Chairman, the DEAN OF NORWICH. In eloquent and vigorous language he asked: "What was the message of the Anniversary?" He pointed out, 1st, the fact that the C.M.S. expresses more clearly than almost any other organization the individuality of its members' belief in the sovereign power of prayer. The monthly Cycle of Prayer enabled workers at home and abroad to meet with a telephone of prayer before the mercy-seat. He had himself proposed in the Lower House of Convocation that an additional petition should be added to the Litany to this effect: "That it may please Thee to bless and preserve our missionary brethren and sisters who have gone to make known the Gospel of Christ in foreign countries." 2nd, The pains taken to influence the future men and women of the Church of England. Here he specially instanced the work of the Gleaners' Union.

After alluding to the growth of the Younger Clergy Unions and of the Student Volunteer Missionary Union [the latter, of course, being not a C.M.S. organization, though very friendly to us], the Dean went on to speak of Loan Exhibitions, which, he said, brought an influence to bear upon a class that did not

believe in Missions. Out of a population of 110,000 in the city of Norwich 35,000 found their way into the late Missionary Exhibition there, and thus more had been reached than by any other way for a long time.

Putting these and other facts together, what was their message? The answer that "a bolder policy should be adopted than had ever yet been pursued" was greeted with a burst of applause; and the Chairman, after referring to the present discrepancy between the Expenditure of last year and its Income, announced that he would do "a little catechizing." "Shall we," he asked, in thrilling accents, "retrench?" A roar of "No!" was the answer. "Shall we go forward?" A still louder "Yes!" "Then," said he, "give me the £20,000!" "England," he continued, "loves a large scheme; she fights shy of a small one." He wanted a million for a Centenary offering. A million was spent every year in tobacco. A million would not be grudged for an ironclad to destroy lives. Should not England's sons and daughters give a million to save souls? This, he pressed on the audience, must be asked for; this must be prayed for.

Lord KINNAIRD, who was warmly greeted, then gave an interesting and spirited summary of his late experience in India. [A full report of his speech is printed in the current number of the *C.M. Intelligencer*, to which we must refer our readers.]

The Rev. C. E. TYNDALE-BISCOE spoke of "uphill" work in Kashmir. Why was it so uphill? Because of the character of the people. He gave instances of their natural cowardice and effeminacy and want of straightforwardness. "When you tell a fellow he is a liar, he says, 'Oh yes, sir; it is quite true!'" When the boys of the High School were first invited to play football they declined, saying it was hard work, and they were all gentlemen—gentlemen did no hard work. Now, however, there are five hundred playing football. The higher class is reached by this school, and the missionary gains influence out of school as well as in it. There have been no baptisms as yet, for it is hard for a lad to come forward and profess himself a Christian, knowing he may be poisoned, and knowing also the distress he will bring on his relatives.

The Rev. A. N. C. STORRS gave some striking particulars of the Tinnevelly Mission. A visitor to the Tinnevelly District, seeing the numbers of Christian villages, the apparently earnest congregations, and the 15,000 children under Christian instruction, might go away with the idea that the Gospel was making great strides. The fact was there were many discouragements. Mr. Storrs told of backsliders, of a ruined and forsaken village church, of a decrease in the number of Christians in the last seven years. On the other hand, a decrease of numbers which purified the Church did not weaken it. He gave some striking instances of Christian earnestness and devotion. A young Brahman Christian goes out, at his own cost, with a band of helpers of all castes, to preach to children. He wakes up the sleeping members, prepares their coffee, and packs their boxes with his own hands!

The Rev. C. T. WARREN pleaded for Japan, out of whose forty-two millions of inhabitants not more than ten millions had as yet heard the name of Christ. He emphasized the belief that Japan was destined to play an important part in the history of the far East; told of the remarkable spread of education in the country; and reminded the meeting that the revised treaties would come into force in July, 1899, which would mean unrestricted residence and travel. There were open doors everywhere, which could not be entered for want of men.

Mr. D. M. THORNTON gave a deeply interesting account of his late visit to the S.V.M.U. Conference in the United States at Cleveland, on the southern shore of Lake Erie. The S.V.M.U., Mr. Thornton said, was indeed a platform tending to Christian unity. Referring to the challenge issued last year by the Union to the Church of Christ in England, he said that a similar challenge was to be issued in America, in which Canada would take the lead.

Then came a solemn closing address from the Rev. S. A. SELWYN. One great cry, he said, had gone out through that solemn and happy day: "*Wanted! recruits to fill the gaps and to extend the work.*" Mr. Selwyn had been sent out on a Mission to the North India Church, as the Rev. E. Bachelor Russell to that in South India. After speaking of one Mission which he took in conjunction with the Rev. Ihsan Ullah—Englishman and Indian side by side, "like a double-barrelled gun"—he went on to point out what sort of men were wanted in the Mission-field. Taking as his motto the Lord's words to Simon Peter,

"Thou shalt *catch* men," he showed that the man who would carry Christ's Gospel to the Heathen should be (C) crucified to self and to sin; (A) "alive unto God through Jesus Christ our Lord," no spiritual invalids; (T) touched with cleansed lips, like Isaiah's of old; (C) cheery; and lastly, (H) hidden in the Lord's hand, like "polished shafts." "Pray," he said, "that the Church may be baptized with the Holy Ghost;" and concluded by earnestly pleading with God for this blessing.

The Doxology was then sung, and the meeting dispersed.

S. G. S.

The Lower Exeter Hall Meeting.

A meeting was held in the Lower Exeter Hall as a counter-attraction to the larger meeting upstairs. The room was quite full, gallery and all. Mr. H. E. Thornton, of Nottingham, presided. Capital speeches were delivered by the Chairman, the Rev. S. Coles, the Rev. J. Lofthouse, the Rev. H. J. Molony, and the Rev. I. W. Charlton. The last named, curiously enough, spoke at the same meeting last year also. The Rev. R. C. Joynt, Vicar of Christ Church, Gipsy Hill, gave a closing address.

Medical Mission Auxiliary Meeting.

This meeting was held on Thursday evening, May 5th. The inconsequence of a large and cheerful gathering, and an uninvitingly wet evening near the end of a very busy week, can only be bridged over by assuming the object of the meeting to be popular. The appreciative words of the genial Chairman, Sir WILLIAM BROADBENT, and the fresh light thrown on the details as well as on the principles of Medical Mission work by the speakers, cannot but have rendered the object more popular.

Dr. HERBERT LANKESTER, Secretary of the Auxiliary and Physician to the Society, presented the report, which reviewed the work of the past two years, as no annual meeting was held in 1897.

Several points in the report seemed to meet the not undeserved approval of the audience. One was the substantial increase in the year's income compared with those of past years. The receipts of the years 1896-97 and 1897-98 were £3,560 and £6,044 respectively. But the increase in the expenditure necessitated by the development of the work is also to be calculated; and thus the total deficit at the end of this financial year on the working of the Auxiliary, including the deficits of the two previous years, was shown to be £1,121. An income of at least £8,500 would be needed for the current year.

There was considerable applause at the mention of the fact that the number of medical men on the active list had leaped in two years from *twenty-nine* to *forty-seven*, and at the enumeration of the new Missions opened and old ones reinforced.

The report closed with a statement of the need for fully qualified missionary doctors to step in at the doors that are opening in China, in the interior of Africa, East and West, and particularly for the opportunities that will soon offer themselves along the frontier of India.

Dr. A. NEVE rose to speak after the Chairman's address, and with his cheerful descriptions of his daily duties hardly bore out Sir William Broadbent's opinion that the missionaries of the present day represented the martyrs of the early Church! After showing the similarity of modern Medical Mission ideals to our Lord's own methods, he gave some account of work inside Kashmir Hospital and during itinerating medical expeditions among the valleys and passes of that beautiful country.

Miss BIRD apologized for not being able to appear as a fully qualified medical missionary, and led her hearers on to pity the sorrows of the sick women of Persia, and to feel very thankful that there was so sympathetic and skilful a friend as Miss Bird to whom they could turn.

The Rev. J. C. HOARE, of Ningpo, presented for the first time in public as the Bishop-designate of Victoria, Hong Kong, acknowledged his conviction of the far-reaching effects of Medical Missions, and gave examples of the cases of cured and converted Chinese carrying the Gospel to their distant homes, which had strengthened that conviction.

A full report of the meeting is given in *Mercy and Truth*, for June.

E. F. F.

Our portraits on pp. 84 and 85 are from photographs—those of the Bishop of London and the Rev. J. C. Hoare by Elliott & Fry, Baker Street, W.; Sir George Baden-Powell, by Norman May & Co., Cheltenham; Mr. J. R. Mott, by Samamura, Yokohama; Dean Lefroy, by Bassano, Old Bond Street, W.; Mr. H. E. Thornton, by Usherwood & Co., Nottingham; Mrs. Temple, by Elliott & Fry; and Miss Clifford, by Villiers & Quick, Bristol.



THE BURNING GHĀT, BENARES. (From a Photograph.)

THE BURNING GHĀT AT BENARES.

THE north bank of the Ganges at Benares is lined, almost uninterruptedly, with flights of steps leading to the water's edge, called *ghāts*. The word is applied to mountains or steep banks as well as to regular steps. The Burning Ghāt itself is simply a spot on the bank of the river, a break in the great stretches of bathing ghāts.

The picture shows the Burning Ghāt on the left, and a portion of a bathing ghāt on the right. The latter has a terrace on it. Such terraces, or sometimes less substantial platforms, are commonly found upon the bathing ghāts. They have been seized upon by some *Gunga-putri* ("son of the Ganges"), a Brahman who has posted himself there to receive the offerings of the bathers. In the picture the *Gunga-putri* has built himself a *chappar*, or shed. The four-legged articles of furniture are *charpoys*, used both as bedsteads and seats.

In the Burning Ghāt, close to the water's edge, is a funeral pile. The Native standing near is a *dōm*, one of the low-castes who attend to funerals. At his feet is one of the rough bamboo stretchers, on which bodies are brought to be burned. In the water are three bodies, placed there that they may be purified in the sacred stream before being burned. They are surrounded by a barrier to prevent their being floated away.

When prepared for the funeral the bodies are robed—those of men in red, and of women in white. The eldest son must apply the torch at the head after he has solemnly walked round the pile, a priest repeating *mantras* (prayers) all the while. The wailing that rises from the relatives is heart-rending, and haunts the mind of the hearer. Well may it be so, for is it not the exceeding bitter cry of those who sorrow without hope? How long shall it be ere the Hindu learns of Him who is the Resurrection and the Life, in whom whosoever liveth and believeth shall never die? How long? It is for His people to say.

A GROUP OF HINDU DEVOTEES.

BY THE REV. C. HOPE GILL.

THIS group represents twenty-nine religious devotees of India, with some of their *chelas* or pupils. Five of the latter are sitting on the ground to the reader's right. These devotees are sometimes called fakirs; but as that is a Mohammedan term, and as these are all Hindus, we should more correctly call them Sádhus (holy men), Bairagis, Yogis, Gosains, and wandering beggars.

We do not often see such a variety grouped together. The photographer must have used his cleverest arts to beguile them into such submission and mutual amity, and at his bidding they evidently donned their best clothes, or at least most of them; they are not always so respectable.

The man in the middle, clothed in a leopard-skin, is a chief personage among them. His tall hat of hide, into which his long unkempt hair is coiled, denotes his importance. An attendant behind carries some antlers, his master's badge of office. He has wooden clogs on his feet, with little button pegs passed between his toes to act as laces. In his hands he holds the bowl of his *hookah*, or tobacco-pipe, which he is smoking or sucking through his fingers. The man next but one to his right is holding in his hands and smoking a long and gorgeous *hookah*, resembling a mace; it has the tobacco at the top, and is sucked through rose-water at the bottom.

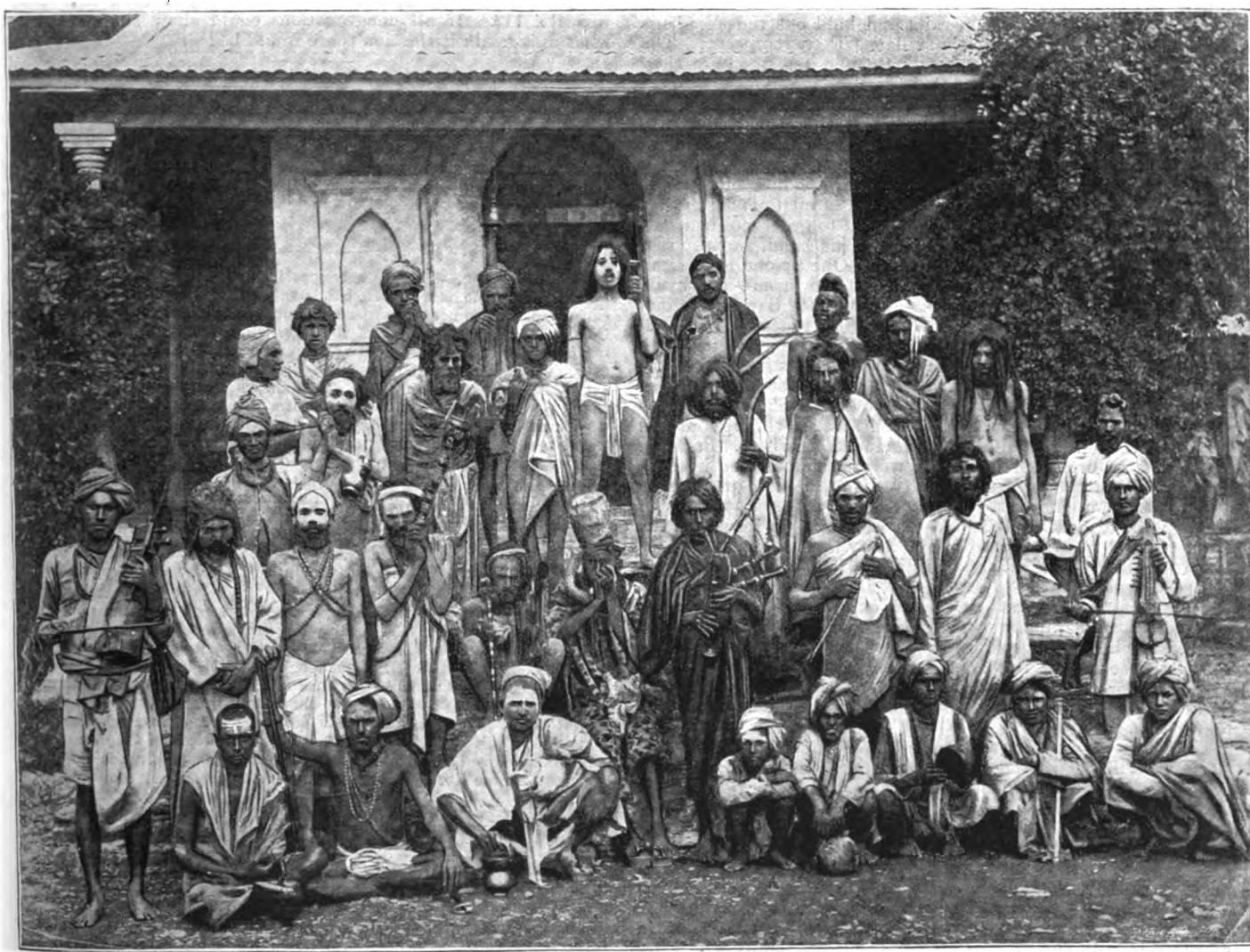
The group contains three travelling musicians. Highlanders will recognize their national pipes (what a libel!) in the middle,

but might listen in vain for their swirl. On the right is the native edition of the violin, and on the left the most primitive instrument with only two wire strings.

There are three figures to be noted at the bottom of the picture. The man on the reader's left shows on his forehead the three horizontal marks showing his devotion to Siva, and has his head completely shaved with a razor. Next to him is a Brahman, wearing the sacred thread of the twice-born, and also a large rosary. With his right hand he grasps a stout stick, and under his left hand is lying his short iron staff with a ring attached, an instrument of awe to the people. The next man has a plentiful supply of salmon-coloured clothing, the robes of the holy, and is holding a water-gourd with a handle, in which he receives alms and doles of rice.

Many of these so-called ascetics are disreputable in character and decidedly dirty in their habits. In our picture we see two or three with filthy matted locks, which have never been cut, combed, or washed; and many more whom we should like to introduce to a barber. Cleanliness is said to be next to godliness, and the Hindus generally are a cleanly people, who seldom miss their daily bath; but in the case of their religious devotees, dirt appears to be regarded as a necessary accompaniment to sanctity.

These men live upon the charity of the people. They obtain a reputation for sanctity by making long pilgrimages, smearing their bodies with ashes, and sometimes imposing penances on themselves. They have a great influence over the common people, who fear their displeasure. "If the light that is in thee be darkness, how great is that darkness."

GROUP OF SÁDHUS AND WANDERING BEGGARS. (*From a Photograph.*)

A VISIT TO SANTALPUR.

BY THE REV. D. M. BROWN.

ATUM-TUM, five trains, three ferry-boats, and two elephants—such were the varied modes of conveyance by which we accomplished our two days' journey to Santalpur.

Santalpur is the name given to a colony of some twenty or thirty square miles in the Western Duars, where about a thousand Santals, emigrating from the district of our C.M.S. Santal Mission, have settled down to redeem and cultivate some of those waste lands near the foot of the Himalayas. Our non-arrival on the day we were expected was a disappointment to the people, for, as we afterwards learnt, they had come out in considerable force with banners and music to welcome their superintending sahib. It was Saturday afternoon when we arrived. Next day, Sunday, it was quite an inspiration to see the large church crowded in every corner with hundreds of bright and happy worshippers. Indeed, numbers of the Christians attending were unable to find even standing room within the building, and had to join in the services as best they could on the verandah about the doorways. Not the sight only was a glad one, but to hear the heartiness and earnestness in singing and praying, and to note the attention given to spiritual exhortation, was indeed a pleasure. If any single thing tried one's patience at all in so pleasant a service, it was standing out the offertory, while some 300 persons filed up, first men and then women and children, to put their *pice* in the collection-bags. They retain the practice which obtains in the Santal Mission of having a representative of each village, or group of villages, among the collectors of the offerings. These men take their stand before the communion-rails and hold out the *pice-bags* labelled with the names of the villages they represent. The members of the congregation walk up and put the *pice* they are giving to the collector into their own village *pice-bag*.

On four days of the following week we visited one, or sometimes two, of the villages in the colony; there are ten in all. Generally we found evidences of successful cultivation and of fair prosperity.

There was a genuine demonstration of gladness in almost every village we visited. After the Santal custom, they came out to the entrance of their village street to greet us, the headman holding a brass vessel of water in his hand, and the rest all singing a Santali song of welcome. One by one they came forward—first the men and afterwards the women—and made their characteristic *dobo*, or bow, a very pretty Santal custom. Then we walked through the village, making a brief call on each resident, and making kindly inquiries as to their welfare, the rest of the assembled villagers meanwhile continuing their singing and the playing of violins and other instruments. In each place ingenious and really decorative arches of bamboo and flowers had been erected at various places throughout the village streets. A united service concluded the visits. Pressing invitations to breakfast or dinner were numerous, and in three instances the request of a village to be allowed to prepare us a meal was granted.

One village, alas! fell behind the satisfactory record of the others, in that several cases of immorality had to be taken notice of. Indeed the whole village had grown slack. Here, therefore, the usual demonstration of joy was not allowed, as the missionary had to visit them, to use St. Paul's expression, "with a rod." On the following Sunday morning, at the commencement of the service in church, the principal wrong-doers stood up and confessed to the rest of the congregation their fault, and after the native pastor had earnestly warned and exhorted them, they all knelt while prayer was offered to ask forgiveness and grace for amendment of life.

There was a novel interest in going the round of those little Christian villages in the jungle. There is one good main road running straight through the country from Kuch Behar; but the little groups of Santal settlers are found by foot-paths generally hedged upon either side with grass about ten feet high and innumerable canes about twice as long. Huge fires are constantly raging and crackling where the tall dry grass has been ignited by accident or intention. Indeed it was difficult to persuade the elephant on which we travelled to Santalpur to pass by one part of the road where the great heat and lurid flames were sufficiently alarming without the additional scare of the roaring and crackling sound just at the road-side. Bear-

holes just dug and recent footprints of wild beasts were often shown us, and in one village a calf was bleeding from the wounds inflicted the previous night by a leopard, while a fine dog that had gone to the rescue lay dying from wounds received in the affray. The simple people said of the poor creature, "*Jisunai*," that is to say, he is doing as Jesus—dying that another may live and not die. Against another house was a tall tree, into the branches of which a bear climbed every night and departed with the daylight. These things helped to increase the interest of the tour, but it stopped short of the excitement one might have experienced at seeing something for oneself.

Possibly in the future, as more emigrants find their way thither, the proportion between the number of Christian and heathen settlers will be modified in the direction of a larger percentage of Heathen. There are now 850 Christians and about 150 non-Christians. But such a change need not be feared if the present conditions of admission to the colony are insisted on and observed, for every heathen Santal engages to discontinue the use of strong drink and also all sacrifice to *bongas* and dances connected with festivals that are always occasions of wickedness and license. It is satisfactory to see that several of the heathen emigrants have become Christians there, and others are under instruction with a view to baptism.

The Santalpur congregation presents the unique example of a body of Native Christians raising a sum of Rs. 335 in a year to meet the expenditure of Rs. 320 incurred for their pastoral oversight; and a further amount of Rs. 504 towards a total spent on church building and furniture of Rs. 522. But that is not all, for a special fund is raised for evangelistic work among non-Christians, and the amount contributed last year was Rs. 113. If all congregations could show such returns, what universal satisfaction there would be!



Sierra Leone.—The disturbances in the district of Sierra Leone not only continue as we write, but have spread to such an extent as to cause the Government to order additional West Indian soldiers to the Colony. Since the murder of the Rev. W. J. Humphrey, the sad news has appeared in the newspapers of the reported murder of five members of one of the American Missions. Some concern has naturally been felt as to the safety of the C.M.S. missionaries still in the interior, but, thank God, so far as we know, all are safe. Mr. T. E. Alvarez, of Sinkunia, we learnt by telegram on May 2nd, had safely reached Freetown. As to the real cause of the revolt, the Bishop of Sierra Leone, who has had long experience in the colony, wrote on April 3rd:—"This war at our very doors is not so much (if at all) on account of the hut tax, but just a last attempt on the part of Bey Buria, a drunken rebel slave chief, who dislikes the country to be quiet under a District Commissioner and a police patrol, and who would fain be free to raid, catch, and sell slaves as a few years ago. When peace is restored, it will not be a case of an 'open door,' but 'a door off the hinges.' The country needs our earnest prayers."

Yoruba.—On New Year's Day, in the course of the tour mentioned in our April number (p. 55), Bishop Oluwole held a Confirmation Service at Ijebu Ode, when sixty-nine men and twenty-seven women were presented. All of them had been baptized within the previous year, and the Bishop was satisfied that the strictest inquiries had been made respecting each one of them. On the following Sunday morning there were 130 communicants at the 8.30 service, when the vessels were used which had been given for the station by the Vicar and Churchwardens of Clerkenwell. The Bishop visited the Sunday-school in the afternoon, and found some five hundred present, including eighty men and sixty women.

Uganda.—The troubles in Uganda have occasioned an act of touching liberality on the part of the Christians in Toro. A few years ago this district was ravaged by the very Soudanese of whom some have lately mutinied. After Captain (now Colonel) Lugard left Uganda, these Soudanese so completely devastated Toro, that the unfortunate inhabitants said they had "forgotten what the bleat of a goat was like." Even now the country is poverty-stricken to a degree. Nevertheless, when they heard that the Baganda, owing to the mutiny, had not funds enough to pay their own native teachers, the poor Toro

Christians, out of their penury, made a collection "for the poor saints in" Uganda. They sent eighty-seven pounds of ivory and 7,000 shells, the value of the whole being upwards of £30. "What a cruel wrong," writes Bishop Tucker, "would have been inflicted on the Church in Toro had European money removed the necessity for this act."

Persia.—The Persian female convert Hamideh (see GLEANER for September, 1897, p. 134) has again been beaten. The Rev. C. H. Stileman, of Julfa, wrote on March 19th:—"She was brought before a kind of magistrate, and openly confessed that she had forsaken Islam and accepted Christ as her Saviour. She is in considerable danger, and her foes are they of her own household." Mr. Stileman asks that earnest prayer may be offered for her. Another convert, the old man Yusuf, who has often been beaten, and suffered much for Christ's sake, has recently died. The missionaries miss him much, but rejoice that he is now at rest after much trial and suffering.

India (General).—More hopeful accounts about the plague are to hand from Bombay, where the death-rate is gradually falling. On the other hand, we hear that it has broken out in Calcutta, and has reappeared with increased violence in Karachi. The Rev. R. Sinker, of the High School, writes on April 19th:—"Only seventy-two boys, in place of 225 a month ago. Two more of our poor fellows have died. . . . The work had just begun to look so bright, and now apparently it has come to a standstill. . . . But God knows all about it, and we do fully trust Him in it."

South India.—In the report for 1897 of the Tinnevelly District Church Council, the record of the thanksgiving services in commemoration of the Queen's Accession gives occasion for a comparison showing the progress the C.M.S. Tinnevelly Mission has made during the Queen's reign. The year 1837 witnessed the fair organization of the Mission and the settlement of various Mission centres. The figures are as follows:—

	1837.	1897.
Total of adherents	8,207	... 50,797
" communicants.....	114	... 12,618
" pupils under instruction...	2,320	... 13,129
" pastors	None	... 50
" catechists	193	... 522
" native contributions	Nil	... Rs. 42,383

Notwithstanding this, there is still much work to be done in the district. About ninety-four per cent. of the entire population are still non-Christians. The Council earnestly commend the work in Tinnevelly to the sympathy and prayers of God's people.

The Tinnevelly Mission has lost a faithful pastor of twenty years' standing in the death, on March 26th, of the Rev. J. Sebagnamam, of Koviluttu. He was born of Native Christian parents, and educated at the Palamcottah Training Institution. He was admitted to the diaconate by the Bishop of Madras in 1876, and was ordained presbyter by Bishop Sargent in 1878.

Mid China.—In February, Bishop Moule, accompanied by his son (the Rev. H. W. Moule), made a visitation of the River District, Hang-chow. During this tour the Bishop visited a village called Wangdza—some fifty miles from Hang-chow—where, in the little Mission-rooms left at their disposal by Miss Vaughan, they spent the time in examining successive groups of candidates for baptism and confirmation, in baptizing five and confirming thirteen, and finally administering the Communion to twenty-three Natives, about half of whom came from villages in the next Hsien, Donglă, from ten to twenty miles away. The little chapel, too small for such services, was densely crowded, many heathen neighbours watching—"not in perfect silence, but without rudeness"—at the open front of the room. At another village visited, called Tsangkia Fün, two or three branches of a family named K'ung (members of the ancient family to which Confucius [K'ung-Fu-tse] belonged) have become catechumens through hearing the Gospel from the well-known catechist Luke, during the call of one of them on a Christian druggist in the neighbouring town of Limp'u. They have been visited by the Rev. G. W. Coulter, and Miss Vaughan and her Bible-women, with the result that two or three of the married women can read portions of the Prayer-Book, and several have learnt the outline of the Gospel.

A WORSHIPPER OF JOHN NICHOLSON.

IN the days before the Mutiny there was a school of very eminent Christian statesmen and officers in the Punjab. Amongst these John Nicholson became noted for his rigid uprightness, his deeds of daring, and his swiftness of action. His memory has been revived of late by the prominence given to him in Lord Roberts' *Forty-one Years in India*, and in a well-known work of fiction dealing with the siege of Delhi, as well as by a recently published Life. In 1848, when Nicholson was only twenty-seven years of age, he was in charge of the Hazara District, which he reduced to order by making almost incredible marches and performing prodigies of valour with a mere handful of followers. The Natives soon began literally to worship him. A sect was formed specially in honour of Nikkalsain Sahib. The "Nikkalsainis" made

pilgrimages to their hero, and hung about for an opportunity of doing *panja* to him. When he discovered this, he was in the habit of rewarding his devotees with a sound thrashing, or even imprisonment. This treatment, instead of curing them of their worship of their *guru*, rather tended to confirm them in it.

It was quite in the nature of things Indian that a man who had been Nicholson's own servant should become a "Nicholson fakir" after his master's death. It is, however, surprising to find that the cult still survives, and that this man's son, himself formerly a fakir, has become "Our Own Missionary" to the Native Christians of Tarn Taran. We extract the following account from the Rev. E. Guilford's report of that station:—

"This year God has given to us what we have long looked and prayed for—a suitable person to act as 'Our Own Missionary.' In last year's report of this Mission it was mentioned that the members of our congregation had decided to give a certain proportion of their income to the support of one whom God should send them for the purpose of preaching the Gospel in the villages of this Tahsil. The man who has been appointed to this work was a Sikh by birth, of the Amritsar District. His father, a fine stalwart fellow, served under the heroic General Nicholson, and was by his side when that grand man fell just inside the Kashmir Gate at Delhi, when success had at last rewarded the herculean efforts of the British Army to retake that city from the mutineers in 1857. On the fall of his leader, who had led him so often to victory, this man gave up for ever his military career and became a 'Nicholson fakir.' But he did not discourage his sons, when they came of age, from following the profession which he had discarded, and so young Dáyá Singh entered the Army which his father had adorned, and did good service for the Government in Burma. While he was serving in the Army he came to one of the monthly fairs here, heard our preaching, and received (so, at least, he tells me) a copy of the New Testament from me. The study of this, especially of St. John's Gospel, led him to believe that Jesus Christ, the Eternal Word of the Father, was the 'Sinless Teacher,' of whom he had read so much in the sacred books of the Sikhs. After fifteen years of service in the Army he became, like his father, a fakir, and wandered hither and thither, as is the habit of fakirs in general. In the course of his wanderings he visited Delhi, where again he heard Christ's messengers preaching the Gospel of the grace of God, and his faith in Christ as the Saviour of the world was confirmed. He went to the preacher and asked for baptism, which was refused him until he should receive further instruction. Impatient of delay, he left Delhi and went to Patiala, and persuaded the Presbyterian missionary there to baptize him, on the strength of his profession of faith in Christ as the Saviour of men. The day after his baptism he was walking near the palace of the Raja of Patiala, and heard the Raja's band playing in the palace grounds. Judging from this that the Raja was sitting out in the garden, he determined to go and tell him of his newly found joy, and he went boldly up to the Raja, and told him that he had come to preach Christ to him. The Raja was incensed at having his privacy broken into in this manner, and told our friend that as he was so fond of preaching, he would afford him every facility for putting it into practice by committing him to prison; and there and then our friend was marched off to durance vile. Here he was detained for a fortnight, and suffered much. At the end of this period the Raja sent an order for his release, with a present of Rs. 5. After his release he went about preaching as a Christian fakir, and suffered much at the hands of his countrymen. He is now with us, and working as 'Our Own Missionary.' I would ask the prayers of our friends on his behalf. Being in the midst of those who knew and honoured him as a Sikh, he has much contumely to endure, and he needs the prayers and the sympathy of God's people to enable him to endure as a 'good soldier of Jesus Christ.'

Norwich Loan Exhibition.

THAT the Missionary Loan Exhibition at Norwich should prove a great success was only to be expected. Norwich is one of the oldest and warmest centres of C.M.S. interest and effort; moreover, this Missionary Exhibition was the *second* held in that city. No other place has as yet that to say.

Two features of this latest exhibition deserve special notice, and, it may be, imitation elsewhere:—

1. The short letter with blank form attached given to each visitor on leaving the exhibition. The object was to obtain by God's grace some *practical results* from the undertaking. The letter was signed by the Rev. Sidney Pelham, as Chairman of the Executive Committee, and in a few words pleaded for some definite outcome of what had just been seen and heard. The form gave opportunity for promises to use a prayer cycle, to read a missionary periodical, to join some missionary band or union, to become a regular subscriber, to have a missionary box, or to go out as a missionary "if the Lord will." We trust many of these forms have been returned, and much lasting fruit gathered in.

2. A great thanksgiving service in Norwich Cathedral, arranged by the Dean himself. The occasion was utilized to commemorate at the same time the Second Jubilee of the C.M.S. The service was held on Thursday evening, April 28th, and a friend writes as follows:—"The service which the Dean arranged in the cathedral yesterday was quite splendid; the trumpets were grand, and all sang." The hymns were from the Bishop of Exeter's special Jubilee collection. The preacher was the Bishop of Derry, whose daughter is working so nobly in Uganda. What a fitting close to a great work! —W. E. B.

**"AS WELL FOR THE BODY AS THE SOUL":
OUR SAW-MILL, AND WHAT HAS COME
OF IT.**

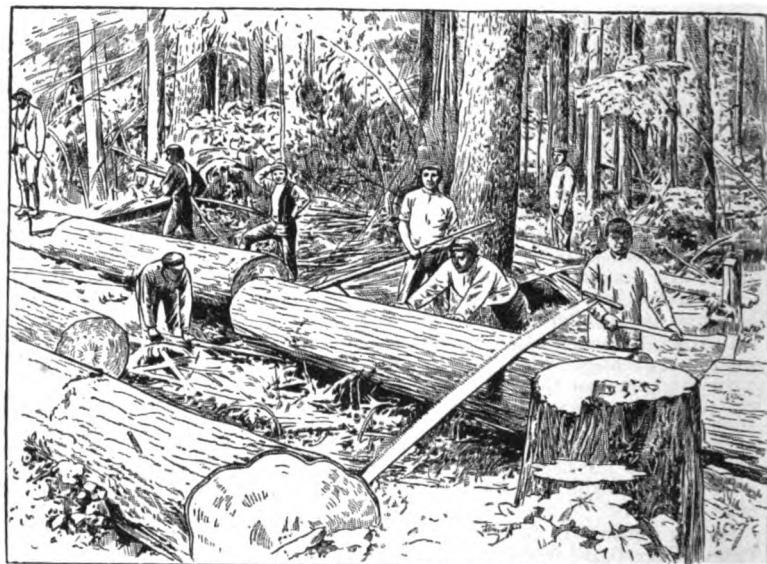
BY THE REV. J. B. McCULLAGH, *Aiyansh, British Columbia.*

MANY of our British Columbia Missions are established on the "Christian colony" system (i.e., they are set up distinct and apart from any heathen town or village), and seek to save souls by drawing them away from their heathen environment. But while established on this principle, they are not carried on in accordance with it, otherwise they would be to some extent industrial Missions.

In the aboriginal town the Indian house is more of a barrack than a private residence, so that a convert cannot always bring his house with him when he joins a Mission. The problem, therefore, we have to solve is, firstly, how to draw the convert; secondly, having drawn him, how to house him; and, thirdly, having managed that, how to keep him and transform him from a savage being into a civilized Christian man.

It would be very easy for the missionary to say, "Oh, I have only to do with the spiritual aspect of the case, the salvation of the man's soul; I must keep clear of secular undertakings." Of course we must keep clear of secular undertakings as such—that goes without saying; but we cannot wriggle out of our responsibility through a knot-hole like that. In order to save the soul it seems to me we must save the man, body and soul, if we can. No true missionary may, or will, be indifferent to the temporal welfare and social development of his people. His heart will cry to God at every sign of degradation. He will bemoan their lot even in his sleep.

Eleven years ago friends in England contributed a little over \$1,000 through the GLEANER for a church at Aiyansh. But on making out the estimate I found that that sum would hardly pay for freighting the requisite building material up the seventy-five miles of river intervening between our Mission and the coast. "Fifty canoes," mused I, "at \$26 each



LOGGING FOR THE MILL.



"GRIST FOR THE MILL."



THE SAW-MILL.

means \$1,300, and that would 'stump' me." But presently the idea suggested itself, "You might get a saw-mill for that." And so I did, purposing to make it over to a company of four Indians for its value in lumber to be delivered at the Mission. "Thus," thought I, "we shall get the material for our church minus freight expense, and a saw-mill into the bargain, and that will solve the problem of housing our converts." I was not, however, able to set up the machinery until 1893, after our return from England.

Now let us sum up the results directly achieved within the past five years without any expenditure of C.M.S. funds:—(a) In 1893 we built a school-house, which our Bishop describes

as "the prettiest school-house I have seen." Until the opening of our church we also used it for Divine service. (b) In 1894 we erected new Mission premises, providing increased accommodation, most sadly needed for many years, for ourselves and the work. (c) In 1895 other buildings were added to the Mission-house, such as printing-office, dispensary, &c. Our new church was also commenced and partly erected. (d) In 1896 we completed our church, and not only was the lumber furnished, as in the other cases, by the mill, but the collection made at the opening ceremony amounted to \$1,389, or more than the original fund, showing how true it is that "there is that scattereth and yet increaseth." (e) In 1897 we built a Y.M.C.A. lecture-hall, or "winter school" for young men. It forms a north wing to the Mission-house, and is furnished with desks and seats for forty-six students. We had forty-four under instruction daily from Jan. 1st to the end of February this year. (f) During the years 1893—1897 a new village has been laid out and surveyed into town lots. The old cabins have been pulled down and replaced by pretty cottages on the new site. Here you will find clean airy rooms sufficiently furnished, with kitchens and other offices, which are inspected every Saturday by our sanitary inspector.

But there are other results, such as the promotion of native industry, indirectly achieved. (a) For instance there is quite a business done in "logging," or providing "grist for the mill," which not only keeps many of our boys from roving, but gives them a good industrial impetus as well. (b) Then, again, two of our young men have established a small turnery business. (c) Another has set up a boat-building yard. (d) Two have started small stores or shops. (e) This year one is starting a door and sash factory, (f) while another contemplates going in for brickmaking. Of all this there was not a vestige five years ago—it lay latent in the mill.

Can you wonder then that I should regard the saw-mill as a "colleague"? that the hum of its machinery is to my ears the sweetest of music? that I could sit for hours "down by the saw-mill stream" and dream of deserts being made to blossom as the rose, and of dry bones being converted into living men?

Now, if we have been enabled to accomplish this much incidentally, how much more might we achieve with definite means and intention? There is yet much to be done—our problem is only half solved. It remains for us to see how we may prevent those periodical migrations in search of sustenance which expose our native protégés to many a baneful influence and dire temptation. It is all very well to say that such are the conditions and circumstances of Indian life, and that we must adapt ourselves and our work to the same as best we may.

But that is only another knot-hole solution of the problem, and leads nowhere. Rather let us ask, "What can we do to alter these untoward conditions and circumstances?"

It is fast becoming my firm conviction that the Indian must either settle down to the soil or reckon himself under notice to quit; and that the time has fully come to consider what can be done to stay the process of eviction. The first thing, of course, is to educate him up to the point of taking such a step; and here

the missionary can do much to choke out the old life by continually implanting new ideas, so as to create a new ideal of life in the Indian mind. For some years I have been in the habit of dilating upon the joy, peace, comfort, health, and prosperity to be derived from a settled agricultural life, until at last the idea has taken root, and our young men are looking forward hopefully in that direction; but how to make a start they do not quite know.

That they will have to be helped over the initial difficulties is certain; but who is to help them? and how are they to be helped? Well, the Government *ought* to help them, but I do not think it *will*; the Society itself *might* do so, but I am not sure that it *ought*; but Christian friends, especially those themselves engaged in agricultural pursuits, might very well take an agreeable interest in a special effort of this kind; the method of assistance I would suggest being to help those who try to help themselves, i.e., if an Indian makes a serious attempt at settling down, let us meet him with a brother's outstretched hand, and help to provide something in the way of live stock or farming implements. In this way we can do much to improve and preserve a noble race from extinction.

From an artistic point of view, however, we can hardly claim any credit for improving the Indian. With one fell swoop we annihilate the romance of paint, beads, and feathers, together with all the glory, prestige, and paraphernalia of the most ideal medicine-man (see portrait), changing him into the most ordinary-looking citizen imaginable. But from a spiritual point of view, what a change! "A new creature in Christ Jesus; old things passed away; all things become new." Yes, new, even to the very set of his features and the expression of his eyes, as you may see from the portrait of my great friend chief Abraham Wright, once the "terror" of this district and the most daring medicine-man of his day, but now a patient, plodding pilgrim to the Celestial City. Who can regret the outward change, if inwardly the savage has been renewed by the Holy Spirit?



"DOWN BY THE SAW-MILL STREAM."



A MEDICINE-MAN.



CHIEF ABRAHAM WRIGHT.



ONCE again a full room attested the interest taken by Gleaners in the informal Conference held at Salisbury Square on the afternoon of the Anniversary Day. The Chair was taken by the Rev. W. E. Burroughs, the Central Secretary, to whose department the Union is now attached, who, after a hymn and prayer by Captain Cundy, the Chairman of the G.U. Committee, spoke a few words of warm welcome, and expressed his gratification that another engagement elsewhere necessitated his giving up his position to Mr. Stock, who, if not any longer nominally the head, would never cease to be "the father of the Gleaners' Union." Mr. Stock, on taking Mr. Burroughs' place in the Chair, called upon the Rev. C. Lea Wilson, of Old Radford, Nottingham, to open the Conference.

Mr. Wilson said that in trying to answer the question, "What can Gleaners do for the Centenary?" the obvious reply seemed to him to be, "Glean." Taking the letters of that word, it exhorted us to "Go forward"—the G.U. is ever a forward movement; "Launch out" into the deep for real work, diving into the ignorance of our drawing-rooms and nurseries and school-rooms; "Expect" great things from God, as William Carey put it; expect results from our work; Christ is expecting of us; "Attempt" great things for God; attempt to influence all professing Christians in our parishes; attempt to adjust our own expenditure in accordance with the needs of the Heathen; attempt to send out Gleaners from our Branches; attempt the support of O.O.M.'s; and "Now"—this such an encouraging time; this the "day" when we may work.

Mr. Bettlune Baker (Birmingham) followed with an appeal to Branches to work for the Medical Auxiliary, and explained the working of the Home Preparation Union.

Then was heard the cheery voice of the Rev. J. G. Garrett, of Ceylon, pleading that our gleaning should not all be done at home; "the real object of the G.U." he added, "is to get people to go out to the field." He was succeeded by Mr. Stock, who, speaking on behalf of Mrs. Flint (G.U. Librarian), who was unable to be with us, pressed upon Secretaries the benefit of the Library, and added that he was sure that it was not supported as it might and ought to be. Then came Miss Meade, of Trowbridge, with a suggestion as to a missionary afternoon or evening by Gleaners for the mothers' meeting once a month. This had been tried at Trowbridge, with the result of interesting the whole parish. They had also tried drawing-room meetings for young ladies, addressed by a young lady.

After Miss Gedge (Mombasa) had spoken of the Gleaners of the East African Branch, the Rev. E. D. Stead (Falmouth) made a suggestion that the best Centenary contribution from a Branch would be to find from among its own members a fresh missionary, and then to support him or her in future years. He added that Gleaners should set themselves to work to raise the income of the Society. This provoked a word of caution from Captain Cundy as to the necessity that the Gleaners should work in harmony with the Parochial Associations, which was followed by Mr. Burt (Sherborne), who, speaking as the Secretary of a Parochial Association, bore testimony to the help the Gleaners of the parish had ever given to him.

The Rev. J. G. Garrett here interjected the remark that Gleaners who cannot go out to the field should "live on a missionary's allowance, and give all the rest to God's work." Miss C. Hammond (Sheffield) then described a "missionary day" held by her Branch the last two years. The Rev. J. J. Bambridge added a description of the method of conducting the meetings in his Branch, which commenced with a missionary text from all present; this was succeeded by the subject for the day, e.g., "Warm Words from Cold Countries," "Missions in Moslem Lands," "Incidents from Lives of Missionary Bishops," which was taken by five minutes' talk from, perhaps, ten Gleaners who were selected by lot, all having come prepared to take part. "This method," he added, "makes Gleaners search and study; we need intelligent Gleaners." Mrs. H. P. Grubb (Nottingham) advised more

attention being paid, especially by country Branches, to the sending out of free literature—"people in the country know so little of it." She also recommended the joining together of several small country Branches in the support of an "Own Missionary." Miss Anderson passed on to us a suggestion she had lately heard, that all parishes should have a Sale of Work this year for the Centenary Fund, and that where one already existed there should be a double sale! She advocated the holding of competitions in connexion with Sales of Work. Colonel Sparkes (Bath) recommended the keeping by Branch Secretaries of a record not only of the names of Gleaners, but of the amounts they gave each year as an incentive to further giving.

Then, after Mr. E. M. Anderson had reminded those present that the less agreeable work—fund collecting, literature distributing, &c.—which had been advocated came under the "all that the Lord our God shall say, we will hear it and do it" of this year's G.U. motto, Mr. Stock called for five minutes of prayer in brief definite petitions. This was heartily responded to; and with a verse of a hymn sung upon our knees our Conference concluded.

E. M. A.

New Local Branches of the Gleaners' Union.

Islington, St. James's: Sec. Miss E. F. L. Fullaway, 72, St. Paul's Road, New North Road, N.
Islington, St. John Baptist: Sec. Miss Dommett, 354, Essex Road, N.
Wood Green, St. Michael's: Sec. Miss M. Andrews, Whitchurch, Bound's Green Road, Wood Green, N.
Carisbrooke, St. John's: Sec. Miss F. E. Leighton, Melrose, Watergate Road, Newport.
Gateshead, St. George's: Sec. Miss M. Johnson, 16, Richmond Terrace, Gateshead.
Halifax, St. George's: Sec. Miss C. M. Fisher, Glen View, Wheatley, near Halifax.



JUBILEE BIRTHDAY OFFERINGS.

AT first sight the result of our Birthday Offerings would appear to be less encouraging than last year; the number of letters received was less—1,146 against 1,594; the number of Offerings was less—1,531 against 2,344; and the total amount was less—£1,072 4s. 10½d. against £1,101 8s. 9½d. And yet the result is really far more encouraging than before, for it must be remembered that more than half the total of last year was contained in a single gift of £600, while this year we received no Offering of more than £50; thus it will be seen that if we exclude the one special gift of last year, the Birthday Offerings have this year more than doubled in amount, though the number of senders is actually less! Truly "the Lord hath done great things for us; whereof we are glad."

The various mottoes, texts, and letters were, as before, full of interest. Again some 120 friends took up our special Motto: "To proclaim liberty," while in one instance last year's "For the King" reappeared. Phil. iv. 19 and Exod. xiv. 15 were again favourite texts. Of others, more uncommon were "Every man a beam"; "Here a little and there a little"; "The Lord gave twice as much" (which, if intended as a prophecy, was actually fulfilled, as described above); "Make haste, my beloved"; "Conquering, and to conquer"; "For it is the Jubilee—it shall be holy unto you"; and, in two instances, the text of last year's Annual Sermon, "All souls are Mine." Some striking mottoes were, "God make this world a better world"; "To fetch them home, blessed Lord, to Thy flock"; "Darkness waits for dawn"; "From one of the sand of the sea-shore"; "To grease the wheels"; one very practical: "Wish men well, and show them that you do so"; another sanguine: "We ave got what we go in for"; another laconic: "A crumb"; and "May the good old tree C.M.S. 'still bring forth fruit in old age' (P's. xcii. 14), may it continue to 'blossom and bud' until it 'fill the face of the world with fruit' (Isa. xxvii. 6)."

The particulars received with the Offerings were many of them well worth recording, did space permit, but it is only possible to mention a few. Several of our Birthday Offerings were collected by groups of friends;—e.g., a Sunday-school class, a class of working lads, a young women's class, a girls' band, a Sunday-school (including nine classes), a girls' working party (among the poorest class in a London suburb), five Sowers' Bands, five Gleaners' Unions (one consisting of eighty-nine offerings amounting to £55),

and one of £34 from a congregation. Some offerings were saved from "the laundry," "tram fares," "tobacco," "gloves," or were derived from profit on the sale of "marmalade," "eggs," "fancy work," and "amateur photographs." Five friends sent "widows' mites." One sender is described as "One who has loved the King's work since the days of the 'Little Green Book,'" another as "One of the founders of the L.J.S. and an octogenarian," another as "A subscriber since 1826," another as "A life-long lover who remembers the Society's Jubilee, and has been a collector ever since," another as "The owner of a Jubilee missionary-box, a small green one," and yet another "has had a box for forty-eight years." Some of our Offerings were from "domestic servants," and others bore such inscriptions as "From little Frank, aged five," "From five tiny people," and (written in large round-hand) "To the dear C.M.S., wishing it very many happy returns of to-day from three young friends." A "T.Y.E. Quilt," made by friends who each "worked a square and gave a shilling," brought in £26. One friend, in a very touching letter, traces back the beginning of her interest to the time when a lady with whom she lived placed a new gold bracelet in the plate at a missionary meeting, unnoticed, as she imagined, and the writer, "as a child, watched all this, and wondered why." But perhaps almost the most striking of all our Offerings was one of 7s. "from an old almshouse woman," and one of fifty farthings "from a very poor old man who is an earnest Gleaner and in receipt of parish relief, and who has put aside one penny in every shilling received of late weeks."

The exact numbers of coins received in "fifties" are as follow:—
 255 friends sent Fifty Farthings. 21 friends sent Fifty Florins.
 301 " " Halfpence. 4 " " Half-crowns.
 376 " " Pence. 3 " " Four-shillings.
 85 " " Threepennies. 2 " " Crowns.
 70 " " Sixpences. 1 " " Half-sovereigns.
 52 " " Shillings. 5 " " Sovereigns.
 405 friends sent odd sums.

THE CHURCH MISSIONARY VAN.

We are very thankful to record that the work of the new Van during the first two months has been successful beyond our most sanguine expectations. Much of this success is due, under God, to Evangelist Laight, for it is, of course, the *man* and not the *van* on which all depends. Mr. Laight was for a time a student at the C.M. College, until a breakdown in health compelled him to give up all hope of foreign service; but he is doing real missionary work in the new and important sphere for which we believe God sent him to us in answer to prayer.

During these first two months the Van has visited 14 parishes, remaining three or four days in each; the Evangelist has given 54 addresses at services and meetings, in addition to 17 addresses given in day and Sunday-schools; over 4,200 people at the meetings and 1,600 children in schools have thus had the missionary subject brought before them, many, no doubt, for the first time. The Evangelist, or his helper, endeavours to visit all the houses in each parish as far as possible, and in this and other ways over £11 worth of C.M.S. and other missionary publications has been sold, besides a quantity of free literature distributed. The friendliness and helpfulness of the people generally has been a most gratifying feature of the work. The Van has constantly been moved from village to village without cost, friends lending horses for the purpose. The Evangelist and his helper are frequently invited out to meals, while provisions, coal, and other necessaries have been brought to the Van in quantities which speak volumes for the hospitality of working people in the North. On one occasion the Evangelist had in the Van over fifty eggs, given for consumption by himself and his helper! Clergy and people alike have given the Van the warmest possible welcome, and almost invariably an invitation is given for a revisit; however, as our Association Secretary, the Rev. G. Denyer, who directs the work, says it will take *seven years* at the present rate of progression to cover his district once, revisits seem to lie in the distant future. But the Van is leaving its mark behind in place after place in new missionary interest and effort; and though the life is rough and the work hard, there are counterbalancing joys and blessings, as the following extract from one of the Evangelist's letters will show. He writes:—"At seven we were to have had 'open air,' but the weather was bad, so we had service in a barn kindly lent by a farmer, and although it was in a most out-of-the-way place, quite sixty people, if not more, came. We had no seats, only hay, and only one light; but

God was with us, and it was a happy and yet very solemn time. To God be all the glory."

And now we want two things. First, the Evangelist has frequently to go to parishes to make arrangements beforehand, which means long walks and much time occupied. Will any friend give us a safety bicycle for his use? It need not be of the latest pattern, or with pneumatic tyres, so long as it is rideable over rough roads. And then we are most anxious to prevent the Van being any expense to the Society's funds during its first year. Though £50 have already been given to the "Maintenance Fund," we shall want at least £100 more. Will every reader who is interested help us by sending One Shilling (or more if wished) to the Rev. W. J. L. Sheppard, C.M. House, Salisbury Square, London, to whom all communications respecting the Van should be addressed?

W. J. L. S.

HOME NOTES.

THE Committee have accepted offers of service from the Rev. Frederick Edward Markby, B.A., Corps Christi College, and Ridley Hall, Cambridge, Curate of St. Leonards, Bootle; Mr. Ernest Hamilton, of London; and Miss Mabel Poulter, of Blackheath.

On April 19th the Committee had an interview with the Rev. N. T. Hamlyn, recently returned from the Niger Mission. After giving an account of his work, and also referring to that at Lagos, Mr. Hamlyn was addressed by the Chairman (Mr. Henry Morris), and commended in prayer by Dr. C. F. Harford-Battersby.

The Committee have appointed to the office of Vice-President of the Society the Rev. Canon Gibbon, Lord Kinnaird, Sir W. Mackworth Young, Sir F. Cardew, General J. G. Touch, and Mr. Henry Morris. To vacancies in the list of Honorary Life Governors they have elected the Rev. J. E. Brenan, the Rev. Dr. Bruce, the Rev. Canon Keeling, the Rev. G. F. W. Munby, the Rev. E. A. Stuart, Mr. C. H. Bousfield, Mr. N. W. Hoyles, Q.C., and Dr. S. H. Ramsbotham. The names of Miss Buxton, Mrs. E. B. Garfit, Mrs. Henry Francis Hall, Miss J. A. Lamb, Mrs. MacInnes, Mrs. Maude, Mrs. Martin Tait, and Miss Whitehead have been added to the list of Honorary Life Members.

On Thursday, May 5th, a united gathering of Home and Foreign Women Workers' was held at the C.M. House. Over sixty lady missionaries and about 150 Women Home Workers from the country were present. The missionaries each gave name, station, text, and request for prayer. Much interest was stirred and fellowship strengthened.

C.M. UNIONS, &c.

The Spring Meeting of the East Kent C.M. Union was held at Canterbury on April 13th. Holy Communion was celebrated in the cathedral at mid-day, and an address given by the Archbishop of Canterbury on 2 Cor. x. 13–16. The Archbishop also presided over the afternoon gathering in the Chapter House, when the question of "Women's Work in the Mission-field" was considered. Addresses were given by Miss Bird, of Persia, and Miss Gollock; and Archdeacon Hamilton and Bishop Walsh (formerly of Mauritius) also spoke.

Commencing with Morning Service at the parish church, the spring gatherings of the Surrey C.M. Union were held at Chertsey on April 28th. At mid-day a conference of the members of the County Union, the Gleaners' Union, and the Ladies' Union met in the reading-room of the Town Hall to discuss plans for observing the Society's Centenary. After luncheon a devotional address was given in the parish church by the Rev. W. E. Burroughs, and the public meeting followed in the Town Hall. Bishop Ingham, who occupied the Chair, delivered a powerful address on the work of missionary societies, and the C.M.S. in particular, and the Rev. W. E. Burroughs also spoke. Ten minutes of "latest information" was given by the Ven. Archdeacon Hamilton. A second meeting was held in the Town Hall in the evening, the Chair being occupied by Mr. W. A. Herring.

The London C.M.S. Younger Clergy Union held its Monthly Meeting on April 18th. "Latest information" was given by the President, the Rev. J. D. Mullins, and Dr. Arthur Neve, of Kashmir, and the Rev. C. E. R. Romilly spoke on "The Frontiers of India and Medical Missions" and "Mission Work in Travancore" respectively.

The Rev. C. E. Tyndale-Biscoe, of Srinagar, Kashmir, was the principal speaker at the Monthly Meeting of the London Lay Workers' Union on April 18th. Mr. Tyndale-Biscoe illustrated his address by lantern slides, and his bright manner and happy way of putting things were much enjoyed by those present. Previous to the address, proposals as to how the members of the Union could take part in the Centenary celebrations were brought forward and discussed.

On April 21st the members of the Ladies' C.M. Union for London were addressed by Mr. A. B. Fisher on "Mission Work in Toro."

We are glad to know that a men's Missionary Band, to be called the "Afridis," has been started at Exeter, each member of which will also be a Gleaner. It has begun with a membership of thirty-six. We wish it all success.

FINANCIAL NOTES.

THE approximate figures of Income and Expenditure for the year ending March 31st, 1898, as shown in the May GLEANER, were somewhat modified at the final making up of the books for audit, the chief differences being a larger total under Associations, due to the late receipt of arrears under that head, and a larger sum found available from the Appropriated Contributions towards meeting the Expenditure of the year, thus reducing the adverse balance to £20,013 11s. 1d. As the details under the various heads have been set out in the financial statement appended to the General Review of the Year, it is not needful to repeat them here. We cannot, however, refrain from expressing the fervent hope and prayer that the Income of the new financial year now entered upon will not only extinguish the adverse balance of last year, but will adequately provide for increasing numbers of labourers and extension of work.

With much pleasure we insert the following:—

"A Gleaner and Associate of the Girls' Friendly Society in Leicester sends for the T.Y.E. £12 5s. 4d., the 'extra efforts' of her winter class, consisting chiefly of G.F.S. members, who meet weekly for instruction in 'first aid' and 'nursing.' A short missionary address is given once a fortnight, in which on several occasions she has been most kindly helped by clergy and fellow-Gleaners.

"Owing to illness among both teacher and scholars, as well as scarcity of work amongst some of the members, it was feared the sum realized would fall short of last year. When, therefore, on May 3rd, the money was brought in, much thankfulness was expressed at an increase of over £4, their bright faces testifying to the pleasure and willingness with which they had been enabled to make these efforts. It is a striking feature that the interest did not entirely wane during the six months the classes are not held, for the first week in October the result of 'summer efforts' made by some, amounting to £1 15s. 1d., was ready to start with. The money is obtained by our thankofferings, collecting, 'trading,' Christmas gifts, profits from the 'social,' and by Lenten offerings, not only from the present members of the class, but from scholars who have left (one of them an invalid), all of whom keep in touch with the class by prayer, missionary gifts, or letters."

A friend, in sending a donation, writes thus:—"Having lately become possessed of a cheque-book, I have great pleasure in sending my first cheque to C.M.S. for the General Fund."

A Sunday-school class of girls decided to forego an evening treat, and instead contributed the money, 14s. 6d., to help the T.Y.E.

The following anonymous contributions are thankfully acknowledged:—

Gl. 317, £1; Anonymous, £1; God's Tenth, £1 10s.; In Jesu's name and for His sake, 10s.; H. M. K., 5s.; Anonymous, £1; A little girl who only gets 1d. a week pocket-money, 8d.; A. M. C., 10s.; Bath Gleaner (for the Basas), 5s.; E. W. L., 10s.; For many mercies, 2s. 6d.; Miriam (for Africa), £1; B. E. C., a reader of Awake, 10s.; Gl. 8,930, 5s. 6d.; Anonymous, 5s.; E. J. G., £1 1s.; J. H. B., £2.

Sales of Jewellery, &c.—E. T. W., 1s.; Cur mutability? (sale of Jubilee sixpences), 11s.; Anonymous, 12s. 6d.; A Gleaner, £6 6s.; Anonymous, 1s.; Anonymous, £2 5s.; Antibes (sale of cut flowers), 29.

Towards the Three Years' Enterprise.—Hitherto helped, £1; Gl. 18,495, 10s.; Gl. 38,362, 9s.; Gl. 87,246, 7s.; Gl. 45,941, 4s. 6d.; A Gleaner and her Sunday-school class, £1 2s. 6d.; Miss C., sale of silk shawl, 15s.; Gl. 97,597, £1 1s.; Gl. 35,761, 8s. 8d.; Gl. 9,438, 12s.; M. K. L., 2s.; Sunday-school children at St. John's, Ashbourne, 14s. 6d.; G., 8s.; A Gleaner, 6s.; Miss J., 1s.; A. B., £1; Northumberland, Jubilee Birthday Offering, £25; Gl. 20,624, J. B. O., 10s.; F. P., 4s. 6d.; Gl. 1,990, towards the £1,000,000, 5s.; M. S., 10s.; Gl. 69,088, for Jesu's sake, 2s.; Glenn, £1 2s. 6d.; Gl. 36,499, £1 4s.

Towards adverse balance.—Three Dundrum Gleaners, 3s.; Gl. 62,171, 10s.; Gl. 29,392, 5s.

Packets of used Foreign, Colonial, and English Postage Stamps are gratefully acknowledged from the following friends:—

Miss J. K. Welch, Miss H. B. Chamberlain, W. Jermyn, Mrs. T. Long, Miss A. M. Brice, M. Wellington, Miss E. Wright, The Bishop of Selkirk, Briarfield, Mrs. Martindale, F. I., S. T. Bath, Gl. 645, Gl. 339, Alice Aldridge, The Misses Burgess, E. T. W., E. A. Wenborn, Miss Jones, Miss Greer, Gl. 74,618, St. Augustine's, Highbury, G.U., Gl. 393, Mrs. Hall, Miss M. E. Briscoe, Gl. 53,900, Miss P. Outwood, Miss Stafford, Mrs. Koch, A Gleaner, and six packets from anonymous friends.

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

Ivory cabinet (described in the March GLEANER).

Ivory silver-mounted paper-knife.

Collection of shells. Malagasy white silk robe.

Very handsome Chinese white silk table-cover, hand-worked, with flowers and ornaments in colours.

Japanese Satsuma ware, as follow:—Pair of small vases, £3; a tea-pot, £1; five small bowls, 5s. each.

Persian or Armenian solid silver walking-stick handle, 15s.; also match-box, 10s.

Variorum Bible and other books.

The Receipts of the Gleaners' Union for April, 1898, were as follows:—Enrolments, £3 9s.; Renewals, £6 12s. 10d.; Expenses of Union, £7 9s. 6d.; Our Own Missionary, £12 18s. 5d.; to General Fund, £17 10s. 8d.; total, £48 0s. 5d.

PUBLICATION NOTES.

THE issue of the *Extracts from the Annual Letters of Missionaries for 1897* is proceeding as rapidly as possible. Part VI., containing letters from the Bengal, and Punjab and Sindh Missions, and Part VII., containing letters from the Japan and South China Missions, are now ready. Price 3d. each Part, post free. The letters from the Persia Mission are published in a separate pamphlet; price 2d., post free.

The General Review of the Year 1897-98, as read at the Anniversary in Exeter Hall on May 3rd, 1898, can be obtained free of charge, for the information of Preachers and Speakers, and for circulation amongst Subscribers and Workers.

The Story of the Year will not be published until July. It has now become an adjunct of the *Annual Report*, and will be supplied free to certain classes of Subscribers and Workers, through Local Secretaries.

The work amongst the young is growing rapidly, and the demands for literature to sustain their interest are increasing. Towards meeting such demands, Part I. of a series of *Missionary Recitations for the Young* has been prepared, containing nine recitations suitable for children to learn. Price 1d., or 9d. per dozen. Sowers' Band Secretaries will be supplied in quantities direct from the C.M. House at the reduced rate of 4s. per 100, post free (25 for 1s.; 50, 2s.), and a specimen will be sent free on application. It is intended that Parts II. and III. shall follow at intervals, as required, and that the three Parts shall then be stitched together in a wrapper.

The C.M.S. monthly *Cycle of Prayer* has been arranged in a simplified form, to meet the requirements of those friends who find it difficult to follow the larger Cycle. The new form is called the *Shorter Cycle of Prayer*; copies can be obtained free of charge.

The C.M.S. *Pictorial Cycle of Prayer*, prepared and published by Dr. Maxwell, of Woolwich, can now be obtained in a cheaper form. Price 6d. nett, or 7½d. post free, direct from C.M. House. It is printed on both sides of the paper, instead of only one side, as in original edition.

In Uganda for Christ is the title of a new book written by the Rev. R. D. Pierpoint, as "The Life Story of the Rev. John Samuel Callis, of the C.M.S.," who died at Toro, in April, 1897, shortly after his arrival in the country. It is published by Messrs. Hodder & Stoughton, price 3s., and can be obtained from the Publishing Department, C.M. House, for 2s. 8d., post free. There are several illustrations, including a portrait of Mr. Callis.

A brief account of the work of another lately deceased missionary has just been published, under the title of *Memorials of the Rev. A. H. Sheldon*, late C.M.S. Missionary in Tinnevelly. The publishers are Messrs. Townsend & Son, of Exeter, and the price is 1s. 4d. It can be obtained at this price, post free, from the Publishing Department, C.M. House. The book contains a portrait of Mr. Sheldon.

Missionary Heroes of Africa, by Sarah G. Stock, recently published by the London Missionary Society, is a splendid gift-book or prize for young people. The "Heroes" include many C.M.S. Missionaries, &c. The book is well illustrated and tastefully bound, and should have a wide circulation. It can be obtained from the Publishing Department at the C.M. House for 2s. 6d. (published price), post free. By arrangement with the L.M.S., reduced prices can be quoted for quantities.

All orders for Books, Magazines, and Papers should be addressed to *The Lay Secretary, C.M. House, Salisbury Square, London, E.C.*

C.M.S. Reading Union.

MEMBERS are reminded that their half-yearly reports should be sent in by June 30th. Those members who have the *Intelligencer* from the Library are requested to forward it on the specified date, as it is not fair to the other members that they should not receive it regularly on the date they expect. No books can be changed in August and September, or after July 26th. New members will be gladly welcomed at the half-year. All communications to be addressed to Miss C. Smith, 5, Wellington Terrace, Bayswater Road, W.

PRAISE AND PRAYER.

PRAISE.—For the hopeful spirit pervading all the Society's Anniversary gatherings (pp. 81, 83-87). For the largest Income on record (pp. 81, 96). For lives laid down in Africa (pp. 81, 90). For the self-denying liberality of Christians in Toro (p. 90). For progress in the Tinnevelly Mission (p. 91). For transformed lives in the British Columbia Mission (pp. 92, 93).

PRAYER.—That the supply of men for the Society's work, and means for their support, may never fail (pp. 81, 96). That order may be restored in the Sierra Leone district (pp. 82, 90). For the Bishop-designate of Victoria, Hong Kong (p. 82). For converts in the Manchurian lands (p. 91). For famine-stricken cities in India (p. 91).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

The
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Church Missionary Gleaner

JULY, 1898.



EDITORIAL NOTES.

THE holiday season is at hand, and in its train a host of new privileges and duties, for the Christian soldier is never "off duty."

To uphold the standard in new surroundings, among people who, it may be, are strangers not only to us but to the things we love, often requires special grace; for we need not only courage to stand firm by our colours, but winning power to make them attractive to others. Not alone in regard to our Christian principles in general is this true, but particularly in regard to the Last Command. May our readers be able to find many opportunities of enlisting others in the cause.

A humble but distinctly useful method of helping on the work will be to see that the place to which we go is supplied with copies of the C.M.S. magazines. Copies of the GLEANER (with the leaves cut, be it understood) and our other magazines, left in the public rooms of hotels and boarding-houses, will be positively welcomed on dull days, and be always attractive though silent messengers.

Since the resignation of the Rev. P. Ireland Jones, who was Secretary in charge of our Indian Missions, the duties of that most important post have been discharged by the Rev. G. B. Durrant. The latter has now been definitely appointed Secretary. Mr. Durrant has had a long and intimate connexion with the Society. While he was still an undergraduate of Oriel, his father, the Rev. Isaac Durrant, was appointed Director of the Children's Home at Highbury, and retained that post till his death in 1873. His father's second wife was the daughter of Edward Bickersteth, one of the early Secretaries of the C.M.S., and the sister of the Bishop of Exeter. Ordained in 1872, after serving for four years as Curate in two leading London parishes, Mr. Durrant was accepted as a missionary by the C.M.S., and went out to the North-West Provinces of India in 1876. He has laboured in Lucknow, Jabalpur, and Allahabad, and has been since 1893 the Secretary of the North-West Provinces Mission. No fewer than three other members of his family, his step-mother, his half-brother, and half-sister, have joined the Mission within the last four years. Mr. Durrant's own wish was to return to his labours in India; and he has only been overruled by the strong representations of the Secretariat Sub-Committee. In an office alike onerous and honourable, to which he has thus been led, we pray he may have the outpouring of abundant blessing.

Within the next few months we may confidently expect that the way to Khartoum, long closed to Christian effort, will be re-opened. Newspaper paragraphs have already credited the Society with having taken steps to secure from Lord Cromer the promise of the site of General Gordon's house in Khartoum. This is altogether without foundation. However, the Committee desire it to be kept in mind that a Mission in the Eastern Soudan, with Khartoum as its headquarters, has for a number of years formed part of their purpose in maintaining the Egypt Mission. A special fund for the purpose, the Gordon Memorial Fund, has for some time been in their hands awaiting opportunity for use, and

the Mission in Cairo has been considered as, in one aspect, a preparation ground for missionaries, English and Native, who may in due course be able to go forward into the Soudan. The Committee therefore, in the light of recent and impending events in Egypt and the Soudan, desire to make it known that they will welcome offers of service with this field in view. Is it possible that we may see the day when a chain of Christian Missions shall stretch along the course of the Nile from Cairo to the Victoria Nyanza?

The Secretary of State for the Colonies has just sent the Society a pleasing recognition of the services rendered to English officers by Mrs. Wood and Mrs. Fry in Abeokuta. These ladies have not only given hospitality to the officers who were passing through, but have nursed them when they have been sick. Their kindness has actually saved the Government considerable expense by averting the necessity of bringing invalids down to the coast. As an acknowledgment of the benefit thus conferred, Mr. Chamberlain has written to inform us that he has permitted the local authorities to make a grant of £100 towards the erection of the church which is being built as a memorial of the late Rev. J. B. Wood's forty years of service.

Again we have to report (sadly for our sakes and for the sake of those who are left behind) the home-call of missionaries. Of the senior of them in standing, the Rev. H. Carless, we have given some details on another page. The Rev. A. J. French Adams, who passed away on May 27th, was the son of a Wesleyan missionary, and was born in the Friendly Islands. After an honourable career at Oxford, he was ordained in 1882, and laboured in two Liverpool parishes successively till 1890, when he was accepted by the C.M.S., and went out to be Principal of the College at Cottayam. He became examining chaplain to the Bishop, and otherwise made his mark as an able and devoted missionary. He was invalidated home in 1895, and has never since been well enough to rejoin the Mission. Out of the forty-six missionaries who were accepted and went out in 1890 no less than eleven have now been "called up higher." Mr. W. H. Wise was sent out in 1892 as lay agent and accountant to Palamcottta, where his services were much valued. He died on May 13th, but details have not yet been received. Miss H. M. W. Spreat, who died on May 31st, was accepted by the Society in 1896 and appointed to Jaffna. She was permitted to spend only a few months in the Mission before she was forced to return home, but her stay was not too short to leave traces of blessing upon the Native Christians. From her sick-bed in a London hospital she was able, amidst all her sufferings, to exercise a holy influence upon all who came in contact with her.

It will be observed that our departed brethren and sister represented different departments of labour—the pioneer missionary, the educationalist, the accountant, the "zenana lady." So various are the methods in which the gifts of each can be employed in the Lord's service. And they have left vacant places. Who will step in to occupy them in the Master's name?

A memoir of a promising young missionary, the Rev. J. S.

Callis, who died in Toro last June, has been written by the Rev. R. D. Pierpoint, and just published under the title of *In Uganda for Christ*. The character it depicts is that of an earnest, unaffected, steadfast young soldier of the Cross, of whom it might well be said, "Be ye followers of him, as he also was of Christ."

Some time ago a suggestion was made that another scholarship for boys who are leaving the Church Missionary Children's Home would be a fitting memorial of the late Prebendary Wigram. Such a scholarship would be most useful in assisting their further education at good public schools. The sum of £500 has been contributed to this memorial fund. That amount, though somewhat less than was aimed at, has now been invested to realize about £15 per annum. Further contributions will be welcome, so as to raise the scholarship to £20 per annum.

ONE HUNDRED YEARS; OR THE STORY OF THE C.M.S.

VI.—THE JUBILEE.

WE now come to the fiftieth year of the Society's existence, 1848–49. The Baptist and the London Missionary Societies had already celebrated their jubilee year, and it became the turn of the C.M.S. It was a troublous period in Europe. An old proverb or prophecy (as it was said) was repeated about at the time, which ran thus: "I would not be a king in '48; I would not be a grave-digger in '49; I would not be a soldier in '50; I will be anything you like in '51."

The first two sentences fitted the situation exactly. In 1848 the thrones of Europe were trembling and tottering. Louis Philippe fled from France, and the French Republic was proclaimed. In London there was a Chartist alarm, and the police went from house to house enrolling special constables. In 1849 a visitation of cholera swept over Europe, scattering alarm everywhere. But in the midst of these troubles and terrors the Church of God could lift up her voice and sing the great things He had done, and rejoice in the advance of Christ's kingdom.

There was, indeed, abundant cause for joy and thanksgiving. Forty-nine years before, in spite of the good work done by the S.P.G. and the S.P.C.K., the Church of England was largely indifferent to the condition of the Heathen, while the conscience of the country generally was asleep even as regarded their common rights as human beings. The slave trade was in full force, and the unhappy continent whence the slaves were brought was almost entirely destitute of Gospel light. British India was practically closed to the Gospel. China was utterly sealed. In New Zealand cannibalism reigned unchecked. The Red Indians of British North America were uncared for. Truly "darkness covered the earth, and gross darkness the people"! But in 1848 what a different scene rises before us!

Look first at the difference at home. From the little company which met on April 12th, 1799, at the "Castle and Falcon," to do something towards sending the truth of God to the Heathen, had arisen a Society which had struck root in every part of the kingdom. High and low, rich and poor, young and old, were concerned in the work. It had Prince Albert and the King of Prussia on its list of Life Governors, the Archbishop of Canterbury as its Vice-Patron, the Archbishop of York and numerous Bishops as Vice-Presidents. And not only the wealthy, the great, the gifted, but unknown and obscure multitudes supported it, by effort, by self-denial, and by prayer. It had its own home or headquarters, its officers busily employed in carrying on its multifarious agencies, its college for the training of missionaries, and an income amounting to nearly £100,000. It now had its own periodicals, besides the Annual Reports, to send over the country—the monthly *Record*, the humbler *Gleaner*, the *Juvenile Instructor*, or "Little Green Book," as it was called, for children, and, oldest of all, and not least in the popular affection, the *Quarterly Paper*, by means of which every age and every class might know of the work needed and the work done, learning, not only from the letter-press, but from the pictures (poor as they may seem to us now) what the messengers of the Gospel were doing in heathen lands.

Look abroad. There were 130 names on the roll of European ordained missionaries; there were nine native clergy gathered out from among the Heathen; and if the teachers and lay assistants, European and Native, and the wives were added, the number of labourers altogether would amount to 1,619. There were 551 seminaries and schools, containing nearly 24,000 scholars (not counting those in the British colony of New Zealand). No British ship carried a slave, and no British subject possessed one; and although this was the work of the Government, the C.M.S. had been largely instrumental in bringing it about. The same might be said of the altered state of things in India, where idolatry, with its cruel customs, was no longer protected and encouraged by the State. But now take a glance at the several Missions.

To begin with West Africa. In Sierra Leone there were now nearly 7,000 persons attending public worship, and over 2,000 communicants. A writer at Regent's Town spoke of the responses in church as like "the voice of many waters." There was a flourishing Missionary Association in the place. In Abeokuta, where the Gospel had been but lately preached, the head chief, speaking of the stealing and selling of slaves, said:—"We did so in Abeokuta before, but now we dare not—dare not because of the teaching of the white men." So well disposed, indeed, were the Abeokutan chiefs towards the English missionaries, that on the Rev. H. Townsend's return home in 1848 they entrusted him with a letter to England's Queen, with a piece of native cloth as a present. Her Majesty's kind answer, in which she stated that "England had become great and happy by the knowledge of the true God and Jesus Christ," accompanied with a present of handsomely bound Bibles, the one in Arabic, the other in English, with a corn-mill from Prince Albert, was received by the chiefs in the following year, and caused great satisfaction.

We turn to India. Steady work was going on in the North—in Calcutta; in Burdwan; in Krishnagar, where there have been large accessions to the Christian faith; in Benares; Chunar; Jaunpur; Gorakhpur; Agra; and Mirat; and on the slopes of the Himalayas stations have been opened at Kotgor and Simla. In Western India (Bombay, Nasik, and Junir) there were a few labourers. In Southern India there was the Travancore Mission, where the missionaries, after ineffectual attempts to bring about a reformation and revival in the Syrian Church, were now gathering sheaves from among the Heathen. There was the Telugu Mission, where Henry Fox was zealously preaching to all who would hear, and where, at Robert Noble's School, high-class native youths were being brought under Christian influence. And there was the Madras Mission and the Tinnevelly Mission—the latter growing and thriving, and disputing with Abeokuta the first place in the popular affection at home. In Ceylon there were stations at Kandy, Cotta, Baddegama (where was the church consecrated by Bishop Heber), and Nellore; and there were no less than three ordained Natives at work.

But nowhere was the blessing of God upon the work of the Society more manifest than in New Zealand. The once ferocious, cannibal nation was now to a large extent Christian. For some years traders and colonists, no longer in fear of the reception they might meet with, had been flocking to the country, and in order to prevent quarrels, and to secure justice and order, the chiefs consented to the island becoming a British colony. This was in 1840, and in the next year its first Bishop, Selwyn, was appointed. "A few Christian men," said he, in a sermon preached soon after landing, "by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God." One incident strikingly illustrates the change that had taken place. On Christmas Day, 1848, there was a large gathering of English troops and colonists at some horse-racing. "Where were the Maoris? Two thousand were at church, and of these 710 partook of the Lord's Supper.

Look now at North-West Canada. On the Red River there was an orderly Indian settlement, where the once wandering Natives cultivate the ground and gather round the Mission station. "My thoughts," wrote a newly arrived missionary in 1847, "went back to the time when Mr. Cockran (who founded the settlement) could with difficulty thread his way through the tangled wood; when there were no neat cottages on this hand or that; no traveller's Christian greeting; no distant view of parsonage to shelter from the cold; no church of the living God; literally nothing to "cheat the toil and cheer the way." Moreover, the work of the Mission had branched out a thousand miles

to the north-west and westward along the rivers Saskatchewan and Assiniboine; and the people in one of those distant stations, taught by a native catechist, on receiving a visit from an English missionary, brought out their children to "shake hands with the praying chief."

Then there were the yet infant Missions in China and in East Africa. In China there were but four missionaries. The Revs. R. H. Cobbold and W. A. Russell (afterwards Bishop) had just started work at the second station, Ningpo, while at Shanghai there were inquirers asking for baptism. In East Africa the first Christmas hymn, composed by Rebmann, had been sung by the Wanika children, of which the following is the translation:—

"Let us be joyful! Let us be joyful! Christ has been born.
Men all, men all, thus, thus they have been loved."

The first real inquirer, a cripple called Mringe, had been asking Krapf *how a man can be born again*. And Rebmann had just made the first of those important discoveries which were to bring East Africa before the geographical world, having sighted the snow-crowned mountain Kilima-Njaro.

Lastly, there was the Mediterranean Mission, by which the Scriptures were still being disseminated and Scriptural truth taught. And there was the small Mission remaining in the West Indies, in British Guiana and Jamaica, where sheaves had been gathered in. Thus all round the earth the preachers of the Word had gone forth, and from many nations once in utter darkness prayer and praise was going up to God.

The day chosen for the Jubilee thanksgiving was All Saints' Day, Nov. 1st, as being near the middle of the Jubilee Year. Several services and meetings were held on various days of the same week, a special sermon being preached on the day itself by Archbishop Sumner, of Canterbury, at St. Anne's, Blackfriars. On the previous day a Valedictory Dismissal of missionaries had been held at the parish schoolroom, Islington, and on the following day, Nov. 2nd, the great Jubilee Meeting took place in Exeter Hall.

One only of the original members of the Society in 1799 was present on this occasion, the Rev. John Fawcett, of Carlisle. The old fathers and leaders had passed away. Scott had gone; Pratt had gone; Wilberforce had gone; Simeon had gone. But a goodly band had taken their places. Samuel Wilberforce, Bishop of Oxford, son of the statesman, in a magnificent speech recalled the work of the founders of the Society, of whom his father was one:—"They saw the Church slumbering in the midst of the world, and all unlikely, as it seemed to them, that they could arouse her, they said, 'Nevertheless, if God be willing, we will go forth in this undertaking,' . . . And the blessing which waits always upon faithful endeavours was vouchsafed unto them—not given at once, not given without days of waiting, without nights of prayer, without self-denial, without the frowns of the world, without 'fightings without,' without 'fears within'; but given in God's time, given surely, given abundantly."

Edward Bickersteth, who had stood by the Society in its early days, in its uphill work at home, and its difficult work abroad; who had seen its first Mission-field, and had been the instrument used to set West African work on a new and better footing, a start followed by such rich blessings in Sierra Leone; who had been used of God to stir so much interest and sympathy everywhere for the cause, was another of the speakers. What wonder that, as he thought of the old days of perplexity and trial, and of the rich fruit that had since been gathered in, his feelings almost overcame him, and he had little to utter except words of joy and praise! Lastly rose up a young clergyman, afterwards the revered Canon Hoare, and turned the thoughts of the assembly to the future prospect of the Church, the coming of the Lord; and with the singing of "All hail the power," the meeting closed.

But not alone in Exeter Hall and the London churches was the "voice of joy and rejoicing" uplifted. Many Jubilee meetings and services were held throughout the country, and throughout the whole Mission-field; and further, the day was observed by missionaries at sea, and by some Christian soldiers on the way to the seat of war in the Punjab. The strain of praise with which the earth was girdled was beautifully set forth in the hymn—

"I hear ten thousand voices singing,"

written by Henry Fox, of the Telugu Mission, who was called to his rest about a fortnight before the Jubilee was kept. In the

hymn as it now stands printed one verse, describing how the song arises "from Essequibo's river," is left out, British Guiana no longer counting among the Missions of the C.M.S.

May the Second Jubilee, which the Society is now preparing to celebrate, be as full of pure and holy joy and as fruitful in after blessings as the first.

SARAH G. STOCK.

"IT IS THE LORD."

Echoes from Bible reading, St. John xxi. 1—15.

NIGHT holds her breath. Gennesaret below :
A lowly path for stars which reverence owe
The Man, who once its raging seaway trod,
When waves fell at His feet and owned Him God.

The calm night through His seven disciples toiled;
Cast as they would their fisher skill was foiled.
Disheartened, weary, at the dawn of day
Drew up their empty nets, and sought the bay.

Then dimly seen, a Stranger on the strand
Thus kindly hailed as they approached the land :
"Ye have no catch," with sympathizing tone.
They murmured, "No." Hope with the night had flown.
"Trust Me; ye shall succeed; cast to the right."
So spake the Man who faced the rippling light.
Well might they argue thus: "What use? 'Tis day!
From disturbed shallows fish will dart away."

But see, they argued better, they obeyed;
Full nets the Saviour's skill at once displayed.
Their gladdened hearts their weary limbs restore,
To drag the full, unbroken nets ashore.

Amid the turmoil of that busy time,
The man who loved most first could read the sign,
And break the blessed news to one on board—
The foremost of the crew—"It is the Lord."

"What are these gathered fruits of toil to me?
There stands my Lord on dearest Galilee!
I'll gird myself and plunge into the wave,
Embrace His feet who freely me forgave."

When once he fain would walk the waves, he sank.
More humble now, he swims from boat to bank.
His chief delight is converse with his Lord,
To share His work and win His great reward.

Oh, rich provision where the Master's care
Adds satisfaction to the humblest fare!
There on the coals a fish and here a loaf.
The hungry men will deem them not enough.

So thought their gracious Lord, who bids them fetch
Some funny captives from their bounteous catch.
Then while Himself their full repast prepares,
They, counting o'er His gifts, forget their cares.

Most glorious Benefactor of our race,
Thy feast of love, oh, spread in every place!
Roll back the curtain of our night, and shine
Till all the world shall see Thy light divine.

Watch now Thy fishers on the sea of life,
Who, tossed and oft neglected in the strife
Of elements of evil dark and strong,
Stand by their nets and wile their night with song.

The bold and gentle baffled oft alike
In calms, and also when the tempests strike,
Steer for the shore, their strength in service spent,
And ponder in their hearts the lesson meant.

"Cast to the right" comes floating o'er the sea.
Stars feebly shine; earth's shadow soon will flee.
Oh, dawn of fisher's joy! But who stands there?
Fountains of light His eyes the dayspring share.
Steer by their light: obey His prompting voice.
We'll cast our nets: make His our better choice;
Pour out our treasures gathered at His word;
Sing as we reach the shore, "It is the Lord."

W. CALEDONIA.

(Written at Metlakahla.)

THE WEST CHINA MISSION.

BY THE RIGHT REV. BISHOP CASSELS.

PAO-NING, Nov. 29th, 1897.

THE Diocese of Western China comprises "such portions of the provinces of Si-chuan and Kwei-cheo as lie to the north of the 28° parallel of latitude." This boundary is an unfortunate one, being justified neither by natural nor by political features. But as it was the boundary of the old undivided Diocese of Mid China, it would not have been altogether easy to make an alteration. Practically, however, the diocese may be said to be pretty nearly co-extensive with the Province of Si-chuan, only a small part of Kwei-cheo being included in it, and only a small part of Si-chuan excluded from it.

The word *Si-chuan* means "four streams," from the four great rivers which water its vast area. The spelling I have here adopted is that used by a very considerable number of missionaries as presenting a consistent system for Romanizing the Chinese pronunciation. But the other spelling, *Sz-chuen*, which is also widely adopted, conveys a better idea of the actual sound to the English reader.

It is only some twenty years since Protestant Mission work began in this province, or indeed in any of these western provinces of China. The first convert to be baptized in the whole of Western China is just now stopping here with me. He was admitted to the Church nineteen years ago.

Formation of the Diocese.

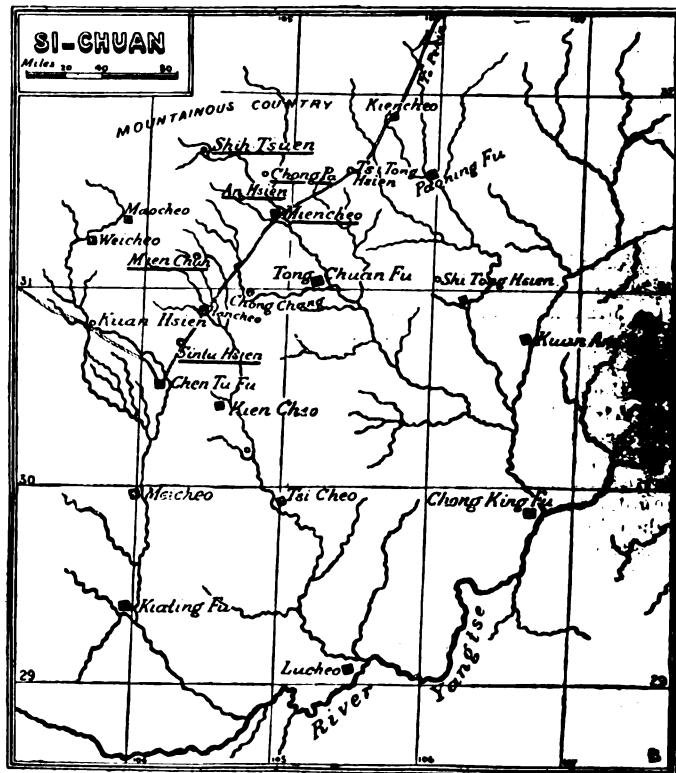
The work of our own Church in these parts may perhaps be said to date from the time just ten years ago when, after having spent some months in visiting various parts of this field, I received a license for definite work by Bishop Moule.

It was in the following year that I had the pleasure of welcoming Mr. Horsburgh on his pioneering tour in this neighbourhood, which had been sanctioned by the C.M.S. Parent Committee. But it was not till 1892 that he returned to us, escorting the Mission band which the Lord had allowed him to bring out, with the view of settling down for work in the north-west part of this province as soon as the workers had acquired sufficient knowledge of the language. Two years later the missionaries were settled in five different towns, where they had been enabled to acquire houses. In the year 1895, when there was a good prospect of the work developing (the C.I.M. work in the east of the province having meanwhile attained to very considerable proportions), it became evident to Bishop Moule that it was impossible for him to give adequate episcopal supervision to a work at 1,500 or 1,800 miles from his basis. Thus the new Diocese of Western China was formed by the separation of the extreme western end of the original Diocese of Mid China. A year later I returned to the field, having been consecrated (so unworthy and such a child!) to the new diocese. It was in that year that the first converts of the C.M.S. work in Western China were gathered in, twelve persons being baptized as the result of work in two stations, and these I had the privilege of confirming during the same year.

The Work of the Year.

Last year the firstfruits were gathered in from Mien-cheo and Sin-tu Hsien; this year we have rejoiced over a little early ingathering from Mien-chuh Hsien and Shih-T'suen Hsien. And now our prayers are specially going up for An-Hsien and Chong-pa, which have hitherto yielded no evident results.

At Sin-tu Hsien none have been added to the Church during the



PART OF SI-CHUAN PROVINCE.

year. Some ten or twelve adherents, including a few not very hopeful cases, have been induced by worldly allurements to join the Roman Catholics, who have lately been showing remarkable activity in many parts of the diocese. They have left us, but others are taking their place, and there are now

six or seven hopeful cases under instruction as catechumens. Mr. Callum was admitted to deacon's orders during the year, and Mrs. Callum has now made sufficient progress in the language to give some useful help in the work.

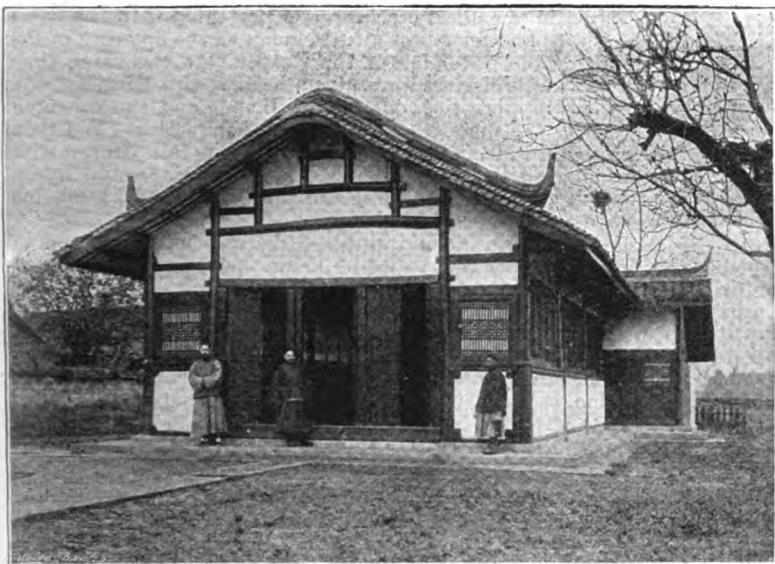
At Mien-chuh Hsien, which is in charge of Mr. and Mrs. Phillips, and where Miss Barker is stationed while studying the language, Mr. Jackson baptized three men on Jan. 10th and two more on Oct. 31st. The former have already been confirmed; the latter await a little more instruction. The work here is distinctly solid and hopeful. The new premises lately acquired are a very great gain to the dwelling-house, and now Mr. Phillips has acquired a most useful preaching-room on a main street, where good work is being done.

Going still northwards, An-Hsien is the next station reached. It is beautifully situated at the very foot of the mountains which surround it on two sides. Here Mr. and Mrs. Knipe have been labouring, and here Dr. Squibbs and Mr. Andrew have been quartered while still working at the language. The people of this little city are very friendly, and one longs to see a real work of grace beginning here.

At Shih-T'suen Hsien the first convert was baptized by Mr. Jackson



THE RIGHT REV. BISHOP CASSELS.



CHURCH AT PAO-NING FU.

on Whit Sunday, and I myself baptized the second in the autumn and confirmed the two. The new house into which Mr. Hickman has recently moved is an immense gain. The dwelling-house ought to prove as healthy as it is pleasantly situated, and the part devoted to the work is very suitable and well arranged.

Mr. and Mrs. Jackson have been in charge of *Mien-cheo* since Mr. and Mrs. Horsburgh's leaving for Japan. Miss Thompson and Miss Acheson are also stationed here. One more convert has been added to the Church by baptism. But I fear that there will never be a vigorous work carried on from this Mission-house unless the outer premises, which are not in the hands of friendly people, can be secured. Hitherto Mr. Jackson has failed to get a suitable preaching-room, but he hopes ere long to find convenient premises for this purpose.

At *Chong-pa* the house is far from what might be desired, but Mr. Simmonds has not been without some encouragement in his work amongst the people of the place.

The Bishop's Journeys.

Early in the year I was called to Shanghai to attend a conference of Bishops. On the way down I was enabled to be of some little service by escorting Miss Mertens, Miss Wells, and Miss R. Lloyd as far as Shanghai. The little company at our conference, under the presidency of Bishop Moule, and including Bishop Corfe, of Corea, numbered five. It was much regretted that, owing to the vacancy in the Diocese of Victoria, there was no representative from Southern China.



REV. D. A. CALLUM, AND GROUP OF CHRISTIANS AND INQUIRERS AT SINTU.

On my return the ordination of Mr. D. A. Callum occupied my attention. It had been fixed for Trinity Sunday, but as I could not get back in time, the day was altered to the Feast of St. John the Baptist. After this I went over to *Mien-cheo* to preside at the meeting of our standing sub-committee and for other business. And in the autumn I made a complete visitation of all the C.M.S. stations, excepting *Chong-pa*.

During the year two of the brethren applied to me for lay commissions, and these I conferred at services of prayer and exhortation. For I cannot but feel that those who, like these brethren, are in semi-pastoral charge of stations, involving preparing candidates for baptism and confirmation, should receive some such authoritative commission as this.

During the year six candidates were presented to me for confirmation; of these, five are men. The number is



BISHOPS AT THE SHANGHAI CONFERENCE.

[Bishop Moule (Mid China) is on our left at the top of the picture; next to him is Bishop Cassels (Western China). Bishop Scott (North China) is in the centre, with Bishop Graves (Shanghai) on his right, and Bishop Corfe (Corea) on his left.]

a smaller one than last year, but this does not by any means mean that the work is less prosperous. For I am thankful to say that in four of the stations there are little congregations of from ten to thirty or forty meeting together for worship and instruction every Lord's Day, and this was far from being the case last year. I would desire prayer that God may be justified by every soul that is added to the Church, and by each one of us in our vocation and ministry.

A MESSAGE TO BIBLE-CLASS TEACHERS.

MR. S. PAINTER writes from Nobeoka, Japan:—"For the encouragement of those at home who often hear remarks about the paramount necessity of staying in the homeland, where places cannot be filled, may I tell you how wonderfully God has blessed me in this respect? I left as devoted a set of youths as ever a teacher could wish for, and I was told they would do all sorts of things if I left. I can only say that I believe the bond between us now is stronger than ever. The way in which those dear fellows have advanced in the Christian life is marvellous. My coming away seems to have stirred them to strive to do their share in the work; several have taken classes themselves, others are active in other ways, and with them very largely rests the raising of the fund for their 'Own Missionary.' I constantly receive letters full of encouragement, and I hear of one and another whose heart God has touched, and whose lips are being opened to testify for Him in a way that never happened while I was with them. *Laus Deo!*"

A HOUSE-WARMING IN SI-CHUAN.

BY MR. J. A. HICKMAN.

SHIH-T'SUEN-HSIEN, January, 1898.

THIS year has brought us the gift of a house inside the city. Those who know nothing of life in China might think it an easy matter to get into a new house when one wishes to give up the old one; but, as a matter of fact, one of the most difficult things to do in China is to get possession of any sort of a house. For this reason we were content to dwell in the "Heavenly Inn" until God gave us this much better house.

You will remember how I told you the *literati* tried all in their power to keep us out, and when we got in to turn us out by putting placards about the city telling the people to drive us out of the province, or else they would rebel. Now you will understand what I mean when I say we look upon the getting possession of this house inside the city as a good gift from our loving Father.

I want to tell you now about our moving into the new house. Our first house—or, rather, part of the inn in which we lived for more than two years—was only a makeshift at best. At length my former teacher, Mr. Tuan, B.A., said he was quite willing and not afraid to let his house to me. We have now turned it into a most suitable Mission station, with both men's and women's guest-halls on the street, a nice preaching-hall opening on the street, and an ever-open door, so that all who will may enter in. We use this hall, too, for our Sunday services. Our living apartments are all at the back of the house, where we have a garden with a lovely view of mountains and river. It took about three months of very hard work all through the hot months to put the house in order.

Our dear Bishop very kindly came for the opening; long will the memory of that visit live in our minds. On Saturday, Oct. 30th, we ourselves went apart for awhile. On Sunday, the real opening day, after the morning service and sermon by the Bishop, there was the Service of Holy Baptism, when Mr. Ho was baptized; he has been an inquirer ever since he was cured of the opium habit over two years ago. In the afternoon the Bishop held a Confirmation Service, at which the woman Cheo, aged seventy-two, and the man Ho, aged forty-two, received the rite of confirmation. In the evening we all partook of the Lord's Supper, and listened to the Bishop urging us to expect even greater things than anything we have yet seen. Thus ended the real opening of the station, in the name of the Father, the Son, and the Holy Ghost.

Monday found us up early ready for the formal or Chinese opening. The Chinese, thank God, had made up their minds that they were to have a hand in the opening, and so they did, as you shall see. I had known for some time before that they intended presenting me with a large banner of congratulation; indeed, I had already been consulted about it; at the same time, I was not supposed to have any idea of such a thing! As I saw the banner and scroll before they were presented, I may as well tell you what they were like before I tell you about the presentation. The ground-work of the banner was a long piece of red serge about twelve feet long by two and a half wide, with large black velvet characters about twelve inches high, also a lot of small black velvet characters. There was a deep fringe of green satin at the top, and two large green satin streamers with tri-coloured silk tassels. With the banner is a pair of beautiful red satin scrolls. The inscription on the banner is as follows:—"In the twenty-third year of the Emperor Kuang Hsu, on the eighteenth day of the tenth moon, the citizens of Stone Fountain and friends offer most hearty congratulations to the English teacher, Mr. J. A. Hickman; (your) holy religion (is) exceedingly glorious, Sheu-Kiao-chang-ming." The last words were done in four large black velvet characters. After breakfast on All Saints' Day the Bishop and I put on our dress hats and boots, and so on, and went into our best Chinese guest-room to await the presentation. We had not to wait long ere we heard the boom of the cannon in the distance announcing that the procession had started on its way to the "Fuh in Tang"; then we heard the band of music getting nearer and nearer; then the boom of the cannon at the guest-door. The Bishop and I then advanced to receive those who were to make the presentation. The doors were thrown open; we invited them into the guest-hall; but before we could get into the guest-hall the chief men of the party brought the banner, carried by two soldiers, amid

the fearful din of endless crackers, and presented it in the name of the citizens and friends of Mr. Hickman on the opening of the new hall for the preaching of the Gospel. At the same time scrolls and lovely flowers were given, besides two long red silk scarves, which were tied, one on the Bishop and the other on myself, after the manner deacons wear their stoles. We then invited the guests, who had come in their full dress, with buttons, and all the rest of their finery, to take tea and cakes. Short speeches followed, all of the purely Oriental kind, too flowery to put into plain English.

Before this was at an end we heard the cannon again boom in the distance; this was to let us know that the people in our street were making a separate presentation of scrolls. They, too, presented both the Bishop and me with a long red silk scarf each, and tied it on in the same manner as the first party, except that they tied it over the other shoulder, and so formed a cross of the red silk scarves; the same kind of speech-making, the same kind of tea-drinking, and then the opening was over. Hundreds of people came to see the presentation besides those who had contributed to the fund. Altogether there were over 12,000 cash given in sums of 100 cash and upwards. The Principal of the Government College was among those who sent scrolls. It was enough to make our hearts go up in praise and thanksgiving to see the way the hearts of the people have been changed towards us during the last year or so. It only remains to be said that the attendance at the preaching of the Gospel on market nights, two or three nights a week, is very good, and has been ever since it was opened.

The one thing we need now is the power of the Holy Spirit both in our lives and in the lives of these poor Chinese. Notwithstanding that the Chinese have had the teaching of Confucius for the past 2,000 years, the light in China is still deep darkness yet, as witness the penal law of this great empire. Only a short time ago a poor woman found guilty of the murder of her husband was taken outside the city, near our house, and there, in the presence of thousands of men, women, and children, was flayed alive. The tender mercies of the Chinese are cruel. They need the love of God in their hearts. "But how can they hear without a preacher?"

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GLIMPSES OF LIFE IN PALESTINE.

BY A LADY MISSIONARY.

A LOVELY March morning of transparent sky, refreshing west wind, and the delicious smell of the red earth after days of pouring rain. The narrow lane through which we pass is bounded by just such rough stone walls as you find in Derbyshire or Cumberland. And now you must squeeze your donkey into as narrow a space as possible and wait patiently, for surely here is Birnam Wood coming to Dunsinane. Is not this a whole forest of oak walking? No; only a company of fifty or sixty of the women of the village, who were off long before dawn to wooded valleys miles away, and are returning now with enormous bundles of firewood on their heads. The way is completely blocked for some minutes, and we are fortunate if we do not receive a few hard knocks from the long straggling branches. Some of the women are gaily chattering, or crooning an improvised ditty in a very minor key; but others drag themselves along wearily, and look by no means fit for the heavy work of grinding corn and for the afternoon baking of bread for their hungry families.

It is a blazing September day, with cloudless sky and broiling sun. We traverse a narrow mountain path, with far below a deep ravine. Giant rocks lie tossed in picturesque confusion in the bed of the watercourse. The steep hillsides are clothed with olives and pomegranates, and we hear the sound, sweet and rare in that mountainous region, of running water.

We reach a wretched little hamlet, which has a pathetic history. Years ago it was flourishing enough, owing its healthiness to the pine trees clothing the hillsides. These were recklessly cut down for firewood, and since then the village has suffered terribly from fever. The inhabitants are dying off and the houses falling into ruin.

The sheikh's wife, by whose special invitation we have come, meets us with a hundred welcomes, and we sit on the house-top under an *areeshy* [arbour of boughs]. She brings us a large

tabac [straw tray] piled with delicious grapes, figs, and peaches, and picking out the largest for us, says, "Chully, chully!" ["Eat, eat!"]

Several men and women join us, and one, catching sight of my Bible, says, "O lady, I pray thee open thy book and find me a charm to give me back my husband's affection. He hates me for my bad eyes, and because my boy is dead, and he has taken a new wife, and she persecutes me till I wish I were dead."

How grieved one feels for the poor sad, ugly face with its inflamed eyes and ulcerated eyelids. I explain gently that this is God's book, and not a volume of magic, and that even could I give her a charm it would be *haram* [unlawful].

"Surely," says a kind-hearted man sitting by, "it would not be *haram* to do good, only to make her husband love her again. O lady, do write a charm for her!"

"That I cannot do," I replied; "but I will pray for her."

Both brighten up at this promise, and remark, "How kind the lady is."

Twilight is falling, and several flocks of goats and sheep are wandering homewards, guarded by three shepherds and as many dogs. "Silly sheep" is a misnomer for these intelligent creatures, who press lovingly round the shepherds, pushing their noses into their hands and leaping and fawning on them like dogs. The first shepherd gives a loud cry, not unlike the call of a hen to her chickens, and taps his staff on the rocky path, then the dear woolly things quicken their pace and huddle more closely round him. Oh, that these Moslems knew themselves the love of the great Shepherd, of whom they present to-day an unconscious type!

In the *ha koorah* [courtyard], enclosed by roughly built stone houses, are groups of men and women. One man is twisting on a spindle the long black wool thread for the loom, which will weave it into an *abba* [man's cloak]; another turns a spinning wheel. From inside that little booth you hear the whirr of the village loom. Another man feeds a camel kneeling beside him, stuffing into its capacious mouth balls of what I suppose an English ostler would call "mash." Opposite is a group of women, children, and babies. Some pick over corn in their round baskets, ready for grinding. Another vigorously sifts it in a large sieve, blowing it, that the bits of chaff and rubbish may escape. Another has by her side bundles of different-coloured straw, and weaves a circular tray, which glows in sections of crimson, green, and yellow under her skilful fingers. One thrifty soul is mending her son's *conbaz* [loose cotton tunic]. On its red ground she has put one blue patch and adds a yellow one. Never mind. All bright colours harmonize under a Syrian sky.

We greet the women with "Good evening to you. How is your state?" and a chorus of replies ensues: "Marhaba! [Welcome!] Come and sit, O lady, and teach us."

A fragment of a mat is produced as a seat, and I open a picture-book. Some leave their work to look at the prodigal son kneeling before his father, and inquire anxiously, "Where's his other leg? Has he got only one, poor thing?" "Ya haasraty, ya lateef. Meskeen!" ["What a pity, poor thing. Oh dear!"] are the exclamations which greet the unfolding of the story.

One tearful woman says, "Just like my son whom they took by force for a soldier. O lady, will God ever bring him back?"

"The Lord shelter you and give you a reward," says another, "for teaching us poor women."

An obstreperous child now interrupts by mercilessly pommeling a wretched puppy with a stone. The helpless creature yelps in agony, yet my interference is much resented by the child's mother. So I cut short the discussion by carrying off the puppy, and enter a house where a blind girl is grinding corn.

"Whirr! whirr!" goes the mill, and the perspiration streams down the grinder's face. How many hours of toil are before her till she has ground enough for the family's baking! She is glad to stop and take a few moments' rest, and explains, "I grind for my brother's family, and they feed me; but, ya silt [O lady], see how ragged my *khulka* is." And certainly her one poor garment is such a mass of tatters and patches that it is marvellous how it can ever hold together.

EXPECTING THE COMING OF SOME GREAT ONE.

FROM more than one quarter of the Mission-field we have lately received tidings of mysterious forebodings among the Heathen. Thus the Rev. A. E. Ball writes from Karachi, in Sindh:

"Just now there is a feeling, amounting almost to dismay, amongst many Hindus. I have before me a leaflet in Sindhi, which has been largely distributed in the city. As a result of the two eclipses in January, and the appearance of a comet in the same month, a terrible storm and bursting of the sea upon the land are predicted. Numbers of Hindu merchants decline all business transactions, except just to sell what things they have, their idea being that, if the world is to be destroyed next month, to transact business for the future is worse than useless. The leaflet, after saying that God is merciful and able to save from destruction, puts the means of obtaining salvation thus: 'Keep good company, do good work. Let each *Panchayat* have collections, that the sacrificial fire may be kept burning; read *Sri Mad Bhagvat*, and the *Granth Sahib*; feed the poor; worship the river (or sea) god; feed cows; in a word, perform as many meritorious actions as possible.' The writer concludes by pointing out an exceedingly simple method of accumulating merit: 'Whosoever, he says, 'makes the contents of this paper known in this or any other country, shall become possessor of as much merit as if he had given away 1,000 cows in charity.'

A translation of the same or a similar announcement is given by the Rev. E. Guilford, of Tarn Taran, in the Punjab, as follows:

"On Sambat, 1954, Magsudhi Ashtmi [Saturday, Jan. 29th, 1898], Asoni Nachhatter, seven garhis later, the Sathgujera will commence, and this era will last for one thousand years. The duration of the nights will be thirty-three garhis [thirteen and a half hours long: a garhi is a division of the day, equal to twenty-four minutes, though often used loosely for 'an hour'].

"Eleven garhis after the commencement of the new era the wind will blow from the north, and Chakkartwari Rajah, who is to be the Ruler of the world, will be born. The present world will come to an end, and the Chakkartwari Rajah's family will populate the world. After twenty-two garhis, at midnight, the Brankumpathdan earthquake will take place. Whoever refuses to peruse or circulate this message will lose his faith. Those who pass it on will benefit, the same as if they had given 100 cows in charity; and those who, by copying the message, assist in the circulation, will benefit the same as if they had given 1,000 cows in charity.

"This message is a true one, originally sent from Kanshi. Then Nath Jee and all disbelieving will be ranked as infidels. It is also revealed in the said message that there will be a severe earthquake and an upheaval of Nature."

This message has, it appears, been circulated in many villages and towns in the Punjab, and emanates from Benares. Of course it may be only an attempt to make capital out of the eclipse of Jan. 22nd last, but Mr. Guilford's own experience points to something more than this. He observes:

"In going in and out amongst the people during the past year, I have been struck by the universal expectation that exists of the coming of One who shall put an end to the present state of things and establish a reign of universal peace and righteousness. All sorts and conditions of men—from the Hindu who has his 'gods many and lords many,' down to the Moslem, who knows but one God—have this expectation. May we take this fact as a justification of the earnest belief of the Christian world in the speedy return of Christ? If it is true that history repeats itself, I think we may so take it, for the same universal expectation of some coming One obtains now in the heathen world as was experienced a short time before Christ's first advent."

One of our lady missionaries, Miss Thomas, writing from Colombo, bears similar testimony:

"The chief thing which seems to occupy people's thoughts at the present time is the expected advent of some great One, not only amongst Christians, but Mohammedans, Heathen, and Buddhists too. One heathen man asked me if it were true that Christ was coming next year; he had been told that He would come next April, and he was anxious to have a Bible, that he might read for himself. In one of the houses a pupil pointed out the plague, famine, earthquakes, &c., as signs."

The Rev. S. M. Simmons has found a similar expectation in the district of Baddegama.

The Rev. F. G. Macartney writes from Malegaon, Western India, that he has met with a *bohar* (Mohammedan trader) at Ranala, near Khandesh, who is preaching the second coming of Christ. Mr. Macartney writes:

"All Mohammedans believe that our Lord will return. Christ, they think, is to descend on one of the minarets of the Mosque of Damascus, but this belief has no practical effect upon their conduct. The man I referred to, however, has been led to believe that Christ's second coming is near at hand, and his opinion has such a firm hold upon him that he has been publicly teaching this tenet, and urging his co-religionists to prepare for the event by repentance and amendment of life. They have reviled him as a Christian, and he has been subjected to bitter persecution. His house has been mobbed, his property destroyed, and he has been forced to seek the protection of the law. In spite of all he still holds to his belief."

These widely spread expectations must cause serious reflection in the minds of all our readers. Are they an indication of the coming of the Lord? Whether they be so or not, they are food for prayer. May they prove the means of leading many to the knowledge of Him whom they seem, without knowing Him, to expect.

THE WYNAAD MISSION.

BY THE REV. A. H. LASH.

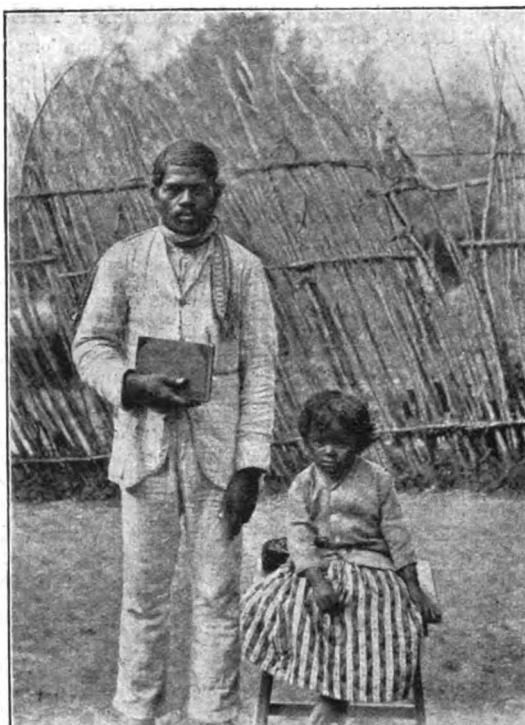
THE Wynnaad Mission is distinct from the Nilgiri Mission, although it is under the superintendence of the same missionary. Very little was done in the Wynnaad before I took charge of the Nilgiri and Wynnaad Mission in 1893.

The First Worker in the Field.

Before that time Miss Wallinger, an honorary missionary of the C.E.Z.M. Society, interested herself greatly in the Wynnaad, and made herself responsible for the support of two little schools. She also paid a portion of the salary of a catechist. She died early in March, 1894. A month before her death she met me in the Wynnaad, and gave presents to the children of the two little schools she had established. Though feeble, and with very defective sight, she took the long, tiring journey to Gudalur and Pundalur, and endured the discomfort of sleeping on a couple of forms, in a deserted store, with the greatest cheerfulness. My last vivid recollections of her are connected with her examination of the schools in Scripturc, when she passed from child to child, listening intently to their reading, and cheering them with her peculiarly sweet smile and gentle words of encouragement. She lived less than a month after her return from this her last visit, but her memory is cherished by the people and children whom she loved, and for whom she laboured and spent her substance.

The Country.

The Wynnaad is a hilly country, lying between the Nilgiri range of mountains on the east, and the plains near Calicut on the west. It is bounded on the north by Mysore and Coorg. It has an area of 1,332 square miles. A considerable portion of the Wynnaad is covered with bamboo forests, while the chief industries are connected with the coffee and tea estates. There are several ranges of tree-covered mountains in the country,



VISUVASAM AND THE LITTLE KURICHER.

and many picturesque hills and rocks. Unfortunately many parts of the country are very feverish, which makes it unpopular in spite of its beauty. Many of the coffee and tea planters, however, who live in comfortable bungalows, and understand the climate, enjoy good health.

The rainfall is very great. I have known a fall of forty-two inches in two days.

The villages in the bamboo forests are constructed of bamboo, the houses being sometimes roofed with grass. Fires are consequently frequent, and very destructive. I have known a whole village to be burnt down in a few hours. Fortunately the material for rebuilding is always at hand, and the loss is not serious, as the poor villagers are not burdened with possessions.

The first picture on p. 105 represents Gudalur, which is just at the foot of the ghât, or mountain road, leading from Ootacamund, from which place it is distant thirty miles. A part of the Nilgiri range is visible in the picture, which, however, gives a very faint idea of the exquisite beauty of the country. Gudalur is about 4,000 feet lower than Ootacamund, and is 3,200 feet above the sea.

The Gold Craze.

About twenty years ago gold was discovered in the Wynnaad. Several gold mining companies were started, which were very widely advertised. A capital of upwards of £2,000,000 sterling was subscribed, and the companies set to work to expend their money lavishly. Estates were bought for large sums; handsomely paid managers were appointed; expensive machinery was imported from England; houses, banks, hospitals, and a church were erected. Labourers flocked into the country, and villages were built, and the work of crushing the quartz and extracting the gold commenced in various localities. But, alas! it was soon discovered that though gold was there, it was not in sufficient quantities to pay working expenses. One after the other every mine was given up, the shareholders lost every penny of their money, and the mines were deserted.

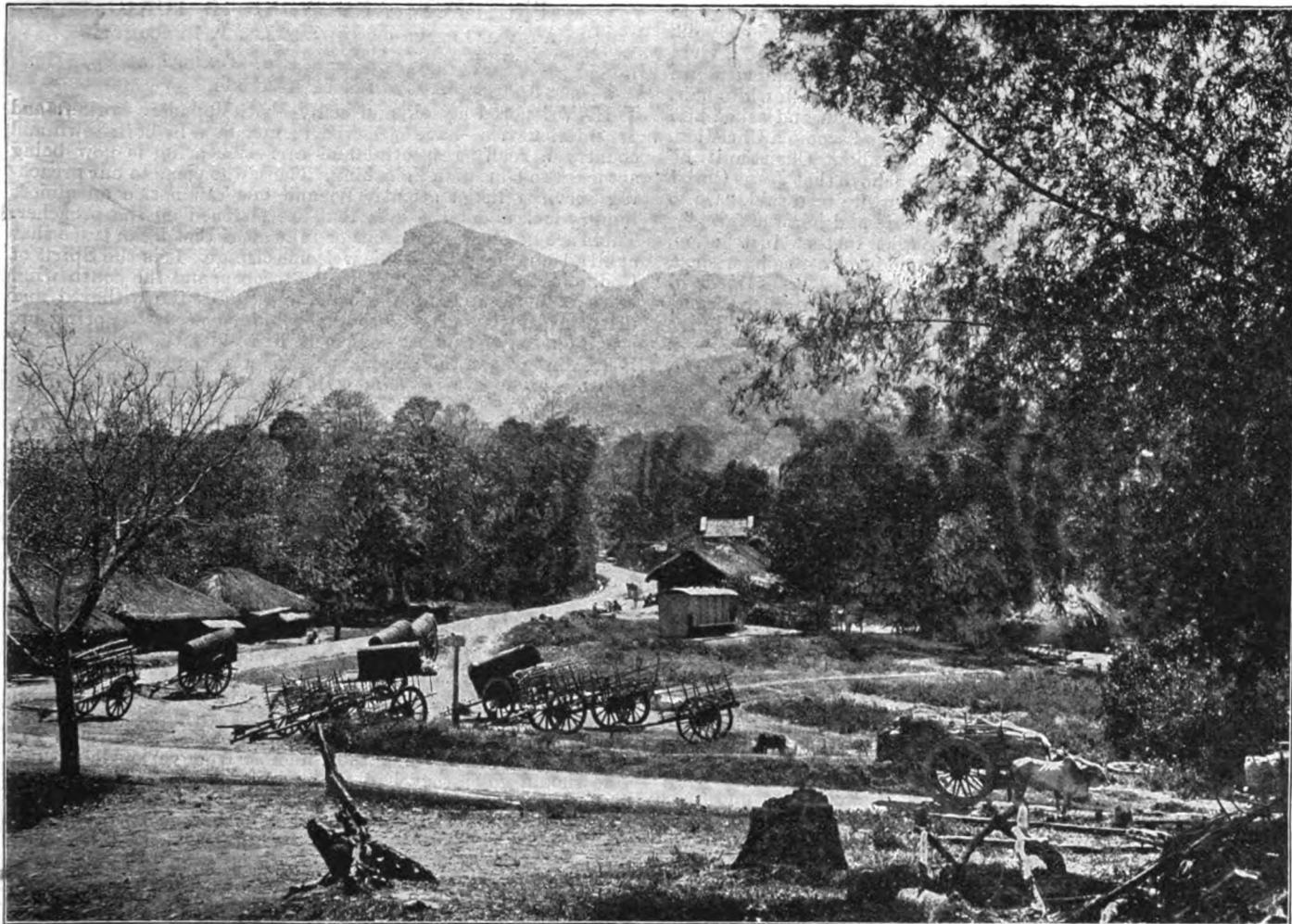
When I took my first missionary journey through the country in 1893 I passed through a scene of depressing desolation. I found fine bungalows in every direction crumbling into ruin, deserted villages far worse than that described by Oliver Goldsmith, and costly machinery rusting by the roadside.

The People.

The population of the Wynnaad consists of Hindus, Mussalmans, Jains, Kurichers, Kadirs, Paniyars, Chetties, Kurumbars, Badagas, Kothars, and Todas. They number in all about 120,000, of whom some 50,000 belong to the hill tribes. The early history of the hill tribes is lost in obscurity, but the Kurumbars and Kurichers are believed to be the original owners of the soil. The Paniyars have woolly hair and a negro cast of countenance. They are descended from runaway negro slaves, who escaped from their masters to the jungle and married hill women. There are a few Chinamen who have married native women and have embraced Christianity. The principal languages spoken in the district are Tamil, Malayalam, and Canarese.



GROUP OF NILGIRI MISSION AGENTS.



VIEW OF THE WYNAAD COUNTRY, GUDALUE.

The Kurumbars and Kurichers.

The group consisting of a man and his children standing outside their hut is very typical of the ordinary Kurumbur. These are the most numerous of the hill tribes, and are well spoken of in the Wynnaad. Many of them, both men and women, are employed as labourers in the coffee and tea estates, and are fairly energetic and dependable. Their religion, if it may be called by such a name, consists chiefly in a superstitious regard for sacred trees and stones. On the Nilgiri hills they are looked upon as skilled in witchcraft, and their power to blight crops and inflict disease upon cattle is much feared, especially by the Badagas, who employ them to discharge certain priestly offices. They require a Kurumbur, for example, to drive the first ploughshare through their lands, and also to receive their firstfruits, probably to propitiate them.

The Kurichers are a very interesting people. They are fairer than the Kurumbars and more attractive in appearance. They are noted for their truthfulness, honesty, and morality, but are supposed to have little regard for the sanctity of human life, and are said to punish offenders against their caste laws



WILD KURUMBARS.

by death. They are inveterate caste holders, and have very strange ideas of pollution. Wood appears to be the prime conductor of this dreaded evil. If you touch the wooden posts of the Kuricher's house, he feels constrained to purge it by fire, though you may sit on the earthen floor of his veranda without hurting him. You may hire a Kuricher to guide you through the jungle, but you will notice that when you have to pass over a wooden bridge he will carefully avoid being on the bridge at the same time that you are crossing, as this would pollute him. But these people have many good qualities, and are beginning to show an interest in Christianity and to ask for teachers.

Joseph Visuvasam's Story.

The picture of the Kurumbur man and the Kuricher girl is of peculiar interest, as these are the first of their two tribes who have embraced Christianity.

The Kurumbur who chose the name of Joseph Visuvasam (faith) when I baptized him two years ago is an intelligent young man. He had known something about Christianity for several years before he decided for Christ. Several of our Christian helpers in the Wynnaad took an interest in him, and

instructed him in the truth, but he could not see his way to throw in his lot with them. At length he became seriously ill, and could eat nothing. While in this condition he had a vivid dream. He saw a white man come into the room and sit down upon a chair. He was venerable in appearance, with white hair, and dressed in white. The man looked at him and asked him what he was. He replied that he wished to become a Christian. The man inquired, "What do you know about Christianity?" He replied, "I do not know much, but I believe that Jesus Christ is a powerful God and Saviour." The white man said, "Go to those who can instruct you, and learn more and join the faith."

When he recovered he eagerly sought further instruction, and finding he was not making such rapid progress as he wished, he applied to his employers (he was a *maistry*, or overseer of coolies on a coffee estate) for a month's leave, in order that he might go to the Christian teacher in the village near and give himself wholly to the study of the truth. The leave was refused him, as it was a busy time. So he threw up his appointment, and devoted himself to preparing for baptism.

I found him well prepared, repeating the Creed, the Lord's Prayer, and the Ten Commandments correctly, and answering questions with intelligence. I went through the Baptismal Service with him, and explained it to him, dwelling on the very important step he had determined to take. He was devout in his manner, and seemed touched during the prayers we had together. Every one who knew him spoke well of him as a sober, intelligent man. I baptized him in the village rest-house, there being no church near, in the presence of a small congregation. He gains no worldly advantage by this step, on the contrary, his relations being opposed to it. He is now under instruction, with a view to his becoming a missionary to his own people.

The little Kuricher Girl.

She was left to us by her father, who died a believer in Christ, and desired that his only child should be brought up as a Christian. She was taken in hand by our good Bible-woman, Elizabeth, who took her to live with her, and instructed her carefully. She is a very tiny child, not intelligent. My wife and I were both pleased and touched with the way she answered our questions when we examined her for baptism. She repeated the Creed, the Lord's Prayer, and several of the Commandments in Tamil. We felt as we listened to her that she was one of the little ones of whom our blessed Lord would say, "Of such is the kingdom of heaven." We have sent her to Ootacamund, where she is now in Miss Ling's School. The ladies tell me she is getting on nicely, and is a great pet with the girls.

Converts and Helpers.

We have between 300 and 400 Christians in the Wynnaad, and 430 children in our schools, 100 of whom are girls.

The group of agents surrounding me represents only a portion of the catechists and school-teachers employed in the Nilgiri and Wynnaad Mission, and neither of our native clergymen were able to be present. We have forty-three agents altogether, including nine school-mistresses, who teach the girls, of whom there are nearly 200.

I am writing these words two or three days before we leave England to return to our work. May we commend this most interesting Mission, one of the last undertaken by our beloved C.M.S., to the prayers of the readers of the GLEANER?

[The four photographs which illustrate this article were taken by two friends of mine, who have always shown a great interest in missionary work. The scene in the Wynnaad and the group of heathen Kurumbars were taken for me by Mr. John Liebenrood, of the Wynnaad, while the two converts and the group of agents were taken in April, 1897, by Colonel Stevenson.—A. H. L.]

PRAISE AND PRAYER.

PRAISE.—For God's servants departed this life in His "faith and fear" (pp. 97, 107, 109). For converts in the Wynnaad and in Si-chuan (pp. 100–102, 104–106). For encouragements among teachers and hearers in Tokio (pp. 106, 107). For the outlook in the Fuh-Kien Mission (p. 107).

PRAYER.—For the new C.M.S. Secretary and the Missions in his charge (p. 97). That the Society may be enabled to take full advantage of any openings in the Sudan (p. 97). For families recently bereaved (pp. 97, 107, 109). For the work and workers in the West China Diocese (pp. 100, 101). For the efforts to evangelize the tribes of the Wynnaad (pp. 104, 105). That the troubles in Sierra Leone may soon be settled, and that all may be overruled for the furtherance of the kingdom (p. 107). For persecuted converts in Persia (p. 107).

PROSPECTS AND WORK IN TOKIO.

ANNUAL LETTER OF THE REV. W. P. BUNCOMBE.

TOKIO, January, 1898.

A Change of Attitude.

I HAVE noted myself, and many—both Japanese workers and missionaries—have observed to me, how in both town and country a really respectful and earnest hearing is now being accorded to Christian preaching. Those who come to our preaching services listen attentively, and one can notice an almost hungry look about the eyes that are fastened on the preacher. There are no outward reasons or influences that I can trace that at all adequately explain this welcome change. It is the Spirit of God. Just as when spring begins to open, and the south wind blows, and thaws the frozen land, and causes the withered and dried plants to bud again, and the hidden seeds to spring up, so, all unseen and unmarked except in results, the Spirit of God is breathing upon this land, and those who can see the spiritual side of things are rejoicing and going forth to sow and reap with much expectation.

Side by side with this quiet change in the people there is a general stirring among the Christians, more especially among the Christian workers. Beginning with a convention for the deepening of spiritual life, on the lines of the conventions in England, in Osaka last spring, a longing desire has been manifestly growing among the Christians for a closer walk with God and with one another.

At the triennial meeting of the Japanese Evangelical Alliance—an almost purely Japanese association—held in Tokio in July, one felt that in spite of many imperfections we were "all one in Christ Jesus." The members who attended from all parts of Japan felt that hitherto during the twenty years of the existence of the association very little had been done by the association as such towards evangelizing Japan. They had slept, as it were, in the intervals of the meetings. Now they decided by God's help to be continually in work. After prayer and much consultation, they chose out ten of their number from various churches, who should go as they had time and opportunity to the towns of Japan where Christian work was being done, and endeavour to stir up the Christians and arouse interest among the non-Christians. At a social meeting held at the close of the session a sum of 420 yen (£45) was spontaneously subscribed for this work by the Japanese members present.

The C.M.S. Mission.

There has been general advance in every branch of the work. In Tokio the Mission work has been greatly helped by the opening of the Central Mission-house. In the country one old out-station, Ichikawa, has been re-occupied; another, Boshu, has come again under the Mission, after having been worked for some years by the Native Missionary Society; and two new out-stations have been occupied, Choshi and Toka-ichiba. These are all in the Chiba Ken (county), which lies near Tokio on the north and east. . . . In Tokio and the out-stations twenty-five adults and ten children were baptized, and the total membership of the Church has risen from 229 in 1896 to 271 in 1897. Contributions from 290 yen to 362 yen. The number of Japanese workers, too, has increased from eight to twelve. For all of which we praise God, and take courage.

The Mission-house in the Ginza.

In Tokio the chief interest centred around the new Central Mission-house in the Ginza. The Ginza is by far the finest street in Tokio. It is a broad street with wide pavements, and is lined on either side throughout its length with willow trees. Every night when it is not rough weather, the outer part of the pavement on one side of the street is lined with stalls, lighted with very varied kinds of lamps. At these stalls are sold articles of every description, from roasted beans to old curios. Here may be bought a suit of clothes, hats, walking-sticks, swords, books, all kinds of vegetables, sweets of course, carpenters' tools, buckets and other household utensils, toys, and quack medicines. Here is a stall where a man is ready to tell your fortune; there is another where another man is getting copper coins with a little peep-show. There is a regular fair, in fact, and this is every night; so there are always crowds of people from all parts, most of whom have nothing else to do but see and hear.

In the quieter part of this street, just beyond the last of the stalls, is the C.M.S. Mission-house, with a fairly well-fitted

preaching-place open to the street, and large enough to seat about fifty people, and accommodate thirty or forty more standing in the entrance. Upstairs is a large room with matted floor, large enough for a meeting of 100 or 120 people, with a small library of Japanese and some English Christian books and periodicals.

In the preaching-room, preaching is carried on every evening except Monday, which is the evangelists' rest day. The audience varies from seven or eight up to fifty or sixty. Persons of all classes come in, but they are mostly from the middle class. Sometimes students of the University or other large schools of Tokio may be seen among the audience. We endeavour to preach Christ simply, so that all who come in may understand something of His salvation. At the conclusion of the preaching we invite any who are interested to come upstairs for further instruction or conversation, and to all we generally give some tract as they go out. The invitation to stay for further conversation is generally responded to, and I have had the pleasure of speaking to as many as twenty in the after-meeting, all sitting with open Testaments before them, listening while I explain some part of the Gospel message.

We do indeed thank God for the place, and the opportunities for Gospel work it has afforded us; and as time goes on and the place gets better known these opportunities will increase. Only may God ever give men filled with the Spirit to work there.

THE MISSION FIELD.

Sierra Leone.—Our letters from Freetown continue to report great excitement, owing to the Mendi rising and the terrible massacres. Bishop Taylor Smith wrote on May 9th:—"The Mendis have risen, first secretly passing the 'poro' word (a kind of native freemasonry binding all the initiated to one act, whatever that may be), with the result that on the last day of April, without any warning, the English-speaking missionaries and traders, in fact all, even their own children (it is said), who could speak or write English, were cruelly put to death in cold blood. . . . At Rotofunk, where there was one of the most splendid Missions (American), they killed the four ladies, and the husband of one of them, first. . . . subjecting them to the most awful shame and torture. . . . So powerful is the 'poro' word that servants pointed out and assisted in the looting and murder of those who had been nothing but kind to them. . . . The hut tax is only an incident in the whole sad affair, the true reason for all this being a desire to be free from England's just rule, and to be allowed their old freedom to raid and kill, catch and sell slaves." The Bishop thinks that when the trouble is over, the Church in Sierra Leone will be "purer and stronger, and cemented together as one blood." May God grant it!

Mr. T. E. Alvarez, who has come home on furlough, had no definite news of the outbreak in the Temne Country before leaving Sinkunia on his journey to the coast, only vague rumours of disturbances. He delayed his departure for several days in the hope of hearing something definite, and did not leave his station until March 22nd. In eight days he reached Bendembu, sixty-five miles from Port Lokkoh, but there he was compelled to stop, and he was more than four weeks in getting on to Freetown. All his porters deserted him, and it was only through the good offices of two of the native chiefs, who took him along a circuitous route through secret bush-paths, that he escaped with life and eventually reached Freetown. After recounting the dangers of the situation, Mr. Alvarez concludes: "I know you will pray for us all. . . . 'He knoweth . . . He careth . . . He leadeth.'

Owing to further trouble in the Port Lokkoh district, the Rev. and Mrs. J. A. Alley and Miss Hickmott left Port Lokkoh for Freetown at the request of the officer commanding the troops, and on the advice of the governor of the colony. For the same reason the African missionaries at Makori have returned to Freetown. Mr. and Mrs. Alley, whose furlough was nearly due, have therefore come home.

Eastern Equatorial Africa.—Miss Colsey mentions in a private letter that Stamili and Masili, two catechumens, were baptized at Mamboia on March 13th, taking the names of Persis and Lois; and two inquirers were admitted to the catechumenate. Several other inquirers are waiting to be admitted. Miss Spriggs was ill during Holy Week, but recovered in a few days.

Uganda.—Archdeacon Walker has sent home a very touching account of the last hours of the Rev. E. H. Hubbard. For some days Mr. Hubbard knew that his life was in danger. On the morning of March 9th, when Dr. Cook told him he had not more than two hours to live, he was quite calm and happy. He dictated a few letters, and took leave of his boys and some of the Nassa teachers. He asked the missionaries to pray with him, and repeated the hymn, "Just as I am," and joined with them all in the Lord's Prayer. At times he said, "Peace, perfect peace, because his mind is stayed on Thee." He quoted other passages, often giving the meaning rather than the exact words, showing that his mind was quite clear and conscious. At about eleven o'clock the pain in the wound became worse and made the patient feel

very restless. Miss Timpson and Dr. Cook treated him with such skill and affectionate care, that they did much to lessen the pain. The funeral took place the same afternoon, and as a grave had already been dug for Mr. Pilkington's remains, Mr. Hubbard's body was placed in the ready dug grave. Many of the Christian Waganda were present and showed their sympathy.

On Friday, March 18th, Mr. Pilkington's remains, which had been brought from Busoga, where he was killed, were buried with military honours at Mengo. The acting administrator and Major Macdonald and most of the officials and a large crowd of Natives were present. The coffin was covered with a Union Jack, and a party of Swahilis and Punjabis fired a volley over the grave. The Rev. Henry Wright Duta and the Rev. G. K. Baskerville conducted the service. A grave had been dug in line with those of the other Europeans who had been buried on what is called the "Church Hill." They were in the following order:—Hubbard, De Winton, Hannington, Portal, Pilkington.

Persia.—Notwithstanding the certainty of persecution, another Persian woman has chosen to stand out publicly on the Lord's side. Bishop Stuart baptized her on April 3rd. This convert is a middle-aged woman named Ganhar, with a family of daughters and one son. The latter, a boy of twelve, is being educated at the C.M.S. School and brought up as a Christian. The following account of this new convert is from a letter by Miss Stuart:—"She had been staying at the hospital with one of her little girls who was there for treatment. She was at that time an extremely ignorant woman, but seemed to have grasped the idea of the need of a Saviour. She continued to come to Julfa to be taught, and on our frequent visits to her village spent all her time with me. She has had to suffer a great deal of persecution, being turned out of one house. If her little girl goes to drink water from the well they say she is defiling it. However, none of these things have shaken her determination to be baptized. We do ask all friends at home to pray very earnestly for this new convert, that she may grow in grace and be kept by God's mighty power from all the temptations and dangers in this land of darkness and cruelty."

South China.—"The outlook in all parts of the Fuh-Kien Mission is most cheering," the Rev. Ll. Lloyd wrote on April 4th. "Everywhere we hear of the friendliness of the people, and their increased interest in the Gospel message. I have just returned from a three weeks' tour in Hok-chiang, where I was permitted to baptize seventy-six persons. The influence of the ladies in that district is being widely felt, and we cannot praise too highly their devotion and willingness to rough it for Christ's sake. There are always, of course, facts to sadden us and keep us very humble, yet we cannot doubt that the Spirit of God is moving upon the face of these dark and troubled waters as He moved on the waters at the Creation; and, thank God, the same results are manifest now as then, viz., enlightenment, order, and peace." There had been some unrest at Ku-cheng, caused by the conduct of the Vegetarians, some of whom had used threatening language to the Christian converts, but the civil and military magistrates were doing their best to prevent any disturbances. Prayer is asked that the work in that region may be allowed to go on quietly, and that all cause for disquietude may be removed in God's time and way.

In a subsequent communication Mr. Lloyd says the interest in the city of Fuh-chow is rapidly increasing. On Easter Sunday he admitted twenty-one persons into the Church by baptism, after which fifty-two partook of the Holy Communion. In the evening an evangelistic meeting was held, and the church in the native city was packed to overflowing. Mr. Lloyd got out of the city by scaling the walls by means of a rope, and "so home, tired, but full of praise."

North-East Canada.—Miss Newnham, the sister of the Bishop of Moosonee, wrote to us on the eve of her departure from England for foreign Mission work:—"Once again the winter packet has brought us news from distant Moosonee. Truly 'the fields are white to harvest, but the labourers are few.' The Bishop is arranging to move several workers this summer, with the aim of having once more if possible an ordained missionary at York Fort, which has been left for years without a resident teacher. Since the Rev. J. and Mrs. Lofthouse were driven home by ill-health from the post they had so nobly held at Churchill for fifteen years, Mr. Chapman, a layman, went to York to work amongst the Indians until he could make his way to Churchill, possibly in last March, bravely facing *alone* the desolation of that awful winter. He knows no Eskimo, and besides him there is no missionary for the tribes of Eskimo who maintain a bare existence throughout the vast western district from Churchill away towards the North Pole. They are living in the darkness of Heathenism, selling their children, murdering their old and infirm, and no messenger is sent by us to tell them of God's love. Kirkut and a few other Eskimo who have learned the good news from Mr. Lofthouse do their best to tell it to others whom they meet in hunting. An earnest cry for teachers is forwarded, too, from heathen Indians on the Attawapiskat river, and from Indians and Eskimo who gather in hundreds on Ungava Bay, and have never had more than the rarest passing visit from a missionary. Brethren pray that the Lord of the harvest will thrust forth more labourers into these remote corners of His harvest-field!"

AN EASTER BAPTISM AT MULTAN.

BY THE REV. C. E. BARTON.

April 13th, 1898.

WE had a very interesting and blessed time last week, Holy Week, culminating in an adult baptism on Easter Sunday. We had a large congregation on that day, and for the first time the large font in the church was used for its original purpose, when Amir Ahmad was baptized by immersion.

Amir Ahmad has been an inquirer for some nine years at least. Twice before he decided to become a Christian, and then his courage failed him at the last. We tested him as thoroughly as was possible, admitting him first as a catechumen, and taking care that all his relations should know of his intentions. So far as we could tell he faithfully witnessed a good confession during that time. As he very earnestly asked that his baptism might be on Easter Day, we felt we ought not to delay it longer. He is not a boy, but a full-grown man, and in such a case there is little to be gained by waiting. He holds a good Government post here, and his brother is an Extra Assistant Commissioner in a neighbouring district. He can have nothing whatever to gain from a worldly point of view in taking the step.

I have sent a photograph of our font—a large tank built of Multan pottery tiles. I had always rather shrank from a baptism by immersion as involving so much difficulty, and impairing the solemnity of the service; but last year, when the Bishop was here, we were talking about it, and he laid great stress on the importance of baptismal immersion. So this time I determined to try, and I found that there was no real difficulty at all. We began with the Easter hymn, "Jesus Christ is risen to-day." Then Talib Masih read morning prayer. Cobb unfortunately could not be present, as he had to take the English service in cantonments. We omitted the first lesson, but I read the second, and immediately after went to the font. It had been filled, of course, the day before, and required a great deal of water. I wore sandals and socks, a pair of white trousers (such as we wear in the hot weather), vest and shirt, and over all a white cassock and surplice and stole. Amir Ahmad had also a change of clothes with him. Talib Masih read the first part of the service up to the questions, and then I read the rest. Immediately before the immersion we all knelt and sang a hymn, which was a prayer for the Holy Spirit. Then I removed my stole and we descended into the font, Amir Ahmad first, I following. The water was not so cold as I expected, and when we reached the bottom rose rather above my waist. I immersed him once completely, the water passing right over him, and repeated the solemn words appointed. Then came the making of the sign of the cross, after which we both ascended the steps out of the water. Talib Masih gave out another hymn, and Amir Ahmad retired into a small room behind the font to change, whilst I went into the vestry. Then, wearing black cassock, stole, surplice, and hood complete, I returned to the font, and Amir Ahmad having come out dressed in a new clean white suit, we finished the service. The Communion Service and sermon followed, and the whole took about two and a half hours.

There is now no longer any question in my mind that, for an adult, baptism by immersion is far more impressive, and best illustrates the spiritual meaning of the act. It coincided beautifully with the Easter message. The font is truly a figurative grave, and the passing under the water is death and burial—the burial of the old nature in the grave of Christ, from which we arise again into the glorious resurrection life that Christ has won for us by His resurrection. I preached on Col. iii. 1—3, and those words, "For ye have died, and your life is hid with Christ in God," had a new and deeper significance for me than they ever had before.

We leave the future for Amir Ahmad entirely in God's hands. We hope he may be able to continue in his profession and witness for Christ in it; but there is no doubt it will be exceedingly difficult for him. You will remember him much in prayer, will you not? He is naturally an exceedingly timid man, but his baptism has strengthened him already, and we pray that day by day now he may "grow in grace and in the knowledge of Christ."

◆◆◆
“THE LATTER GLORY OF THIS HOUSE.”

A MISSIONARY BIBLE STUDY IN THE POST-EXILIAN PROPHETS.

By MRS. ASHLEY CARUS-WILSON (MARY L. G. PETRIE, B.A.).

“An house of prayer for all people” (Isa. vi. 7).

THREE successive temples were reared in Jerusalem—by Solomon, Zerubbabel, and Herod—for the worship of the God of Israel. The first, built by the son of David, was completed in about fourteen years, and we know far more about its structure than we do about its services. The second, reared by Aaron's successor Joshua, and David's representative Zerubbabel, was completed in about twenty years, but unless we are to assume that it actually corresponded to the Temple prophetically

pictured by Ezekiel, we have few details of the building, though we possess its liturgy in the Psalter. The third, “in building” during forty years by the Edomite nominee of a Roman emperor, is commonly regarded as virtually identical with the second, and we know full details both of its walls and of its worship. Indeed we do not always recognize that the familiar “Plan of the Temple” in our Bibles is Herod's Temple named in the New Testament, different in many respects from either of the temples described in the Old Testament.

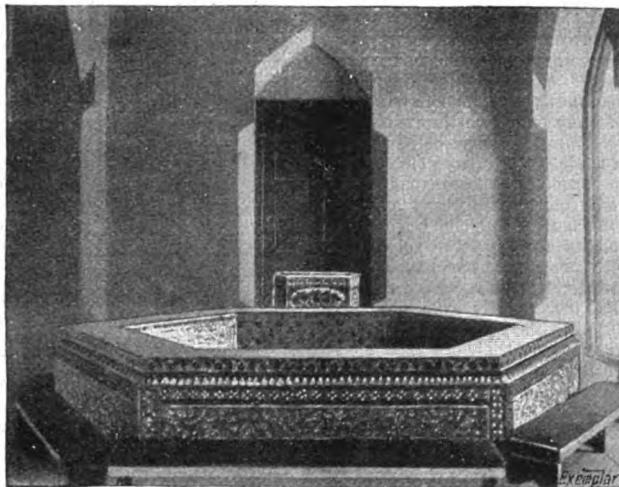
According to the historian, Zerubbabel's Temple contrasted so unfavourably with the Temple of Solomon, that the old men who could remember its predecessor wept aloud over it (Ezra iii.), and Haggai says that in comparison with that glorious Temple it was

Notwithstanding, he adds that its

as nothing (Haggai ii. 3). Its glory should be greater.

In a former Bible study we saw that the Psalmist, uttering prophecy, showed that Solomon's truest glory lay in doing justice and loving mercy, while the historian dwelt on the material splendours of his reign. So it is not from the historical books of Ezra and Nehemiah, but from the prophetic books of Haggai, Zechariah, and Malachi that we understand how the comparative meanness and poverty of the second Temple were compatible with a glory greater than that of “the exceeding magnificient” house erected by conquering and prospering sovereigns (1 Chron. xxii. 5).

Let us gather up what each of these three prophets has to say about the House of God, noting that Haggai's exhortation to undertake the work recalls David's preparation; Zechariah's predictions while the walls were rising recall Solomon's work of building; and Malachi's announcement, more than a century later, of the Lord's presence recalls the moment when the glory of the Lord filled the House of the Lord on the day of its dedication (1 Kings viii.). The Jews enumerated five particulars in which Zerubbabel's Temple was inferior to Solomon's, and with each of these Haggai seems to deal, encouraging his compatriots with regard to it. The second Temple had no sacred fire and no Shechinah (or manifested presence of God). “Yet,” says the Lord through the prophet, “I will fill this house with glory” (Haggai ii. 7). It had no Ark of the covenant. “Yet,” says the Lord, “the covenant made with you when you came out of Egypt shall stand” (compare Haggai ii. 5). It had no Urim and Thummim, and no spirit of prophecy. “Yet,” says the Lord,



THE FONT IN THE MISSION CHURCH AT MULTAN.

"My Spirit remaineth among you" (Haggai ii. 5). Moreover, it could no longer be adorned with the unnumbered treasures collected by David and Solomon (1 Kings x. 14—23; 1 Chron. xxii. 14, 16, xxxiii. 14—18, xxix. 3—7). But let the people not be disheartened, for, after all, the silver and the gold is God's (Haggai ii. 8). Their leaders, instead of having rest on every side like Solomon (1 Kings v. 4), were beset with adversaries (Ps. cxx.). But let them not fear, for in this very place God would give them peace (Haggai ii. 9). And to this House should come "the Desire of all nations"; or, as the Revised Version has it, "the desirable things of all nations." Each rendering yields a satisfactory meaning, the former elaborated in Malachi, the latter in Zechariah. Malachi foretells that the Lord shall suddenly come to His Temple, even the Angel of the Covenant. It is to be regretted that the accident of translation which substitutes "messenger" for "angel" here disguises for the reader of the Authorised Version the identity of the person spoken of with the angel of God's presence so frequently referred to in the Old Testament, in whom (as Dr. Pusey says) God accustomed His creatures to the thought of beholding Himself in human form. The glory of God filled Solomon's Temple as soon as it was completed. Zerubbabel's Temple had to wait more than half a millennium before the aged Simeon received the infant Christ within its walls. And though the Divine Angel of the Covenant came to the Temple then, as we read in St. Luke ii. 27, we also read in St. Matt. xxiv. 1 that He departed from it again. We must, then, look for the whole fulfilment of the promise to the day when He shall be manifested to the Spiritual Temple of His Church.

With this, we pass to the alternative reading that to the House of God shall come the desirable things of all nations. The primary significance probably is that if the Jews were niggardly in giving to the Temple of God, the Gentiles would be generous, as they certainly were from the days of Cyrus onwards. A deeper meaning comes out in the frequent allusions of the first eight chapters of Zechariah to the restoration of the Temple: "My House shall be built in Jerusalem" (i. 16), and many nations shall join themselves to the Lord. The high priest shall again receive his garments for glory and for beauty (comp. Exod. xxviii. 2), and shall be given a place of access (R.V.) to God (comp. Lev. x. 3). My house shall be built not by human might and power, but by My Spirit (iv. 6) through a crowned high priest, and they that are far off shall come and build in the Temple of the Lord (vi. 13—15). Many peoples and strong nations shall come to seek the Lord of Hosts in Jerusalem (viii. 22).

All this had a literal fulfilment when the high priest of the Asmonean family became king of the Jews, and when to the Court of Israel, which was all that Solomon's Temple contained, a Court of the Gentiles was added by Herod. Contrast the Jews of our Lord's time, who compassed sea and land to make one Gentile proselyte, with David, who said, on purchasing Araunah's threshing floor, "This is the altar for Israel" (1 Chron. xxii. 1), and with Solomon, who built the House for his own kingdom (2 Chron. ii. 1). Nevertheless, from the restored Temple as pictured by Ezekiel (xliv. 7—9) the uncircumcised stranger was rigidly shut out, and the wrath occasioned by the false rumour that St. Paul had brought Trophimus into the Temple (Acts xxi. 29) indicated Jewish feeling on the matter.

For the whole import of Zechariah's words we must refer to other passages in which his phrase "they that are far off" recurs. Isaiah proclaims "peace to him that is far off" (Isa. lvii. 19), and St. Peter echoes the proclamation in his sermon on the Day of Pentecost. "The promise is . . . to all that are afar off" (Acts ii. 39). Some fourteen years later to St. Paul, in a trance within the Temple precincts, God made known the mystery of the full and free participation by the Gentiles in the blessings of the Gospel (Acts xxii. 17; Eph. iii.); and in the Epistle to the Ephesians the Apostle not only amplifies the bare statement of Col. iii. 11, that in Christ "there cannot be Greek and Jew," but gathers up the promises of both Haggai and Zechariah in the comprehensive statement that Christ our Peace has made both Jew and Gentile one, and broken down the *chel* or wall of separation between the Court of Israel and the Court of the Gentiles, so that both are not only in the Temple, but in it together without distinction, and thus those once far off are brought nigh unto God. Literally false, the charge of bringing Trophimus into the Temple was ideally true, as Dean Farrar observes.

Since the proclamation of peace to those afar off, with its invitation to come and build in God's House, almost two millenniums have rolled away. Yet the Church is only beginning to realize her responsibility to summon many peoples and strong nations to worship the King, and thus make His house glorious indeed.

THE LATE REV. H. CARLESS.

ON Sunday, April 24th, a message reached Julfa that the Rev. H. Carless, who was labouring at Kirman, was ill of typhoid fever. Dr. Carr started off to his help—a week's journey! He arrived in time to nurse the patient, but on May 28th came a telegram announcing Mr. Carless' death.

Mr. Carless was a Cambridge man (Corpus Christi and Ridley Hall). He was ordained in 1885 to the Curacy of St. Andrew's, Liverpool, and afterwards became Curate of Deane, in Lancashire. He offered himself to the C.M.S. in 1886, and again in 1888. On the latter occasion he was accepted, and was sent out in October to Julfa. His labours have been increasingly valued. It is not many months since he went to open a new station at Kirman.

We are enabled to publish extracts from two recent letters which unconsciously reveal the manner of man he was. The first, to the Rev. F. L. Denman, is dated March 30th of this year. Mr. Carless says:—

"Souls are not won easily, and how loth we sinful men are to receive the fulness of God's blessing. One thing alone is more wonderful than man and his sin, and that is God and His love. Alas! we believe in the former, for we see it everywhere in ourselves and around us. Hallelujah! we believe in the latter, for by faith we see Him and His love both in ourselves and in the world around. And this is the victory, even our faith. Oh, for the more simple and natural faith which always believes in God whatever height the mountains of sin may reach; which abides in Christ; which believes in Him abiding in us, so that the very life of Jesus is manifest in our mortal bodies; which believes that Christ is All and in All, the Head over all things to His Church, which is His body, the fulness of Him that filleth All in All. I have been reading some more of Westcott of late. What a distinct message he brings to this generation that we may ever expect to see new glories in Christ, new indications of the Divine will, working out in Him and His Church new realms of thought, new spheres of influence, touched, irradiated, and glorified by the Incarnate Word and Son! Brother, what an inheritance surpassing both thought and imagination we have in Christ. Well may we join in the inspired doxology of Eph. iii. 20, 21: 'Everything in His temple says, Glory'!"

"Since last writing to you dear Donald Carr was with me for December and January, and we had a happy and useful time. His medical work here was blessed. Our little school in its work has also been blessed, and the Lord has given us favour amongst a good many. I cannot gauge the spiritual results at all yet, for the people are naturally too prone to lying and deceit to allow one to trust them at all except after a lengthened experience of them individually. But the Word cannot return empty or the love fail, and upon this I can rest. In due season we shall reap if we faint not. Every kingdom of the world and every tribe is Christ's, and He *must* reign till He hath put every enemy under His feet."

"Now the Lord be with thee and with all His Church, girding us for the fray, and in spite of and over and above all our failures, giving us the victory again and again.—Ever yours affectionately in Him, King of kings and Lord of lords,

"HENRY CARLESS.

"(Unworthy to be mentioned in the same breath.)"

The second letter, dated April 10th, was addressed to a lady missionary, whose field of labour in Palestine presented discouraging features similar to those with which he himself had to contend. He wrote:—

"After all, we are not responsible for success, but for humble, trustful, glad obedience in the place that He has appointed. You remember the fable of the two angels, one sent to sweep a street crossing, the other to rule a kingdom; both went, equally delighted to obey. And surely we may feel, the more difficult the sphere, the higher honour to be sent there. It is one battle that the Church is fighting through the whole world, and we can rejoice in the victories elsewhere, and quietly hold our ground till victory shall tune our song also in the field entrusted to us. Meanwhile we can love and serve these poor Moslems, and *love never fails!*

"Let us live the life of Christ among them; let us feel the privilege of being anywhere a soldier in the King's great army, restfully believing that He will use us as instruments in the way that He sees best to fulfil His own glorious purposes for the world. We are responsible for sincere faithfulness; He is responsible to do His own will in us and through us. We are at present holding the fort; the order to advance will come."

And now the Lord whom he served has given him, not victory on earth, but the triumph-song of heaven.



WHEN this number reaches many of our readers they will be taking their holidays. We have been interested in a letter we have lately received asking at what centre the writer could best spend her holidays with the view to accumulate as much missionary information as possible "for our autumn and winter meetings." It is difficult to answer the question directly. No doubt at several of the sea-side resorts where the clergy are warm friends of the C.M.S. the holiday season is taken advantage of to hold meetings which the visitors may attend.

We should like, however, to pass on to other Secretaries the suggestion we made to her, i.e., that, wherever her holiday is spent, part of her holiday reading should consist of the "Annual Letters of the Missionaries," which are published by the Society. These would give her an immense fund of missionary information of the most recent character.

May we add the reminder that holiday rest need not mean idleness; the truest rest is that which is the result of having the presence of the Master with us (Exod. xxxiii. 14) in all our work days or holidays. May all our Gleaners enjoy this!

A meeting we attended some little while ago seems worthy of imitation. It was a joint meeting of four Branches in the same neighbourhood, and took the form of a conference. Two friends gave short addresses, one on "The Gleaner as an Individual," and the other on "The Gleaner in Relation to the Branch," and time was given for discussion after each paper. It is intended to repeat these joint meetings from time to time, each of the Branches acting as host in turn. We feel sure that there is not half enough interchange between Branches; if Secretaries would only get to know one another in their various localities much help and interest would be the result.

The report of the Indian Branches of the Union for 1897 is just to hand. There are twenty-three Branches with 1,078 members, the largest Branch numbering 130, the smallest ten members. Of the twenty-three Secretaries it is interesting to note that nineteen are missionaries. All the Branches appear to be loyally studying and praying, and in the matter of giving set an example to many home Branches. Their contributions not unnaturally go to various local objects, such as the Famine Fund, "Our Own Catechist," the support of a school, or of a Bible-woman, while one Branch, in addition to supporting its "Own Catechist," contributes to work outside India, sending £6 6s. to the Rev. E. J. Peck, of the Eskimo Mission. We are glad, too, to notice that the Poona Branch is paying attention to the sale of missionary periodicals, with most gratifying results. This is as it should be.

In the report of our Conference in last month's number there was a slight mistake. The "missionary afternoon for a mothers' meeting" described by our speaker was tried, not at Tonbridge, as stated, but "at a place between Bath and Bristol."

The following suggestion is one that is worth noting:—

"I forwarded my C.M.S. Birthday Offering through our Vicar, but feel I ought to bear testimony in *words* of praise and thanksgiving to our gracious Father, who daily increases my love to Himself and to the world for which He gave His Son."

"The Gleaners' Union since 1892 has proved a means of personal blessing to me. I have my illustrated cycle always hanging in my room, a silent messenger to me and to all who see it. My Gleaners' card, missionary collects, and Intercession Paper are ready to hand for daily use, in a note-book devoted to missionary texts, which I have culled and still cull from my daily Scripture study. I generally put 'o' by each one (on the side of the Bible page) as a sign of the round world to which it refers.

"A GLEANER."



New Local Branches of the Gleaners' Union.

Caythorpe : Sec. Mr. G. W. Lloyd, Caythorpe Hall, Grantham.
Liverpool, St. Clement's : Sec. Rev. Henry Johnson, 21, Normandy Street, Liverpool.
Nailsworth : Sec. Miss M. E. A. Shettle, Carlton Lodge, Nailsworth.
Marmullane : Sec. Miss Drought, Pembroke, Passage West, co. Cork.

MISSIONARY SUNDAY-SCHOOL LESSON.

PAUL THE "PATTERN" MISSIONARY.

SAVED TO SERVE.

[The teacher must be guided by the capabilities of his scholars as to reading all the portions given, or reading some and referring to others.]

Read portions of Acts vii., ix., xi., xiii., as referred to.

Learn 1 Tim. i. 16, and Gal. i. 1 (omitting last clause).

IN our last Lesson we saw Philip as a missionary first to the people of Samaria, afterwards to an Ethiopian, by whom he sent the knowledge of Jesus into Africa.

Now we come to PAUL, whom God chose to carry the Gospel far away among the Gentiles. The Apostles and early Christians were very slow to understand that the Gospel was not for Jews only, but for all the people of the world whom they called Gentiles; and that Gentiles were to be saved by becoming—not Jewish proselytes—but Christian believers. Saul was one who thought that the Jews only were God's people.

Let us look at this man as—

I. SAUL THE PERSECUTOR AT JERUSALEM.

He was at the stoning of Stephen (read Acts vii. 54–60), as one of those who condemned him to death and encouraged his murderers (Acts xxii. 20). He thrust out the followers of Jesus and put them in prison (Acts viii. 3), asking the high priest for written orders to carry on his cruel work in other cities (Acts ix. 1, 2; see also his own words, Acts xxvi. 9–11). At that time Saul was acting as the missionary of the devil, led by the spirit of evil, madly striving to get rid of all who belonged to the Way of Jesus of Nazareth. Now let us look at Saul in another city.

II. SAUL THE PENITENT INQUIRER AT DAMASCUS.

The expected persecutor enters this city led by the hand, a helpless, blind man. What had happened on the road? (Tell or draw out from the scholars the story of Acts ix. 1–8.) He had seen Jesus of Nazareth as the Lord in glory; had seen himself as a rebel and persecutor; had lain down his arms at his Master's feet, and now waited for that Master's orders. Three days of blindness, fasting, and praying, and then the Master's message comes to him by one of those whom he had come to kill. Read Acts ix. 10–17.

Now, and for ever after, Saul is the slave, bond-servant, of Jesus Christ (Rom. i. 1). See what the Lord calls him (Acts ix. 15), "a chosen vessel"—like a precious cup of purified gold prepared to carry forth the water of life to a perishing world. Our next view of the new Saul must be in yet another city.

III. SAUL AMONG GENTILE BELIEVERS AT ANTIOCH.

Antioch in Syria—beautiful but wicked city—where disciples of Christ were first called after Him—"Christians." Name probably given by enemies as nickname. [Antioch was a great place for giving nicknames.] To these Christians Saul is brought by his friend Barnabas. The former persecutor now a friend, a fellow-Christian; more than that—a teacher, a preacher "of the faith which once he destroyed." Read Acts xi. 19–26. He also goes with Barnabas on a mission of mercy, carrying the "collection" for the poor brethren in Judaea to Jerusalem (Acts ix. 29, 30). Saul was indeed "a new creature," was he not?

IV. SAUL THE MISSIONARY AT ANTIOCH.

Antioch has been called "the starting-point of Foreign Missions." Here we again find Saul present at a prayer-meeting. We may call it a missionary dismissal meeting. See what happened. Read Acts xiii. 1–3. They had been praying, most likely, in the spirit of Saul's first prayer (Acts ix. 6), "Lord, what wilt Thou have (us) to do?" What a plain answer they received (ver. 2). No mistake about the men who were to go—"Barnabas and Saul." No mistake about their work—"the work whereunto I have called them." These first foreign missionaries were "sent forth by the Holy Ghost."

V. PAUL A PATTERN MISSIONARY.

"Paul"—new name, Acts xiii. 9. Calls himself a "Pattern."

PATTERN OF—

- (1) A Saved Sinner (1 Tim. i. 16).
- (2) "A Chosen Vessel" (Acts ix. 15).
- (3) A Believer filled with the Holy Ghost (Acts ix. 17).
- (4) A Missionary "sent forth by the Holy Ghost" (Acts xiii. 4).

If any of you would be missionaries you must have all these marks. They form GOD'S PATTERN. He has given us no other.

Illustrations:—

A missionary after God's Pattern:—

Refer again to Mr. Pilkington, GLEANER, May, p. 72.

(See also C.M. Missionary Letter to Sunday-schools for July.)

Name other well-known missionaries.

The great need of such missionaries. GLEANER, April, p. 54: "Just one!"

EMILY SYMONS.

WORK AMONGST THE YOUNG.

JUNIOR Associations have been registered as follows:—New: Blackburn (Central), Harrogate and Knaresborough (Central). Previously existing: Eastbourne (Central), Islington (Central), St. Albans (Christ Church), Bedford School-girls' Missionary Union, Prince Edward Island (St. Paul's, Charlottetown).

A careful analysis of the C.M.S. contribution lists for the year 1896-97 shows that, in the Provinces of Canterbury and York, of the £174,018 remitted to the Society, no less than £17,831 was raised by young people. The following figures, too, may be of interest, though it must be remembered that they can only be approximate owing to the diverse methods of entering contributions. In the Province of Canterbury, out of the 659 rural deaneries in which at least one parish supports the C.M.S., in 151 nothing at all is by the young for the Society. Omitting parishes in which "sums under ten shillings" amount to between £1 and £4, we find that in the same province the children are worked in some measure in 1,668 parishes, and entirely neglected in 1,851; while in the northern province the figures are 755 and 523 respectively. Thus we have:—

Parishes supporting C.M.S. in Provinces of Canterbury and York	5,533
" in which children raise over £10	553
" " " between £10 and £5	376
" " " " £5 and 5s.	1,514
" doubtful	738
" in which apparently children do nothing	2,374

Those who have to do with the young should keep constantly before them the importance of teaching the children to pray regularly about missionary work. The subject has already been referred to in these notes, but it may be permissible to call attention to the prayer card for children, which has obtained a wide circulation, and to the simplified cycle of prayer recently issued. The former is the most suitable for the younger children—those, say, under ten years of age—and the latter, which in future will be termed "The Shorter Cycle," for those who are older. Any number of either of these publications may be obtained by application to the Lay Secretary at the C.M. House. They should not, however, be distributed broadcast, but should only be given to such children as express the wish to have them, and the intention to use them regularly.

"A Country Vicar" has written to emphasize the desirability of inducing children to learn by heart missionary texts. As illustrating his point, he mentions that recently in a large Church day-school not one of the senior boys could repeat a text in which the word "world" occurred, or was even able to continue the passage when prompted with "God so loved" and "Behold the Lamb." We cannot believe that such ignorance is anything but exceptional, although we have found by personal experience that it is unfortunately by no means unique. One wonders what sort of report the school in question obtained from the diocesan inspector. The incident shows how important it is in Sunday-schools to teach the children texts which bear on missionary work; to this end the Occasional Papers of the Society, which give a number of such passages, should prove useful.

A new plan for arousing interest in Foreign Missions has lately been tried among the Sunday-school children of St. Dunstan's, Canterbury. The principal methods adopted are: (1) The total placed in each box each Sunday is entered on a slip of paper pasted on the box. (2) The total given in each school is announced every Sunday by the superintendent before closing. (3) At the end of each four months stars of different colours are gummed on the boxes according to the amounts they have contained. (4) All children contributing at the rate of a penny a month are regarded as members of the local Church Missionary Association, and are entitled to certain privileges. (5) A missionary lesson is given once a quarter, and letters from missionaries are read to the children from time to time. In the four months during which this plan has been in operation more has been collected than during the previous eight months, and this in spite of a rule limiting the contribution of each teacher to a penny a Sunday.

The statement that in many places Sunday-schools are not half worked for the C.M.S. is continually being proved afresh by instances of what is done in poor parishes. The latest case which has come under notice is that of St. James', Leeds, an essentially poor parish. Last year its Sunday-school boxes realized no less than £115, of which £7 13s. came from the men's Bible-class, and £3 from the women's. It is practically certain that there is a very large number of Sunday-schools, in which the C.M.S. alone is supported, which could easily quadruple their contributions; but prayer and pains are needed to bring about the advance which is so imperatively called for by the needs of the work.

A short time ago the pupils at a private school for girls, near Manchester, gave a concert on behalf of the C.M.S. The proceeds amounted to £3 10s. An example worthy of imitation!



THE Committee have accepted offers of service from Miss Annie Beatrice Glass, of Whickham, co. Durham, Lady Travelling Secretary of the British S.V.M.U.; Miss Dorothy Salome Wynne Willson, of Church Hanborough, Oxford; Miss Rose Elmira Alexandrina Leishman, of Croydon; Miss Mary Nora Neve, of Blackheath; Miss Mary Penelope Valpy Gregg, of Eastbourne; Miss Millicent Blackwall, of Nottingham; Miss Florence Annie Forge, of Hornsey; Miss Helen Mary Bickersteth Clayton, of Reading; and Miss Alice Eliza Bunn, of Holland. Miss Willson, Miss Leishman, Miss Gregg, Miss Clayton, and Miss Bunn have been trained at the Willows, Miss Neve at the Olives, and Miss Forge at the Highbury Training Home. The following Islington students (subsequently ordained on Trinity Sunday) have also been accepted as missionaries of the Society:—Messrs. John Downie Aitken, Ernest Cannon, Sydney Gibbon, Frederick Bright Maule, Sydney James Nightingale, Sydney Robert Skeens, Ernest Scudamore Tanner, William Walton, and Ernest Alfred Wise. The acceptance of the Rev. W. J. S. Southam, by the Canada C.M. Association, has been placed on record. The Committee have appointed Mr. J. Denton accountant to the Sierra Leone Mission.

On May 17th the Committee had interviews with the following returned missionaries:—the Revs. C. Shaw (Fuh-Kien), Dr. H. U. Weitbrecht and E. Guilford (Punjab), J. F. Hewitt (Bengal), E. Bellerby (Travancore), and A. Manwaring (W. India). Having spoken briefly of their work the brethren were commended in prayer to God by the Rev. C. J. Proctor. The Right Rev. J. MacArthur, Bishop-designate of Bombay, and the Right Rev. J. C. Hoare, Bishop of Victoria, were received by the Committee on June 7th; also the Rev. W. McLean (N.W. Provinces), the Rev. W. G. Walshe (Mid China), Dr. H. M. Sutton (Baghdad), Dr. Gaskoin Wright (Palestine), and Mr. R. H. Leakey (Uganda) on the same day.

The office of Vice-President of the Society has been accepted by the Bishop of Victoria and the Bishop of Islington.

The Society has suffered the loss of four warm friends in the deaths of the Ven. Archdeacon Scott, of Lichfield, and Mr. Abel Smith, M.P., of Hertford, both of whom were Vice-Presidents; the Rev. Canon Powell, of Manchester, an Honorary Life Governor since 1857, and formerly a missionary in Ceylon; and Mr. T. H. Davies, formerly of Southport, and latterly of Tunbridge Wells, a member of the Committee of Correspondence.

At the Bishop of London's ordination on Trinity Sunday, June 5th, Mr. T. C. Goodchild, M.A., Wooster University, Mass., U.S.A., and Ridley Hall, Cambridge, an accepted missionary of the Society, and Messrs. J. D. Aitken, E. Cannon, S. Gibbon, F. B. Maule, S. J. Nightingale, S. R. Skeens, E. S. Tanner, W. Walton, and E. A. Wise, students of the Church Missionary College, were ordained deacons. Mr. Maule was Gospeller, this being the eighth year in succession that the honour has been won by an Islington man. In the Preliminary Theological Examination three of the above-mentioned students were placed in the first class and six in the second class, a success that was equalled by no other theological college. These distinctions give additional point to the eulogium which the Bishop of London at the Annual Meeting pronounced upon the Rev. T. W. Drury and the teaching staff of the College.

C.M. UNIONS, &c.

The Annual Meeting of the Warwickshire C.M. Union was held at Leamington on June 2nd. The Rev. W. R. Mowll preached at the opening service, held in St. Mary's Church, and the Rev. Canon Sutton presided over the conference of members held in St. Paul's Parochial Rooms. An address on "Witnesses for Christ" was given by the Rev. W. R. Mowll, and the Chairman also spoke on the work and objects of the Union.

"Why we have not founded Native Churches" was the subject of the Rev. J. C. Hoare's (now Bishop of Victoria) address to the London Younger Clergy Union on May 16th. The address called forth much discussion, the Rev. J. D. Mullins, the Rev. W. H. Griffith Thomas, the Rev. E. N. Coulthard, and the Rev. J. Gurney Hoare taking a prominent part.

The members of the Lay Workers' Union for London spent a very

pleasant evening at the Bible House on May 23rd. After an inspection of the warehouse, and taking tea, a meeting, under the presidency of Mr. G. A. King, was held in the library. Canon Girdlestone, the principal speaker, gave interesting facts as to the Bibles on the shelves in the room, and also mentioned some of the difficulties which exist in translating the Scriptures. The Rev. Dr. Wright and the Rev. J. Sharp also spoke, and the Rev. H. B. Macartney, late of Melbourne, closed the meeting with prayer. On June 7th the Rev. C. D. Snell opened a conference of members of the Union on the subject of "Missionary Work amongst the Young," when methods for reaching and interesting children were discussed.

On May 19th Mrs. Durrant, who has been working as an honorary missionary at Muttra, in the North-West Provinces of India, addressed the members of the Ladies' C.M. Union for London.

The half-yearly simultaneous addresses to Sunday-schools were given throughout the Islington Deanery on May 1st, South London on May 22nd, and North-West London (Harrow, Highgate, and St. Pancras) on Whit-Sunday, May 29th. Similar addresses have been arranged in other parts of London, particulars of which have not yet reached us.

At the St. John's, Boscombe, annual Missionary Mission, held from May 23rd—27th, the Rev. C. S. Painter on the opening day urged the claims of the work amongst God's ancient people. On the succeeding days the Rev. W. S. Standen and Mr. Arthur Mercer were present, and one who was present wrote:—"We felt that they came as 'the Lord's messengers in the Lord's message,' and that day by day the Lord Himself was working in the hearts of His children."

EXHIBITIONS AND SALES OF WORK.

The Kent Missionary Loan Exhibition, held at Rochester from May 11th—19th, was a complete success. In spite of bad weather the attendance throughout the whole time was good. On the closing day the rain penetrated the tent in which the exhibition was held, but this in no way damped the enthusiasm of those present. The speakers at the opening ceremony on the successive days were the Archbishop of Canterbury, the Lord Chancellor, the Bishop of Southwark, Lord Cranborne, Major-General Edmeades, Sir Charles Warren, and others. Great interest has been aroused, which will not be allowed to die out, but will be directed at once into practical channels, and it is hoped that the result of the exhibition will be seen in a great increase of missionary zeal throughout the county.

A new feature at the St. James', Dover, Sale of Work, on May 10th and 11th, was a stall filled by the work and gifts of the C.M.S. "Bees." The "hive" contains a "Queen Bee," a "Hive-keeper," and fifty-six Bees. This is an interesting way of gaining a hold over young people, and encouraging them to work for and take an interest in Foreign Missions. The total amount realized at the sale was £100.

Sales of Work have also been held as follows:—Broadway; Bournemouth (juvenile), £26; York, St. Cuthbert's; &c.

PUBLICATION NOTES.

IT is expected that the *Annual Report for 1897-98* and *The Story of the Year*, or the Short Popular Report of the C.M.S. for 1897-98, will be ready early in July, and the distribution completed by the end of the month. Parcels are made up in alphabetical order of dioceses, the province of Canterbury preceding that of York. Annual subscribers who pay their subscriptions direct to Salisbury Square will be supplied direct; other subscribers are supplied, as a general rule, through Local Associations. *The Story of the Year* is now free to subscribers of 10s. and 10s. 6d., and to Members who prefer it to the large Report. The price of the large Report to non-subscribers is 2s., and that of *The Story of the Year*, 1s.

The *Anniversary Sermon* preached by the Rev. Handley C. G. Moule, D.D., which is bound up with the Annual Report, can also be obtained separately, free of charge; copies are now ready.

Notes on China and its Missions, by Constance F. Gordon-Cumming, which has been out of print for some time, has been reprinted, and copies can now be obtained. Price 3d., post free.

Prayers suitable for use during the year April 12th, 1898, to April 12th, 1899, being the *Second Jubilee Year of the Society*, have been written, and can be obtained in leaflet form, or on a small card for keeping in the Bible, free of charge.

The following additional Parts of the *Abstracts of the Annual Letters of Missionaries for 1897* are now ready, or in the press:—Part VIII., containing Letters from North-West Provinces (India) and Punjab and Sindh Missions; Part IX., containing Letters from South China and West China Missions. Price 3d. each Part, post free.

The Archbishop of Canterbury's Address on Foreign Missions to C.M.S. Women Parochial Workers on April 20th, 1898, has been printed for special distribution. Copies can be obtained free in small numbers.

To help a fund for the support of two C.M.S. missionaries by the Eastbourne Association, a lady friend has had printed a small tastefully got-up card, headed *C.M.S.*, and entitled *Four Thoughts for Christians*. The "Thoughts" are very suggestive and helpful. The card is sold at 1d. (by post, 1½d.), or twelve copies for 1s., post free. For distribution, fifty copies will be supplied for 3s. 3d., post free. The card can be obtained from the Publishing Department, C.M. House, Salisbury Square.

Will friends please note that the "paper" copies of the two new *Coloured Diagrams* mentioned in the May number of the *GLEANER* can be supplied for 6d. net (7d., post free), instead of 9d., as quoted there?

In connexion with "The Guild Library" of the Church of Scotland, an excellent volume on *The Missionary Expansion of the Reformed Churches* has just been published by Messrs. R. & R. Clark, of Edinburgh (A. & C. Black, London). The idea has been to give a short general review of the principles, history, and present position of Protestant Missions. xv. and 246 pages, with maps, and well illustrated. Cloth, 1s. 6d. net (1s. 10d., post free, from Publishing Department, C.M. House). It should prove a very useful book to members of Missionary Unions and Bands.

The *C.M. Gleaner* may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

All orders for Books, Magazines, and Papers should be addressed to *The Lay Secretary, C.M. House, Salisbury Square, London, E.C.*

FINANCIAL NOTES.

A SMALL red tin money-box has reached us with a label on it to the following effect:—

"A C.M.S. box with a history.
What we hear moves us less than what we see."

An idiot lad, with a penny he had,
This box did possess for the C.M.S.
He had enough sense to fill it with pence,
Wherewith to proclaim the good Saviour's name
Throughout the world as declared in His Word.
Such the lad's seal we to all would reveal."

The following anonymous contributions are thankfully acknowledged:—

F. S. S., 10s.; God's Tenth, 10s.; A Well Wisher, Kensington, 5s.; From one who loves her Jesus, 1s.; A Jersey Gleaner (for Kitkatla), £1; Reader of the Gleaner, God's Tenth, 5s.; and D. B., £1.

Sales of Jewellery, 4s.—Gold necklace, mourning ring, &c., 18s.; and Gl. 44,705, 4s. 2d.

Towards the Three Years' Enterprise.—Two sisters in New Zealand, £1 10s.; Orontes, £3; Gl. 816, £10; F. W. M., £2 10s.; and A Reader of the *GLEANER*, 2s.

Towards adverse balance.—"Hoy," £1; and Sigbee, £3 3s.

- Packets of used Foreign, Colonial, and English Postage Stamps are gratefully acknowledged from the following friends:—

Pups of the Girls' National Schools, Alston, Right Rev. Bishop Royston, Rev. H. C. Lee, Miss A. C. Williams, Miss Groom, Maud W. (stamp album), Kate Hodges, Gl. 13,287, "Jesus only"; Trent College Student, Annie Streeter, Rev. H. Knott, Miss Lunham, Miss Stoddart, F. W. Phillips, Miss G. A. Matthews (stamp album); Mrs. Eyc, Mrs. Poole Thomas, and three packets from anonymous friends.

Used Foreign, Colonial, and English Postage Stamps (especially old and rare ones) are most acceptable, also old Collections and Albums. They should be sent to the Lay Secretary, C.M. House, 16, Salisbury Square, Fleet Street, E.C.

The Rev. F. Storer Clark, St. Peter's Vicarage, Greenwich, has a complete set of the Parker Society's works, 48 vols., to sell for the C.M.S.

We have also received from J. G. a numerous collection of autographs, and an autograph letter by Cardinal Newman from Arnold Foster, Esq.

The Gleaners' Union returns for May are as follows:—Enrolments, £4 1s. 4d.; Renewals, £5 17s. 8d.; Expenses of Union, £3 19s. 8d.; Our Own Missionary, £4 2s. 2d.; to General Fund, £10; total, £28 0s. 10d.

The Work Depôt

in connexion with the C.M.S. Ladies' Union for London has been moved to more commodious premises. The address is 44, St. Petersburgh Place, opposite St. Matthew's Church, Bayswater (Vicar, Rev. E. A. Stuart). Miss Smith has been obliged to resign her post as Secretary owing to ill-health; all communications therefore should be made to Miss Wood at the above address.

N.B.—The Depôt will be closed from July 29th till Sept. 19th.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

The

Church Missionary Gleaner

AUGUST, 1898.

EDITORIAL NOTES.

THE Committee have been looking closely over the figures of last year's expenditure, and endeavouring to measure the financial needs of the current year. The expenditure of 1897-98 was roughly £17,500 more than that of 1896-97. It is satisfactory to find that the cost of administration and collection of funds have contributed to this increase only £360. Indeed, the percentage of expenditure under both these heads has fallen; collection of funds standing at 7·11 per cent., as compared with 7·32 per cent. in 1896-97; and Administration being 4·65 per cent., as against 4·79 per cent. the year before. The advance is practically altogether due to the extension and expansion of the work rendered possible by the larger missionary reinforcements of the past few years. This being so, is not the increased and increasing expenditure a matter for fervent thanksgiving? And as we face the future, should not our chief anxiety be lest this progress and enlargement should cease? Would not you, our reader, learn the fact with a drooping heart if we were to announce to you now that the expenditure anticipated for this year is no greater than that of last year? And will you not rejoice to be told instead that after a most careful scrutiny of the items one by one, and after effecting economies wherever a chance of doing so wisely occurred, the expectation is that about £14,000 more will be spent this year than last year? But, you recollect, last year there was a deficiency of income amounting to £20,000, and of course it follows that if last year's measure of giving prevails this year, and is not exceeded, there will be a deficit at the end of the Society's One Hundredth Year of some £54,000. On the other hand, if our friends are led by the spirit of love and faith and hope to give about one-sixth more than they gave last year—besides the special Centenary Offerings which doubtless they have in contemplation—the needs of this world-wide work will be met, and oh, what notes of praise will attend upon the closing days of this Second Jubilee Year! Who has faith to ask and to expect? "If the Lord would make windows in heaven, might this thing be?" "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." What is this challenge—"herewith"? It is the tithes brought into the storehouse, that the Lord's household may have meat. Let the Lord's tithe-payers put Him to this proof.

The Annual Report for 1897-98, which will have reached some at least of our readers before these lines appear, affords evidence that the native congregations in many of the Society's Missions are cheerfully and zealously co-operating in efforts to meet the growing financial burdens due both to pastoral and evangelistic developments. A comparison of the figures in the statistical tables at the end of each Mission for the past two years shows that the aggregate increase was some £1,700, about nine per cent. The total sum contributed in the year exceeded twenty thousand pounds, slightly over six shillings per communicant, and about two shillings on the average for each baptized Christian. The contributions of English Churchmen, even when receipts from

endowments of past generations are included, to both Home and Foreign Missions only average about six shillings and eightpence per head of the population of England and Wales, and the contributions of Churchmen and Nonconformists combined to Foreign Missions alone average under sixpence per head. The instances of an awakened and deepened sense of responsibility on the part of the Native Christians for the support of agents, and of activity in building churches, &c., will, we think, strike the readers of the new Report as features of peculiar interest.

Even in Tinnevelly, where the exercise of discipline has for several years past effected a considerable diminution in the number of adherents, viz., from 52,451 in 1892 to 50,753 in 1897, a reduction of about 1,700 in five years, the contributions have advanced in the same period from about Rs. 30,000 to Rs. 41,000, about thirty-six per cent.; and in the past year Rs. 1,070. All the Indian Missions made perceptible progress in native contributions, a very remarkable fact, surely, in a year of unprecedented calamities, such as famine and plague and pestilence and war; while Travancore and Cochin, where the Three Years' Enterprise has been very generally and very ardently taken up, showed an advance approximating to sixteen per cent., from Rs. 15,369 to Rs. 17,805. It is not surprising, in view of such clear proofs of life and growth as the above, that candid observers are impressed. A recent issue of the *Spectator* reviewing a book translating an old manuscript of the Abbé Dubois on *Hindu Manners, Customs, and Ceremonies*, referring to the despair expressed by the French priest at the beginning of this century of the human possibility of the conversion of the people of India to Christianity, and to the opinion expressed by the translator that Dubois' gloomy forecast has been justified by facts, remarks, "We strongly doubt this. Slow as the progress of Christianity has been throughout this century, we are convinced that the man who wrote so despairingly of its future in 1823 would be surprised with its results to-day. Against obstacles which are far greater than they were in the Roman Empire, because more deeply rooted in the life of the common people, the rate of the Christian increase has been greater in India this century than during the first centuries of the Church."

How true the above remark of the *Spectator* as to Hinduism being deeply rooted in the home life of the people is! We recommend our readers to buy, or to get from the G.U. Library, the Rev. J. E. Padfield's *Hindu at Home*, of which a reprint has been called for and has just been issued. It may be obtained at the C.M. House.

It has been much upon the heart of our President, Sir John Kennaway, to reach members of the Houses of Lords and Commons, and other persons in the higher classes of society, and to give them some idea of the work done by an organization now in its hundredth year. The Duke of Westminster having kindly granted the use of Grosvenor House, invitation cards were issued by Sir John in his own name and that of the Treasurer, Colonel Williams, inviting "Mr. — and Friend" to that house on Sunday afternoon, July 3rd, and the Archbishop of Canterbury, on hearing

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ANDOVER THEOLOGICAL SEMINARY

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of the plan, at once promised to come and speak. It should be understood that the meeting was not a public one, and the cards of invitation went for the most part to people living in the West End and within an easy walk of Grosvenor House—people, many of whom would be taking a Sunday afternoon walk in Hyde Park, and might therefore be reasonably asked to turn aside for an hour into an adjoining house. As no refreshments were given, no Sunday labour was thrown upon the Duke's servants or anybody else. Those who attended simply walked in and took their seats in the magnificent Titians' room, in which 400 chairs had been placed. The gathering was a remarkable success in bringing together a large number of gentlemen whose faces are never seen at missionary meetings, who quite filled the room, and the attention with which they listened to the short addresses was very marked. Sir John Kennaway opened the proceedings with a few words, and then called in succession upon Dr. J. C. Hoare, the new Bishop of Victoria, Hong Kong, and Dr. Arthur Neve, Medical Missionary from Kashmir, who spoke for a quarter of an hour each upon China and the Indian frontier respectively as Mission-fields. Mr. Stock then said a few words regarding the Society itself, and the Archbishop of Canterbury closed with a most earnest and solemn address on the plain duty of the Church to evangelize the world. He referred in warm terms to the coming Centenary, and commended the Society especially on the ground of its preaching the love of God to mankind. Among those present were the Bishop of Gloucester, the Bishop of Worcester, Bishop Sumner, the Duke of Hamilton, the Earl of Cranbrook, the Earl of Stamford, Lord Kinnaird, Lord Reay, Lord Wynford, some thirty members of the House of Commons, and many other men of position and influence.

Of the various Unions now existing for promoting missionary interest among various classes of the community none can exceed in importance the Younger Clergy Unions, for certainly no class possesses opportunities for promoting the cause comparable with those enjoyed by the parochial clergy. The London Y.C.U., formed in 1885, was the first of these (the Junior Clergy Unions of the S.P.G. were of later date). For the first ten years, until 1895, about ten of these Unions came into existence. They were until then separate and unconnected bodies, but that year with one consent they formed themselves into a Federation, and this has led under God both to the formation of many new Unions and to a very manifest growth in vigour and zeal in some of the older ones. Now the number is twenty-three, with a membership of about 1,200. At the Third Annual Conference of the Federation held at Derby last June it was mentioned that ten Y.C.U. members had been accepted by the C.M.S. for foreign service during the year.

The GLEANER said a few words last month about holidays, and their improvement for extending a knowledge of missionary work. The Rev. C. D. Snell, who, as our readers know, has work among children very much on his heart, has planned for himself and a few friends a very busy holiday. At Silloth from July 31st to Aug. 8th, and at Alnmouth from Aug. 9th to 12th, and at Southwold later in August, services, missionary Bible readings, and meetings for adults and children have been arranged.

We have been asked to supplement our notice of last month regarding a dear sister lately called to her rest. It was not at one of the large public hospitals that Miss Spreat spent the closing months of her life, but in a private nursing home presided over by her own sisters, where her sufferings were most tenderly and lovingly assuaged.

ONE HUNDRED YEARS; OR THE STORY OF THE C.M.S.

VII.—A BANNER UPLIFTED AGAINST THE FOE.

THE Jubilee was not a mere act of retrospect and thanksgiving. It was a trumpet blast summoning the Church to increased interest and enthusiasm in the cause of Foreign Missions, to new effort and new self-denial for the evangelization of the world. Such a summons, borne on the breath of joy and praise, coming with the impelling force of glad experience of God's faithfulness in the past, was needed by the Church at the present juncture. For there were dark shadows overhead. The "Oxford," or Tractarian movement, with much in it that was good and noble, had tended to closer assimilation with Rome and closer approximation to Romish doctrine. Two eminent men, Newman and Manning, seceded near this time from the faith of their fathers and exercised a powerful influence against the Church. To the Papacy it seemed a propitious moment for a new move towards the restoration of England to the Romish faith and dominion. And in 1850 appeared the Pope's Bull, appointing Cardinal Wiseman Archbishop of Westminster and creating twelve Romish bishoprics in England.

Great was the indignation felt throughout the country. "No Popery" was scrawled upon the walls, and on the 5th of November the new Archbishop and Bishops figured as "guys" to be consigned to the bonfire. But nothing came of the excitement. A Bill which passed through Parliament to disallow the assumption of the new titles practically left the matter where it was. Not by popular outcry, not by Government provision, was a banner uplifted against the foe. By the Spirit of God a counter-influence was used to preserve the Church and to inspire it with fresh life and power. This counter-influence was two-fold; on the one side a fresh advance in missionary work, on the other a revival of spiritual religion, which showed itself in new evangelistic efforts for the masses at home. The Committee of the C.M.S. fully realized the oneness of the struggle and the importance of the issues. In the Mission-field abroad no less than at home Rome was putting forth fresh efforts, efforts distinctly hostile to the work of Protestant societies. And they wrote in their Fifty-first Report: "We are involved in one great conflict—the battle of the Reformation—at home, in the Colonies, and in the Mission-field." How this battle was fought for the next ten years we have now to see.

And first we shall find the Society's basis of operations strengthened at home. The income at the end of 1851 was nearly £8,000 in advance of the previous year, while the special Jubilee Fund had reached a sum of over £57,000. Part of this fund had been devoted to establishing a home for the children of missionaries, part of it to augmenting the Disabled Missionaries' Fund, and part was given to a Fund for the Endowment of Native Churches, and another for Mission Buildings. During some years the income continued to rise, and although the expenditure rose with it, and might now and then go beyond it, the deficiency was made up in the year that followed. A new periodical, the *Church Missionary Intelligencer*, was started in 1849, containing not merely news, but articles on various subjects, geographical and scientific, which threw light on missionary work. The publications generally began to find more favour with non-subscribers, and though the bulk of them were still given away to subscribers, the increasing sale rendered them less costly. For the most important item of their working material—men—the Committee made fervent appeals in their Annual Reports, for the supply was still tremendously inadequate. Among those, however, who went forth at this time were men whose names should ever be remembered—men who left their mark on the Mission-field, such as David Hinderer, of the Yoruba Mission; W. Salter Price, the teacher of the "Nasik boys," and founder of Frere Town; Gough, of Ningpo; Grace, of New Zealand; Stern, of Gorakhpur; Fenn, of Tinnevelly, and his brother, of Ceylon; Sheldon, of Karachi; Buckley Wood, of Abeokuta; Vaughan, of Krishnagar; Welland, of Calcutta, besides others hereafter to be mentioned, and not a few veterans of the present day.

But in 1852 special prayer was made for more men to enter the C.M.S. College. The number soon rose, and the students themselves set apart a day of thanksgiving in consequence. It was at this time that a new feature was added to the College

training. Active work was begun among the Irish Romanists in the back courts and slums of Islington, where the students acted as home missionaries, and learned to endure opposition, wrath, reviling, and rough treatment in making known the Gospel of Christ. Meanwhile the Society was plain and outspoken as to the evangelical doctrines which it held; and at its Annual Meetings the great truths guarded by Protestants were eloquently and powerfully proclaimed.

Next, we see new enterprises commenced abroad. In the large province of Sindh, lately added to our Indian Empire, the Committee had already been urged to begin work, and in 1850 the first missionary was sent thither. The victory of Gujarat, in 1848, had placed the Punjab under British rule, and not long after, a donation of 10,000 rupees, for the purpose of starting a Mission there, reached the C.M.S. Robert Clark and Thomas Fitzpatrick were sent out in 1851 to the Punjab, where they were cordially welcomed by the Presbyterian missionaries who had preceded them. These new Missions, as well as others, were undertaken at the suggestion, and with the vigorous support, of Christian officers of the Army. Another important step taken in 1850 was the sending out of two brilliant University men, Thomas Valpy French and E. C. Stuart, to found an English college at Agra for the higher education of Natives, a work which has been most fruitful in results.

Two other Missions, begun near the same time, were sources of much satisfaction to the Committee. One of these was the Fuh-Kien Mission, started at Fuh-chow in 1850. The other was a Mission begun at Jerusalem in 1851. The thoughts of the Committee had for some time been turned in this direction, and they were invited to take the step by their former missionary in the East, Samuel Gobat, now Bishop (the second) of Jerusalem.

Further extension was also planned in East Africa. In 1850 Krapf returned to England to lay before the Committee his plans for advance in those parts. His design was nothing less than the commencement of a chain of Missions which, starting from the coast, should in time stretch onward until the labourers joined hands with those from the West coast. The intrepid missionary and explorer had an interview with Prince Albert, who was greatly interested in his plans. The high hopes then formed were not destined at that time to prosper. But Krapf's idea has never been lost sight of, and the Missions of Eastern Equatorial Africa to-day, including Uganda, are its result. Meanwhile, in West Africa, the Yoruba Mission had been extended by the occupation of Ibadan in 1851, and in the following year of Lagos, which had come under British protection.

In North-West America, too, the work was extending. Amid many hardships the messengers of Christ were pressing forward and occupying station after station in these wild regions. In 1850 the first Indian convert, Henry Budd, was ordained to the ministry in the presence of more than a thousand of Natives and settlers. One of the latter remarked that it was worth all the labour and outlay since 1823 to hear Budd address his countrymen. Then in 1851 John Horden was sent out to the desolate shores of Hudson's Bay, where he founded a Christian Church, and afterwards became the first Bishop of Moosonee.

All this extension was begun in time of comparative peace. But already, in 1850, the Tai-ping rebellion broke out in China. The hostile attitude of the leader, Hung-seu-tsuen, and his followers towards idolatry, and their readiness to receive the Scriptures, inspired the hope that the movement might turn out to the furtherance of the Gospel; but in the protracted and sanguinary struggle that followed this hope was dissipated. Missionary work was, to a large extent, interrupted, and both missionaries and converts passed through times of peril. Again, in 1854 came the Crimean War, when England, France, and Italy expoused the cause of the Power known then as the "sick man" against its Russian foe. With the peace which followed the victory of the combined forces came, as it seemed, the hour for the evangelization of Turkey. By the decree known as *Hatti Humayun*, liberty of conscience was announced for all Turkish subjects, and the C.M.S. resolved to open a Mission in Constantinople. Many difficulties, however, arose, and it was some time before work was actually begun—to continue but for a time.

In the following year, 1857, two more new Missions were started; the one on the Niger, under Samuel Crowther, shortly

afterwards Bishop; the other on the far-away North Pacific coast, whither the Society, at the invitation of Admiral Prevost, had sent a young school-master, Mr. Duncan. It was almost at the same time that England was startled by the news of the Indian Mutiny. Harrowing were the tidings that reached these shores of the massacres of Europeans by native troops, and the quick spread of the rebellion which, like a fire that had been smouldering, burst forth suddenly and fiercely in place after place. The missionaries were wonderfully preserved through it all, and the reality of their work showed itself in the steadfastness of the Native Christians, who stood loyal to the British Government, and in some cases suffered death for their faith. Moreover, it was the rulers of the Punjab, who had encouraged the work of spreading the Gospel, who actually saved India. With the downfall of the rebels the country passed under the direct administration of the Crown. The C.M.S. resolved to prosecute their work with fresh vigour, and stations were opened at Allahabad and Lucknow.

While all this was going on abroad there had begun in England a second Evangelical Revival, less noticed than that of the preceding century, but perhaps no less fruitful and far-reaching in its results. In 1855 the Religious Worship Bill, introduced by Lord Shaftesbury, rendered it permissible by English law to hold religious meetings in any place. It is hard to realize that up to this time it was actually illegal for twenty persons other than the family to meet in a private house for prayer. The Bill met a deeply felt need. Already the hearts of many had been stirred to do something beyond the ordinary church and chapel services. One or two clergymen had commenced preaching in the open air, and Bishop Tait, who at that time entered upon the See of London, scandalized some by a like procedure. Then followed Exeter Hall services, Sunday evening services at St. Paul's, and lastly, theatre services, which were crowded with non-church-goers.

In 1856 William Pennelather held the first of those gatherings afterwards known as the Mildmay Conference. A remarkable revival in America was succeeded by one in Ireland in 1859, which spread to England. These things did not at the time greatly affect the C.M.S., but they were one side of that "standard" lifted up against the common foe by the Divine Spirit. And the blessing poured out at home began to be extended to the Mission-field. In 1859 the proposal of a little band of American missionaries at Ludhiana, in the Punjab, for the observance of a week of prayer at the commencement of the year found a response both at home and abroad. In the next year came a remarkable revival in North Tinnevelly, and in the C.M.S. Report for 1860-61 "*the spontaneous action of Natives both in seeking and spreading the truth*" is mentioned as having become a prominent feature of the Mission-field. The Committee also recognized fully the revivals which had taken place at home and abroad, and in the Report they state their conviction that these two things "bear the stamp of a Divine dispensation—of the firstfruits of a general outpouring of the Holy Spirit."

SARAH G. STOCK.

"THE GIVING'S COST."

Only they who know the cost of the giving can rightly estimate the value of the gift.

TO THE PARENTS OF MISSIONARY CANDIDATES ACCEPTED AND DECLINED.

GIVE Me thy son," God said to one of old;
"My love thou know'st, proof of thy love I lack."
And Abraham, loving, gave his son; and, given,
God gave him back.

The world, grown older, doubted of God's love.
He sent His Son to Calvary from the Throne,
And He who spared the earthly father's son
Spared not His own.

Blessèd are they to whom God gives again
The gift whose giving nigh the poor heart breaks;
Yet some diviner blessing sure is theirs
Whose gift He takes.

For God, who gave His Son to save the lost,
Who GAVE HIS SON, knows well such giving's cost.

E. A. M.

OLD CAIRO AND THE NILE VILLAGES.

BY MISS M. C. Y.

MEDICAL MISSION, OLD CAIRO, EGYPT, May 11th, 1898.



LAME HASSAN.

HOUGH belonging to the Medical Mission staff I am not a medical worker, and have no intention of entering the province of the doctors and nurses by writing about patients as such, or by describing the work in the consulting-room or in the wards.

My own work is entirely evangelistic, and is carried on with the help of a Bible-woman. It has

three main divisions—speaking to the women in the large waiting room of our

out-patient department; visiting the houses in Old Cairo and neighbourhood; and following up ex-patients in the villages within reasonable distance.

In other words, we have four large meetings per week, each lasting from two to three hours; a district of about 150 houses within walking distance; and eight other districts, most of them on the opposite side of the wide Nile, to say nothing of groups of huts and gipsy tents that get a visit when we have time to go to them. This is more than two persons can manage properly, but we are in the difficult position of choosing between teaching many people a little, and confining ourselves to a smaller number, leaving the rest utterly ignorant of the way of salvation.

The work in the waiting-room varies very little except in respect of the number of patients, which is much higher in the hot weather than in the winter. We begin with a general address and prayer. When three or four babies cry in turn it is rather difficult to make ourselves heard. Afterwards we read

and talk to the women in groups. They learn much more in

at one ear and out at the other."

A third tries a little invention, and says, "You told us that God was great and good, and that we must walk in the right way, and do good to others"; these being statements that she thinks will fit in anywhere.

Sometimes, however, they exaggerate



EGYPTIAN LADY.



FELLAH WOMAN AND CHILD.

their own ignorance, and after a woman has replied that she did not understand a word, careful questioning will draw from her, bit by bit, the narrative that she has heard. Of course there are exceptions to the general rule of dulness and forgetfulness. A woman who came last week, after hearing something of the Truth, probably for the first time, said, "I should like to come *every day* to hear the teaching." Even those who seem very stupid at first often brighten considerably in a short time.

It is very sad to find that most of the women have no idea how to pray. They always think that "Book words" are necessary, together with a good deal of ceremonial. They are delighted with very short prayers that

they can remember, such as, "God be merciful to me, a sinner";

"O God, make clean my heart within me"; or, "Deliver us from evil." One woman was very eager to commit two of them to memory, that she might say one in the morning and the other at night, so I taught her, and then she went away to her village, and probably I shall never know in this world whether she remembered or not.

As to the villages, I think it will be best to tell about one we visited yesterday, and let it stand as a specimen, though this particular village is my special favourite, partly because we always get a good hearing, and



PREACHING TO OUT-PATIENTS, CAIRO HOSPITAL.

partly, I think, because of the way in which we were led to it.

The villages on the banks of the Nile are very peculiar in one respect—that their position varies constantly. At the time of the flood the village of which I am writing is close to the great flowing river, and boats sail quite near to the doors of the houses. Then, two or three months later, there is a narrow stream between the village and an island. In summer we have to land at a distance and walk over a stretch of shining sand or through melon-fields, for part of the dried-up bed of the Nile is cultivated, and part is just like the sea-shore, dry and barren.

We were going one day to our furthest village, and the boatman sailed between the mainland and the island. I told him that I was sure the channel would be dry a little higher up, and that we ought to keep out in the main river; but he was determined, and went on, with the consequence that we got half-way and could proceed no farther. We were right in front of a village, though not the one we intended to reach. It occurred to me that perhaps we were meant to visit it, and that God had overruled the mistake of the boatman for a good purpose. So I proposed to my Bible-woman that we should get out and submit to the change in our plans. She suggested that no one knew us, and that we might not be received; but I said, "Let us go and see." So we climbed up the steep bank, and at the top saw a woman standing at the door of her little house. She looked at us curiously, and then the following conversation took place:—

"Where are you going?"

"We were going to Gezeret-ed-dahab, but our boat could not get up to it."

"Why were you going to Gezeret-ed-dahab?"

"Because we know people there and wanted to see them."

"Whom do you know there?"

"Several persons; one is Khadigah, the milkwoman."

"Do you know Khadigah? She is my sister. Come and see me."

So we were welcomed at once. Bread and cheese were brought to us, and other women gathered round. We had a nice open-air meeting, and spoke to very attentive listeners. Then we went into the main street of the village—not a High Street exactly, but a passage between two rows of houses. There we attracted much attention, and a crowd collected. I tried to address the people, but they pressed too close to me, and I could not make myself heard, so two women who were sitting in a little shop pulled me up beside them. Imagine the narrow street blocked with men, women, and children in the dress of Egyptian peasants, a small cupboard raised about four feet from the ground, and myself seated on a shelf in the said cupboard in company with two native women, and you will have an idea of the circumstances under which I gave an address on the Parable of the Sower. The subject appealed to the audience, and the expressions of admiration and agreement were frequent.

Of course a sensation like this



VILLAGE ON THE BANKS OF THE NILE.

is only caused when we first go to a village. We do not now obstruct the traffic in the street or find it necessary to sit on shelves to get out of the way of our congregation, but we never fail to get several audiences, and to come away feeling that there are many who are willing to be taught. Sometimes we sit on a stone or a doorstep, with the women in front of us on the ground. Often a mat is spread in a courtyard or in the shade of a wall. At other times we are invited into a room like one we visited yesterday, where the furniture consisted of a wooden bench, and the company of three women, several children, two sheep, and a cat!

The villages that I have mentioned are, to the best of my belief, entirely Mohammedan, and our visits are the only attempt at teaching them about Christ. We are able to give each of them a few hours once in two months! And then we are asked, "Have you many converts?"

When in England I often heard Christians pray that doors might be opened for the entrance of the Gospel. In Egypt there is no need for that prayer. The doors are wide open; the question is, "Who will enter?"

The small picture at the beginning of Miss Cay's article is the portrait of a child patient of the Medical Mission. Miss Cay writes about him:—

"Lame Hassan is a dear child of about nine years of age, suffering from hip disease. He belongs to a very poor family, living at a distance, and as nothing but constant medical care will save his life, he has been boarded with the family of a Christian working man, and comes to the hospital for daily treatment. He can walk now quite nicely on crutches, and goes to our Boys' School every day. Almost from the first he showed much interest in spiritual things, and as he has now been nearly two years under instruction, he has gained a considerable knowledge of the Truth, and, we hope, also a personal knowledge of Christ. He is, of course, still nominally a Moslem, being much too young to be baptized without his father's consent, but his mind and ways are those of a Christian child."



EGYPTIAN WOMEN.

AN OUT-OF-THE-WAY PERIODICAL.

OUR missionaries in British Columbia have hit upon an ingenious method of alleviating the isolation in which most of them labour. At their conference last year they agreed that each should write at intervals some communication, be it journal, or Bible study, or article, should make copies of it on a "graph" or some other multiplying machine, and should send them round to all the others. These articles, when received by each, were to be pasted into covers provided. The periodical thus produced was happily named *The Caledonia Interchange*.

The Editor of the *GLEANER*, having been put upon the free list of this far-away magazine, has already received several articles. We gladly reprint one, bearing the original title of "An Interview with Myself," and leave our readers to divine its authorship for themselves. It has a lesson for a wider circle than it was first intended to reach:—

"An Interview with Myself."

"And why not? Cannot I ask myself a few pertinent questions just as well as a newspaper reporter? Yes, I think I can, and perhaps my questions may be as much to the point.

"In the first place, How long have you been a missionary in these parts?

"We have been at Aiyansh now nearly fifteen years.

"Have you any white neighbours, and how near are they or how far?

"We are of course altogether beyond the pale of civilization. Our nearest white neighbours are solitary missionaries like ourselves. Their respective distances from us are forty, seventy-five, and 125 miles. We may possibly meet once in a year or two.

"Don't you feel the continued isolation oppress you with a sense of loneliness?

"Not at all. We never feel lonely or isolated. There is no time for that. Our work is too serious and varied to be monotonous. We have a high object before us, in seeking to accomplish which the only thought of self is, How best to spend and be spent for that purpose.

"But surely you feel the need of social Christian intercourse with others like-minded with yourself?

"Well, yes, one does feel that need sometimes; but then, you see, there is no lack of spiritual intercourse with our native brethren, which, although it be of an elementary nature, is nevertheless calculated to exercise our faith in the highest degree and to inspire our hearts with unceasing joy and thanksgiving.

"What, then, do you feel to be your greatest need spiritually as a missionary among Indians?

"I would say that my greatest need is 'a quiet time daily' for communion with God, for meditation and private prayer.

"But surely that is easily obtained in your out-of-the-way life?

"By no means. There seems to be no place, above ground or under, where one can retire for privacy among live Indians, and ours are very much alive. An absence of five minutes declares the missionary to be either 'lost, stolen, or strayed.'

"How, then, do you manage to sustain your spiritual tone and vigour?

"By working and praying at the same time, by hanging on to God with the heart while the hands or feet are engaged. In the closest printed page there are many spaces, although the text runs on continuously. So, too, in our daily life there are numerous little intervals which the mind profitably occupies with God and His Word.

"You seem to have had a fair share of success in your work. Now what do you consider the most necessary qualification (under the Spirit) for a missionary's success?

"The unhesitating conviction that God has especially chosen him and called him to do the very identical work which has been given him to do, whether it be congenial to him or not, and that God will assuredly perform that work through him directly or indirectly. I don't see how a missionary can *work*, much less *succeed*, without such a conviction.

"Do you find any part of your work wearying or fagging? If so, which part?

"I find the 'rectorial' part (if I may so term it) very wearying, both mentally and spiritually. I mean that part of my work which entails the straightening out of trifling complaints

and difficulties between parties (which, however, are not trifling to the individuals concerned), which to my mind is a serious hindrance in many ways.

"Taking it all in all, you are contented and happy in your work?

"I am quite contented to be engaged in the work, though far from being contented with what has been accomplished as yet. As for being happy, my answer is, *Supremely happy.*"

MISSIONARY SUNDAY-SCHOOL LESSON.**ST. PAUL'S MISSION AT PHILIPPI.**

"THE FURTHERANCE OF THE GOSPEL."

Read portions of Acts xv. and xvi. Learn Phil. i. 12.

IN our last Lesson we saw Paul, God's chosen missionary to the Gentiles, sent forth with Barnabas from Antioch in Syria by the Holy Ghost.

In Paul's *first missionary journey* he travelled from Antioch to Seleucia, then by ship to Cyprus, through that island on foot from Salamis to Paphos. From thence by ship to Perga in Pamphylia, then over the plains of Asia Minor, visiting on the way Iconium, Lystra, Derbe; back again to Pisidia and Pamphylia, and down to the sea-coast at Perga and Attalia. Then taking ship again, they sailed to Antioch in Syria, the place from which they had been sent forth by God Himself. See how the *beginning* and the *end* of this journey is described in Acts xiv. 26. The work, begun in "the grace of God," was "fulfilled." We cannot follow Paul and Barnabas through this journey now, but remember that as they went they sowed the seed of the Gospel. So all our missionaries carry their seed basket, God's Word, wherever they go.

I. PAUL AT TROAS.

The first journey of Paul and Barnabas was in Asia. In Paul's *second missionary journey* with Silas, the Holy Ghost, their guide, showed them the *way out of Asia into Europe*. Read Acts xv. 40—xvi. 8. The missionaries seemed inclined to journey about in that part of Asia which we call Asia Minor. But see how they were prevented from turning either to the right hand or to the left, and how they were brought straight down to the sea-coast to Troas. Perhaps they went to rest that night wondering why God had brought them there. Answer came to Paul in the night. How? Read ver. 9. No doubt about the way now. God meant them to go to Europe, and first to that part called Macedonia. Now they *knew* God's will. The next thing was to *do* it, and "immediately." Read ver. 10–12. The *daily* prayer of Paul's missionary life was, we may believe, the same as his first prayer to the Lord Jesus: "Lord, what wilt Thou have me to do?"

The Committee of C.M.S., when about to send out missionaries, spend much time in prayer for guidance about each man. They ask, "Lord, show us where Thou wilt have us send these men or these women. Shall this one go to Africa? Shall that one be sent to China?" and so on. All through the summer months they are seeking to know the *mind of the Spirit* about those missionaries who are waiting to go out in the autumn. We may help them by our prayers. True missionaries who have been *chosen by God* always ask God to choose where they shall go.

II. PAUL AND SILAS AT PHILIPPI.

Read vv. 13–15. Philippi—Roman colony—people not savages, but highly civilized, yet dark-hearted idolaters. A few had learnt from scattered Jews the worship of Jehovah, but knew nothing of Jesus as Saviour. Missionaries saw no one in Philippi like man in dream, but felt sure that there were some souls somewhere there who wanted help and to whom God had sent them, some who were saying in their hearts, "Come over and help us."

(1) Paul's first convert in Philippi.

Lydia—seller of purple—rich and prosperous, one who had learnt to pray to the true God. She with others on Sabbath at place of prayer. Missionaries went down and talked to these women. Lydia heard with the ear and attended with the heart, for the same Spirit who had sent the messenger *opened her heart* to receive his message.

Result—she believed in Jesus and confessed Him in baptism. See how she showed her gratitude (ver. 15).

In many cities to which our missionaries go in India they find clever, educated Hindus who scorn the idea of learning from a foreign teacher. But there are others whose hearts are crying out for a God of love, who are ready, like Lydia, to learn of Jesus. Mohammedans worship our God, but, though not idolaters, they need to learn the way of salvation through Jesus, the Son of God.

(2) Second convert at Philippi.

Read vv. 23–40.

First part of their mission at Philippi like *sunshine*; second part like

storm. Lydia's heart was opened gently. The cruel heathen jailor needed an earthquake, and the terrible fear that he had lost his prisoners and would have to forfeit his life, to open *his* heart to the Gospel. But how great the change! Contrast ver. 24 with vv. 33, 34. Paul and Silas did not regret the stripes and imprisonment which had brought about such a new creation. We need not think it strange when missionaries suffer persecution as Paul and Silas did. God permits it, He is with them all the time, and their afflictions turn out for "the furtherance of the Gospel" (Phil. i. 12). As Judson, Hannington, and, more recently, Mr. Stewart and lady missionaries at Ku-cheng, Paul and Silas left behind them at Philippi *two centres of light*—two homes where Jesus, "the Light of the world," was shining. That the light *shone out* and spread we learn from Paul's Epistle to the Philippians. The end and aim of the life of every true missionary is, as was that of Paul, *the furtherance of the Gospel*. Whether in sunshine or storm that is what they live for.

Illustrations:—

Some who are calling "Come over . . . and help us."

Earnest cry from Indians in North-East Canada—**GLEANER**, July, p. 107.

Persecution of missionaries in *Sierra Leone*, and *need of prayer for them*—**GLEANER**, June, p. 90; **GLEANER**, July, p. 107.

EMILY SYMONS.

NOTE.—This subject offers material for two lessons if a map be used and the illustrations enlarged on.



V.—A BOYS' PRAYER-MEETING. FROM MISS TOWNSEND.

"DODANDUWA, CEYLON, Feb. 26th, 1898.

"I MUST tell you that I am quite ashamed of myself when I think how I doubtfully and distrustfully I came to Dodanduwa. I was very sorry to come, you know that. Well, now I thank God every day that He has brought me here; the work is just splendid, and I am delighted to be able to join, even in a very small way, in it. My great hope now is that I may be allowed to stay on here. I heard plenty against Industrial schools, but since I have lived amongst them I can only say that they are just magnificent nets to catch souls for Christ. The endless opportunities which they give for personal dealing with the boys and girls are, I think, unmatched.

"Last Sunday, for the first time, I went to the boys' meeting. Mr. Simmons (the new young missionary at Baddegama whilst Mr. Balding is on furlough) was here, and they asked him to come. He consented, and told us, saying, 'I expect they will leave everything to me to do.' I went to play the hymns, and when we entered the school-room there were fourteen there, counting the school-master. Mr. Simmons asked how they began, and they said, 'We pray.' We all knelt, and Samuel prayed aloud. Then we sang 'Down in the Valley.' Then Timotheus gave an address on 'He that taketh not up his cross.' Then he led in prayer. After that, to my astonishment, little Daniel came forward, Bible in hand, and proceeded to address the company. Fancy a little boy like him speaking before a clergyman! Then the school-master rose and asked Mr. Simmons to address them. He did so, and then they had another hymn, during which, to my horror, they had a collection; I say to my horror, because I was playing and was not prepared for it. They all knelt again for prayer. Two other boys prayed, and then I saw the school-master signing to Mr. Simmons, who immediately led in prayer, and gave the Benediction. When they rose to go he stopped them and quoted Mal. iii. 16. During his few words I got at my purse and put a contribution into the plate (I have written home, begging for an alms-dish). All through, the boys were anxious that I should find the different texts spoken on. The school-master amused me very much; when Mr. Simmons spoke of Mal. iii. 16 he held up his Bible to show me that the text was on the last page of the Old Testament. Mr. Simmons was, I could see, very much surprised at the way the boys conducted the meeting. Certainly they did not 'leave it all' to him. He said that Timotheus' address was very good, and that Daniel's was a kind of paraphrase of the Temptation. I think it was wonderful that so young a boy spoke at all, and to think that five years ago they were all Heathen does make one thank God and take courage.

"P.S.—After the meeting the boys followed me into the bungalow

and found the different texts spoken on in my new Singhalese Bible. They watched me mark and date them with great interest. As I was doing it, it suddenly struck me that Martin and Simon, who had been at the meeting, were not Christians (they are attending the catechumens' class), and I exclaimed, 'But you are not Christians.' 'Not yet baptized,' said Simon, in a tone as if they would be soon."

VI.—THE FIRST TEMPERANCE MEETING IN JULFA. FROM A LADY MISSIONARY.

"JULFA, ISPAHAN, PERSIA, Feb. 5th, 1898.

"I think you will be interested to hear that the first temperance meeting ever held in Isphahan took place yesterday. It had long been felt by most of the missionaries that an effort of this sort was needed to stem the growing tide of intemperance in Persia. Even the practice of moderate drinking is found to be a stumbling-block to the Persians around, who imagine that all Europeans and Christians drink to excess. The idea was first publicly broached at the yearly parochial meeting (held as usual this January at the C.M.S. church) by Mr. Tisdall in an Armenian speech, which was, unfortunately, unintelligible to most of his European colleagues. It was well understood, however, by the people, and created a good deal of astonishment, and a certain amount of opposition among our Armenian brethren, many of whom had never heard of the idea of total abstinence for the sake of others before. However, it was arranged to have a meeting to discuss the pros and cons of total abstinence; and this took place yesterday afternoon (Feb. 4th), by Dr. and Mrs. White's kind invitation, in their large drawing-room. After a cup of tea our venerable Bishop, who was in the Chair, introduced the subject in a most forcible speech. Next stood up Mr. Blackett, who spoke from his large experience of temperance work in the Colonies. Then Dr. White gave us the medical point of view. These three speeches were translated sentence by sentence into Armenian for the benefit of the majority of the large audience, who did not understand English. Afterwards all who had objections or difficulties to urge were invited to bring them forward. Several of our Armenian friends complied with this invitation, and were answered by Mr. Tisdall in Persian (a language intelligible to most of the Europeans and Armenians present) kindly and courteously, yet convincingly. Finally, after a few more words of encouragement from our revered Chairman, the meeting closed with the Lord's Prayer in Persian and the Benediction. Afterwards over thirty total-abstinence pledges were taken, the Bishop being the first to come forward, and we hope to get many more to join. I send you a copy of our 'pledge,' designed by your humble servant, with a dim remembrance of the C.E.T.S. pledge card in my mind, and lithographed at our Henry Martyn Memorial Press. So you see we had a very nice little temperance meeting, and were much encouraged by the success of this, our first united endeavour in the temperance cause. It is a great thing to get our Armenian friends to take up the cause, as they, living among the Persians, are very often the only Christians seen by them."

VII.—BROUGHT BY THE WRITTEN WORD. FROM THE REV. J. P. ELLWOOD.

"GORAKHPUR, NORTH INDIA.

"The catechists were preaching in the street a few days ago, when one noticed that a countryman listened most earnestly to the preaching. After a time he disappeared, but soon appeared again, bringing another with him, saying, 'This is one of them talking to the people; listen, it is the same story,' and so both of them listened attentively whilst our catechist went on preaching.

"Afterwards the catechists ascertained who they were and brought them to me. The story is this:—

"Two years ago these two men, living near the Nepal border—one a Chhatti and the other a Kurmi—went to Allahabad along with a Brahman friend, and went down to the Ganges to bathe. There some catechist gave them a tract on Christianity, and begged them to read it. Both were interested and read the tract. On returning home they asked their Brahman friend if he had received a tract on this new religion called Christianity. It was certainly a wonderful religion, as it responded so wonderfully to the human heart and human needs. Long they had sought such teaching in Hinduism, but had never found it. The Brahman informed them he had received a book, but did not think much about it. It was also on this new religion, but they could have the book if they wished. Our two friends, being possessed of another book, at once proceeded to read it, and called in some of their friends to hear it read. It was a copy of St. Luke's Gospel in Hindi, and it was wonderful how much these men knew from a perusal of this marvellous copy of St. Luke.

"Now," they said to me, "we want you to teach us how to pray, and if you have any more of this book please give us what you have, and we will proceed home and read it."

"The interview was a most interesting one, and after much conversation and prayer we let them go to their homes to carry a further message to their friends. They live fifty miles away towards the Nepal frontier, and it is seldom people in those parts see a European. May God bless the reading of His own Word!"

OFF TO KLONDYKE.

A Conversation with Archdeacon Canham.

KLONDYKE. It is a name which within the last few months has become familiar on the lips of Englishmen and Americans as the land of ice and gold. Ever since the autumn of 1896 streams of immigrants, miners, and those who expect to live by them, have been pouring into the country, heedless of all obstacles and all hardships, in the mad rush for gold. It has been estimated that before the end of the present season there will be a hundred thousand people in that desolate region.

One emigrant has left England to seek for something much more precious than gold—for the souls of men. Archdeacon Canham and his devoted wife sailed on the 11th of May to return to the valley of the Upper Yukon, and about the time when this number of the *GLEANER* is in the hands of our readers, will be nearing the end of their long journey.

Seventeen years ago Mr. Canham went out to the undivided diocese of Athabasca, and was stationed at St. Matthew's Mission, Peel river. In 1888 he was sent to the Yukon river, where, when the diocese of Selkirk was formed, Bishop Bompas joined him from Mackenzie river.

It was after sixteen years of uninterrupted labour that Mr. Canham came home last year, and now he is returning to his old



SCENE ON THE LOWER YUKON.

sphere, which in the interval has altered so much. He came to see us at Salisbury Square before he left, and it occurred to us to extract from his lips for our readers' benefit some particulars regarding his route, his work, and his mode of life in the country of his adoption. We will adopt for this occasion the style of the press interviewer, and give the questions we put and the Archdeacon's replies.

"What route will you take?" I asked him.

"We propose to go first to San Francisco," he replied; "then by steamer to St. Michael's, at the mouth of the Yukon, and then up the Yukon to Selkirk."

"When do you expect to reach your destination?"

"About the end of July or the beginning of August."

"Why do not the miners take the same route, instead of going over those terrible passes of which we hear so much?"

"Because if they did they would lose the season for mining."

"I suppose that the inrush of miners will greatly alter the character of the country?"

"Yes. Bishop Bompas truly said some time ago that they were making it a white man's country. Then, although communications with the outside world will be improved, prices will be very much advanced, especially at first. Everything imported was very high before. For instance, sugar cost a dollar a pound. I hear that labourers are now getting £3 a day, and of course everything else will be correspondingly dear."

"How many Indians are there in the Upper Yukon?" I inquired.

"About two thousand," he answered.

"Will the miners make labourers of them?"

"No, they have tried, but the Indians are not equal to sustained labour. They will be driven farther back into the more remote districts, or become hangers-on at the mining camps."

"How have you been able to reach them hitherto?"

"During a few weeks in the year they come in to the trading forts with their furs, sable and silver fox skins, and so forth, and sell them to the agents of the Alaska Fur Company. They stay at the fort until they have spent all that they have earned, and then go away to hunt for more furs. After that we have to follow them into their camps."

"How do you make your journeys?" said I.

"In the summer," replied the Archdeacon, "we do as little overland travelling as possible on account of its many difficulties. There are times, however, when it has to be resorted to. Of course we should use canoes if they were of any use. But that is not often. In crossing the Rocky mountains from Peel river to the Porcupine river, for instance, a three days' journey—80 miles—a canoe would be of no service. As for dogs and sleigh, at this season they are quite out of the question. The whole distance has to be got over on foot. It is very solitary also; from one end of the trip to the other not a house is to be seen and seldom a person to be met."

"Are the Indians good walkers?"

"Very good indeed. I have accompanied Indians with fifty-pound packs on their backs, and have wondered how quickly they got over the ground; with only that which I stood upright in I have found it impossible to keep pace with them. Then," he added, "one suffers greatly from mosquitoes and intense thirst on these trips—at least, I know I did on each occasion."

"And in winter?" I queried.

"Winter travelling, unless we keep to the rivers, which would greatly increase distances, means a great deal of mountain climbing. This and the great distances we go, necessitating a well-loaded sleigh, prevent us from indulging in a ride."

"It is a common idea in England," said I, interrupting him, "that you spin along comfortably behind your team of dogs."

"Quite impossible," he answered. "Besides, to ride much would be dangerous. The cold is intense—say

sixty below zero. A drowsiness steals over one, and cases have been known of persons sleeping to wake no more. Then an unbroken track means so much more labour for both men and dogs, and impedes progress very much. Dogs ploughing through the deep snow sometimes become so exhausted by noon that we are obliged to camp. When that happens, one of the party will tramp on ahead for some miles on snow-shoes to make a track in preparation for a fresh start early the next morning. This track, made overnight, is not infrequently filled up by morning, and then requires very close following to be of any service at all."

"What is your experience of the cold?"

"It averages thirty degrees below zero in the winter, and I have known it as low as seventy-eight degrees. Even in our short, hot summer we are never sure of being free from frost at night. In winter, of course, everything is frozen hard. That is one reason, no doubt, why the Indians used not to bury their dead, but put them on platforms high above the ground. It is quite an undertaking to dig a grave in winter; still the task is performed. Most of the Indians now prefer and will travel miles for Christian burial. Instances have occurred where the burial has been delayed four and five months. The bodies, of course, were frozen hard during the interval."

"If we want to dig in winter we have to light a fire on the ground over the place to thaw it. After we have had a fire



MRS. BOMPAS IN WINTER TRAVELLING DRESS.

there for about twelve hours we should be able to dig out about eight inches of soil. That is what the miners in Klondyke have been doing for the last two winters."

"Do you find that you are able to grow any vegetables for food?"

"Yes. I have managed to grow carrots, cabbages, turnips, and lettuce; these at stations outside the Arctic circle. Potatoes will not grow."

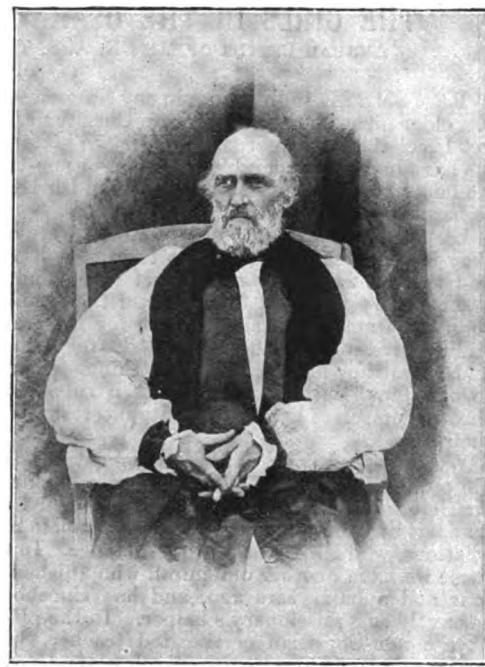
"What is your chief food?"

"The flesh of the moose, deer, and bear, and fish, mostly dried."

constancy and faithfulness, self-forgetfulness, and devotion demand our admiration.

"Just one more question, Mr. Archdeacon," I entreated. "How many Christians have you among the Indians?"

"Most of those reached have embraced the Christian faith, and have been admitted by baptism into the visible Church. There are among them some truly devoted catechists or Christian leaders. Some years ago at three of our stations there was quite a large number of communicants."



THE RIGHT REV. BISHOP BOMPAS.

"How about eating grease?"

"Grease, either moose or deer or bear, is a great luxury in the Far North. To start out on a trip without a 'bladder,' however small, would be considered a great misfortune; but these misfortunes do happen, and not infrequently. A lump of hard grease, a piece of 'dried meat,' and a cup of tea is the fare of the trav'ler for days together. He may vary it by taking by way of exchange a little of the dried or frozen fish he has brought along for his dogs."

"There is sometimes, I think, not enough of even such food as you mention," I remarked.

"Latterly there has been no risk of starvation because of the increased supplies by the river," the Archdeacon answered; "but in years gone by I have known the Bishop and his wife to be obliged to spend the winter in two different encampments because there was not enough food for two fresh mouths at either. Once I found him with no food except a little tea and some candles."

"Candles!"

"Yes. Made out of the country grease. But he would never allow that he had any hardships to endure."

"When is he likely to come back to England again?"

"Never again, I think. Mrs. Bompas is a great traveller, and was over in England last year, but the Bishop has never been back since he was consecrated."

"Why not?"

A good answer to this question is found in some lines written by the Bishop and published in the GLEANER some years ago.* He is engaged in an important work, and cannot be prevailed upon to leave even for a short season. We all agree with him about this, but his

Thus our conversation closed; but a letter from the Ven. Archdeacon, written at San Francisco, has reached the Editor of the GLEANER, and contains a further message, with which we conclude:—

"We are truly thankful to have been brought safely thus far on our journey—some 6,000 miles. You and many others have, we know, been praying for us, and will continue to do so to the end. Four thousand miles by water have yet to be gone over before we reach our destination, but the same loving Hand is near to protect us, and will, we trust and pray, bring us to our work filled with the blessing of the Gospel of Christ. The streets of this city are filled with an excited populace. War! war! war! is the topic everywhere, and all the time. Thousands of recruits are daily being drilled and prepared to do battle with the enemy. Would that we could see the same enthusiasm, earnestness, and loyalty among Christians to their King and His service! but alas!"



A Sad Superstition.—Bishop Young (of Athabasca, North-West Canada) recently had an interview with an Indian who, during the previous winter, had slain his own son with an axe. The son had gone out of his mind, and was regarded by the Indians as a *wetigoo*, a sort of demoniacal possession. They have a great terror of such. Inspired by it, husbands have killed their wives, and sons assisted in killing their parents. He was an amiable-looking, elderly Indian, whose broad, pleasant face it was difficult to associate with the cruel deed. Being requested to do so, the old man gave a plain, unvarnished account of the affair, constantly saying that he did not want to do it, but was urged to it by his own and the fears of those about him. The Bishop told him Christian people considered those out of their minds as objects of compassion and kind treatment rather than fit subjects for the axe. This cleared the way for a talk about better things.



ARCHDEACON AND MRS. CANHAM IN TRAVELLING DRESS.

THE GIRLS IN THE OSAKA SCHOOL.

ANNUAL LETTER OF MISS K. A. S. TRISTRAM.

OSAKA, Dec. 29th, 1897.

I REMEMBER telling you in my letter last year that all the older girls in the school were Christians. It is not so now, yet I feel that this year the news is the better, for it means that we have had a considerable accession of non-Christian girls, and we look upon each one as a soul whom Christ has brought here to be won to Himself.

Last year at this time our numbers were eighty, the highest they had then been. This last term they have been ninety-six, and there seems to be a prospect of continued steady growth. We are very thankful for this, and that the school has a good reputation among outsiders, both for the standard of teaching and progress of the scholars, and also for their conduct in school and when they leave. For these things we are chiefly indebted to our Japanese teachers, who as a rule love the school, and throw themselves heartily into its interests, as though they were their own.

We have had some changes amongst the teachers. One, an old pupil, is now the wife of Mr. Matsuda, our head teacher, and has left us in order to look after her own home; and another, who has been here for several years, has left us to be nearer her relations, who all live at a great distance. In the place of one of these we have another old pupil, who finished the school course four and a half years ago, and has since been working very earnestly as a missionary's helper. In the place of the other we have a non-Christian certificated teacher, who has been very anxious to come to a Christian school, and now that she is here seems eager for all the Bible-teaching she can have.

What brought the master to Christ.

A great joy to us quite lately has been the baptism of the only other non-Christian teacher, our mathematical master. Seven or eight years ago he used to frequent the preaching-places in order to make a row, and did not seem touched at all by what he heard. He was a little later much impressed by conversations and Bible study with one of the Divinity College students, now a catechist, but the seed sown has taken long to spring up, and I have heard him spoken of as one of those who had heard so long without believing, that he was almost hopeless. His wife was baptized early in the year, and the thing which at length brought him to the point of decision was the change in her character and the wonderful way in which, since her conversion, her bad temper has disappeared. He was baptized on Christmas Day by the name of Paul, significant of his past life, as we pray it may be of his future life.

During the year, nine of our pupils have been baptized, all as adults, for they were old enough, and each one had made the decision entirely for herself. Most of them were the first of their family to be baptized, but three of them have Christian relations. I have been specially struck by the anxiety of some of them on account of their relations, the more so as one is often saddened here by the apathy, as regards heathen relations, of those who themselves are, we believe, true children of God.

Heathen Prayers to the One true God.

One of the girls, who was baptized on Christmas Day, was led to this school in a curious way. Her brother failed in some examination, was greatly disappointed, and when he tried again prayed to the One True God, of whose existence somehow he had heard, though he knew nothing more. He passed his examination, and his sister was determined to go to some school where she could learn about the God of such power. There was great opposition at home to her coming, but, as she said, she went on praying till God took away all the hinderances and she was free to come here, her relations gladly consenting. If there is one fact more than another that she has taken in with her whole heart, it is that God hears her prayers, and one sees the effect in a growingly bright Christian life.

A diligent Bible Student.

Another girl of about fourteen, who was baptized in September, came to me early this month, as she had often done before, to ask for some explanations of parts in the Bible she did not understand. I found her at Revelation, and suggested that she should first study well some of the earlier and easier parts of the New Testament. But she had gone, she said, straight through, beginning with the Gospels, since the summer, and

now had come to this book, and I found that she had a very fair knowledge of what she had been reading. She is now beginning at Genesis. For a few weeks, however, she has not been coming to ask anything, but last Sunday appeared again to know when I could help her. She knew I had been extra busy with baptism and confirmation preparation classes, so had not liked to come, but she had a number of places marked to ask me about. I have been struck not only by her earnest Bible study, but her thoughtfulness for others, which has come out not only in this but in many other ways. In her and another of those lately baptized we have especially noticed such a complete change of expression since they gave themselves to Christ, that one almost wonders whether they can be the same girls. All but one of those baptized this year are still in school. This one has gone home to nothing but heathen surroundings, yet her letters show that her faith is not dimmed, though one cannot but be afraid for her.

Some old Girls.

We are in constant communication with our old pupils and those with whom so many of them are working, and the accounts are very cheering. Two have been married during the year, one to a catechist, and the other, as I mentioned before, to Mr. Matsuda. Three, who left us last Christmas, have been working with lady missionaries since, and have been increasingly happy and used in the work. One old pupil, the daughter of a wealthy merchant who has been a missionary's helper in the country for two years, lost her father a few weeks ago. She was the heiress, and we felt almost certain that the relations assembled for the funeral and settling the affairs would insist on a heathen marriage for her, as she is the only Christian in the family. They did their best, but she held firm, told them she wished to return to her Mission work, and in the end won the day. Considering the position of women here, and the wonderful power of "relations" in deciding even the small affairs of life, it seems little short of a miracle that she should be left free for this work. How long it will be for one cannot say, but we are intensely thankful for this and that she has shown such strength of purpose, and probably when the question of marriage does come up again she will have some say in it. Meantime she is a most valuable and efficient worker.

Since this school began we have had one or two disappointments, happily very few, amongst the old pupils. Two such, who left some years ago and married Heathen, we have seen a good deal of lately. One of these came to settle very near the school in the summer, but it was only to die after a weary illness. During that time, however, we believe she really did come back to the Saviour she had forsaken, and died in simple faith that her wandering and sin had been forgiven, and longing that she could have the opportunity to show by her life how truly she had repented. Since her death her husband has been coming to church. Another, who also has come to live close by, is now leading a bright, consistent life, and has been the means of leading her husband to Christ. He hopes to be baptized very shortly. He is a purser on a steamer, so has but little opportunity for attending church or having regular instruction, but makes his Bible his constant companion, and very quickly finds out a Christian among the passengers.



EXTENSION AND ENERGY.

A MISSIONARY BIBLE STUDY ON TWO OF CHRIST'S PARABLES.

BY MRS. ASHLEY CARUS-WILSON (MARY L. G. PETRIE, B.A.).

"In all the world bearing fruit and increasing" (Col. i. 6, R.V.). "The power that worketh in us" (Eph. iii. 20).

ONE of the most notable crises in our Lord's life on earth was the great conflict with the scribes and Pharisees which followed upon the healing of a blind and dumb demoniac. Both St. Matthew and St. Luke relate how it led to an open rupture with the religious leaders of the nation, emphasized by Christ's sternest denunciations of them. It was immediately after this that He turned to the multitude and began the systematic instruction of them by parables that became henceforth a foremost characteristic of His ministry.

This was inaugurated by a sequence of eight parables of the kingdom of heaven, all save one given in St. Matt. xiii. The

first is that of the *Sower*, related in St. Matthew, St. Mark, and St. Luke; the second that of the *Secret Growth*, related in St. Mark only; the third that of the *Tares*, related in St. Matthew only; the fourth that of the *Mustard Seed*, related in St. Matthew, St. Mark, and St. Luke; the fifth that of the *Leaven*, related in St. Matthew and St. Luke; the sixth, seventh, and eighth, related in St. Matthew only, are those of the *Hid Treasure*, the *Merchant seeking Pearls*, and the *Net*.

Granting that the phrase "kingdom of heaven" may have a somewhat different significance elsewhere, here it obviously is to be explained of the Church of Christ, as a visible institution in the world, and these eight parables are Christ's own key to its history. There are good grounds for supposing that their sequence is chronological, for we know on His own authority that the Sower of the first and third is Christ Himself (St. Matt. xiii. 37), and that the eighth refers to the end of the world. Nor is it difficult to connect the first five with successive epochs of Church history; while the sixth and seventh, always the hardest to interpret, may refer to events still future.

Out of this whole prophetic survey of the progress of Christianity we will consider the two Parables of the Mustard Seed and the Leaven, which certainly picture processes now going on in the Church.

And not to break the thread of our thought further on, we may begin by setting aside the view that since leaven, elsewhere in Holy Writ, is a type of evil, the Parable of the Leaven hidden must refer to the development of error and corruption, to the growth of false doctrine, heresy, and schism within the Church which flourishes to outward appearance. For note first that the same object may be an emblem of two contrary things in Scripture, as a lion is the symbol both of the Son of God and of the devil; secondly, that the appearance within the Church of those who are not true members of it is already dealt with in the Parable of the Tares; and thirdly, that if leaven meant evil here, the opening words of the parable would by analogy be: "The kingdom of heaven is like unto three measures of meal in which a woman hid leaven."

Following Westcott and other leading commentators, we will take these two parables, placed together in the same order in both St. Matthew and St. Luke, as counterparts to each other, illustrating the progress of the Church in outward extent and in inward influence, respectively.

A man, working abroad under the eyes of his fellows, took mustard seed and sowed it, "in his own garden" says St. Luke; "in his field" says St. Matthew; "upon the earth" says St. Mark. The variety of phrase reminds us that the proclamation of the Gospel was made first among God's own people in soil tilled by a long succession of His servants, i.e., in Jerusalem and in all Judea; then among those who had some knowledge of the Mosaic revelation, i.e., in Samaria; and lastly in the uttermost parts as yet wholly unreached by the culturing feet of the ox and the ass (Isa. xxxii. 20).

The seed was the least of all seeds, among the Jews indeed a proverbial expression for the infinitesimal (St. Luke xvii. 6); but it grew into "a great tree" (St. Luke), "putting out great branches" (St. Mark), "the greatest among herbs" (St. Matthew). When the tree had grown up the birds of the air came and lodged "in its branches" (St. Matthew and St. Luke), "under its shadow" (St. Mark). The first expression may refer to the direct influence of Christianity in lands whose peoples were actually gathered into the fold of the Church; the second to its indirect influence in lands where, as in India to-day, the Church's shadow falls on those as yet outside it in the form of improved public opinion and laws making for righteousness and morality.

Ecclesiastical history is the story in detail of what we have here in a parabolic picture. The Church of Christ grows up from an obscure sect, everywhere spoken against (Acts xxviii. 22) into an institution dominating Europe and stretching out to every other division of the globe. It has made the nations who now have the destinies of all mankind in their hands what they are; and this patent fact demands recognition and obtains it even from those who deny that the religion of Christ is based upon a Divine revelation.

But history which looks only at the Church on the secular and political side is apt to be not only dull but incomprehensible, for it omits the more important half of the whole, the great spiritual forces which are its unseen, energizing power. "Energy" is a word that we have borrowed from the Greek; literally it means

"in-working," and we could not have a better example of its New Testament use than the words from the Epistle to the Ephesians at the head of this paper, where it is so translated.

Side by side with the picture of the Church's extension, the great tree "in all the world bearing fruit and increasing," we must have, through a second parable, a picture of the "power that worketh in us" of the Divine energy that accounts for all progress, though it can be recognized only by those whose eyes are open to the things of God.

A woman working indoors, in the privacy of her home, hid leaven in three measures of meal, till the whole was leavened. Much ingenuity has been expended on discovering the three great branches of the human race, &c., &c., in the three measures. But the point of the parable seems to lie in the subtle, all-pervading influence of the home and the woman who makes the home. From the days when Anna the prophetess and Mary Magdalene were sent forth as the first preachers of the Incarnation and the Resurrection, women have filled an all-important though not a conspicuous place in Church history. Recall Priscilla and the women who laboured with St. Paul in the Gospel (Phil. iv. 3), the unknown British women who became Christian wives of heathen Saxons, Hilda and Bertha and Ethelburga, in the days that Green calls the days of "the making of England." Look at the humbly laborious zenana missionaries in India to-day, who recognize that the ignorance and bigotry of the women are the greatest hindrance to the spread of the Gospel there. And look at the many women who, utterly unknown to fame, are fanning the fire of zeal at home and supplying sinews of war by their modest efforts, and above all prospering God's work by their prayers. "Doubtless the workers in prayer are the most successful," wrote Dr. Elmslie, the brave Scotsman who was the pioneer C.M.S. missionary in Kashmir. "I often wish that I had half a dozen old, faithful, loving, lonely women praying for me and for my work."

The processes represented by the Mustard Seed and the Leaven go on together, but often at very different rates. Many may be won quickly, whose faith fails in times of persecution, which is the fear for Japan. Or the Gospel may be faithfully preached for years with little apparent result and then a harvest may be gathered in, suddenly, yet as the outcome of what has long gone on, slowly and unseen. Such is the story of C.M.S. effort in China. Men may be too sanguine or too despondent if they think too much about results, for God alone can gauge the visible growth of the spreading branches and the secret energy of the hidden leaven, seeing each in its true relation to the other.



Niger.—Bishop Tugwell, leaving Asaba on Feb. 28th, paid a flying visit to Benin city, which he reached on March 9th. The distance from Asaba to Benin is a hundred miles. The people met with *en route* manifested a spirit of hospitality. The Bishop's presence was recognized as the herald of a new era of hope and liberty. He enjoyed the hospitality of the British Resident during his stay in the city. The greater number of the original inhabitants have left the city, which is occupied by Yorubas, Fantis, &c. Two thoughts increasingly impressed the Bishop in his "journeys oft" in the dark places of this dark part of the earth. One was the ardour, devotion, and courage of the British naval, military, and commercial world, and the other the apathy and indifference of the English Christian Church. "It is a painful contrast," he writes, "and one which does not foreshadow very great things for England's future."

Uganda.—Satisfactory news as to the state of affairs in Uganda reaches us from Mengo. The Rev. H. R. Sugden wrote on April 18th:—"Buganda is fairly quiet now. . . . Looking back on the revolts—both Nubian and native—as a whole, I think the work has gone on well; not progressed perhaps, but still not gone back, and that is saying a good deal. It is wonderful how quiet the whole country has been, with the exception of Budu and North Singo. I have not the slightest doubt that a vast majority of the people dislike us exceedingly, and would only be too glad to drive us all out if they could; but they fully realize

now that the Government is too strong." Let us pray that the Gospel of peace may so permeate the mass of the people that this relationship of fear may be changed to that of love and goodwill.

The European missionaries not being allowed, owing to the disturbed state of the country, to visit the outlying stations in the province of Singo, they sent the Rev. Nua Kibwabanga, one of the native deacons, to examine and baptize some candidates for baptism. Mr. Sugden wrote on Feb. 23rd:—"He has just returned after six weeks' absence and reports that the work is going on well in all parts of the province. He baptized 149 candidates in Singo, excluding the Kasaka District, and found congregations in different places of 300, 250, 190, and so on. These large congregations, in the present disturbed state of the country, were no doubt due to the number of candidates for baptism and their friends, but still his report has rejoiced our hearts very much. God is taking care of His work, and we can praise Him; for it is all of Him."

Our readers will remember the touching letter from the Rev. Henry Wright Duta on the death of Mr. Pilkington, an extract from which was published in our May number (p. 74). He has again, through one of the missionaries at home on furlough, appealed to "our leaders, the elders who form the council of the C.M.S.," to find another man "full of the Holy Ghost, who has been taught Greek and Latin," who will be able to help the Waganda to translate books in their own language.

Persia.—The Rev. and Mrs. A. R. Blackett left Julfa for Kirman on April 9th. Half way on their journey they were overtaken by Dr. Carr, who told them of Mr. Carless' illness. The doctor was hastening on to the patient's relief. When Mr. Blackett's caravan reached the last stage but one from Kirman he learned that the doctor had arrived in the city, and that Mr. Carless' sickness was typhoid fever. Six or seven miles before entering Kirman the caravan was met by a cavalcade of Persian youths belonging to the school Mr. Carless had founded. Of his illness and death Mr. Blackett wrote on May 27th:—"He was strong enough to see me the afternoon I arrived. On the following Sunday morning (two days later) he asked for his Prayer Book, that he might follow the service. This was always held in the guest-room of his house, which opened off the same verandah as his bedroom. He spoke of the kind sympathy shown for him by the Parsi community, who had held a special service of intercession on his behalf. . . . The next week he was not so well. Dr. Carr was ceaseless in his attentions day and night. On May 17th Mr. Carless improved. . . . At midnight on Tuesday, May 24th, the doctor found a sudden and marked change for the worse. . . . At four o'clock he seemed to be sinking rapidly, and the doctor sent for me. . . . We commended our dear brother to the care of the Lord he loved so well, and prayed that though the ears might be closed to human voices the Holy Spirit would speak comfort to the soul. . . . We should have been glad to have had one parting word, but it was not to be. His communings were with heaven and not with earth, and at half-past seven a.m. our beloved friend quietly passed within the veil. The Persian Mission had lost its senior missionary and the 'innumerable company' had received another of the ransomed ones."

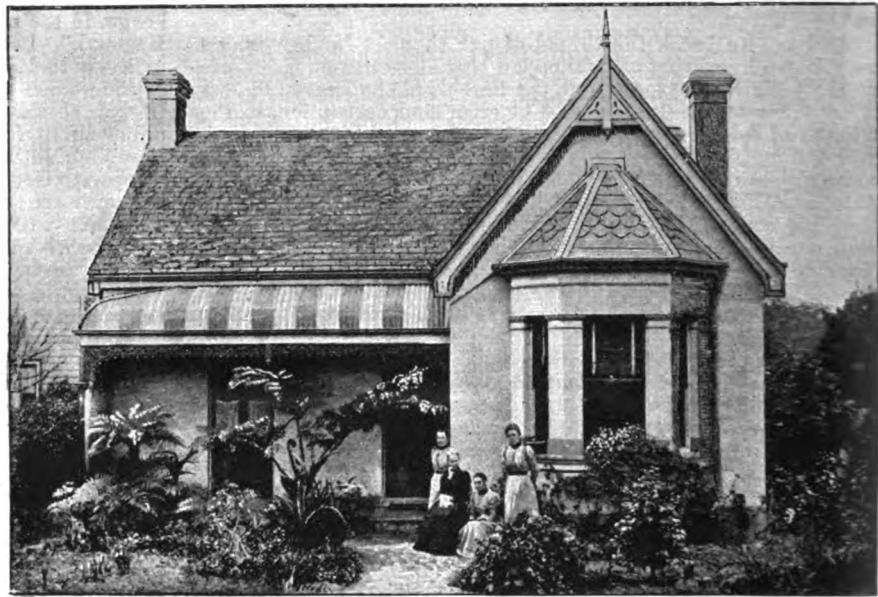
In ancient times Kirman possessed a Christian Church, but this has long since passed away. Mr. Carless was the first Christian who had died there in modern times, and there was therefore no Christian cemetery. A quiet spot was chosen about two miles from the city. A wall is to be built round the grave at once, and it is hoped, in the near future, "a stone will tell in Persian and English how Henry Carless, the first missionary to South-Eastern Persia for perhaps eighteen centuries, laid down his life for the land he loved."

North-West Provinces.—We deeply regret to record the death of Miss Christine Zenker, who, with her brother, the Rev. P. M. Zenker, has zealously worked for nearly thirty years in the North-West Provinces of India. She had been ailing for some time, suffering from the heat, which is intense at Muttra, especially in midsummer. On June 9th a doctor was sent for, but no special alarm was felt. The night was very sultry; Mr. Zenker did not get much rest, and a little after four a.m. he got up to open the house. In the sitting-room he found his sister dressed, as usual, for the morning. He spoke to her, but received no answer. The truth broke on him—the Lord had called his dear sister home. The funeral took place in the evening of the same day. The body was carried to the grave on a gun-carriage by men of the 9th Lancers.

Travancore.—One of the senior pastors of the Travancore Church passed away on May 3rd. The Rev. Kuruwella Kuruwella was born of Syrian Christian parents, and educated at Cottayam College. He was ordained deacon in 1860, and priest in 1865, by the Bishop of Madras.

His first station was Mavelicara. He was subsequently transferred to Cochin. His brother, T. Kuruwella Joseph, is pastor of Mallappalli. The Rev. A. F. Painter, now at home, says Mr. Kuruwella was "a true servant of Jesus Christ, and deserves to be had in remembrance. . . . Europeans and Natives alike esteemed him. . . . His influence was great in the Church Councils. When in 1876 the Six Years' heresy arose in Travancore, and one of the leading pastors went astray, carrying many members of the Church and of the Syrian Church with him, Mr. Kuruwella was chosen to take up the work in the parish where the heresy arose, as the one most likely, by his influence, tact, and piety, to recall those who had erred. He succeeded in a marked degree."

Japan.—Early in May, the Rev. W. P. Buncombe, of Tokio, during the temporary absence of the Japanese evangelist in charge of the Ginza central mission-house in that city, undertook for a month the nightly services there. He has been quite moved at the result; the small preaching-room has been filled, and nearly every night people wishing to hear more have gone upstairs afterwards. Several of these people have given in their names as inquirers. On Easter Day, Mr. Buncombe admitted six adults by baptism into the Church. The Rev. H. Woodward has baptized two since then, and, writing on June 15th, Mr. Buncombe says three or four more will (D.V.) be baptized on the next two Sundays.



THE MARSDEN TRAINING HOME, SYDNEY.

THE MARSDEN TRAINING HOME, SYDNEY.

ONE of the happiest fruits of the visit of Robert Stewart and myself to Sydney in 1892 was the offer by a Christian lady of herself and her house for the training of women missionaries. This lady was Miss Hassall, a grand-daughter of Samuel Marsden, who was the leading clergyman in Australia a hundred years ago, and was the founder of the C.M.S. Mission in New Zealand. The New South Wales Church Missionary Association—one of the three Associations established during our visit to the Australasian Colonies—accepted Miss Hassall's offer, and named her little institution the 'Marsden Training Home.' Seven ladies trained under Miss Hassall's care, with theological instruction by competent clergymen at Sydney, have been sent out into the Mission-field. Four are in China, one is in India, and one is at Baghdad. The seventh, who was also at Baghdad, married an American missionary.

The house shown in the picture I know well. With its verandah it gives a good idea of the smaller detached villas of Australia; but its real size is not seen in the picture, as it extends behind. It is all ground floor. The photograph must have been taken three or four years ago, as the three young ladies with Miss Hassall are (1) Miss Amy Isabel Oxley, her niece (and great-grand-daughter of Samuel Marsden), who is now in the Fuh-Kien Mission, standing behind her; (2) Miss Alice Phillips, now at Baghdad, who is sitting beside her; (3) and (I think) Miss Wilkes, who also went to Baghdad, and who is now Mrs. Zwemer.

E. S.

PREPARATION FOR THE CENTENARY.

ALL true friends of the C.M.S. will unite in wishing that the approaching Centenary may be a great success in every way, but something more than good wishes is required to make it so. Preparation for it is the imperative need of the moment, and the results of the Centenary, from the human side, will depend not so much on the arrangements for its commemoration in any place next April, as on the use made of the few intervening months by way of preparation. The parish, the congregation, the district, the class, all need to be prepared for the epoch, unique in the Society's history, now close at hand.

We would therefore urge upon all our friends everywhere the absolute need of preparation. The clergyman in the pulpit, the visitor in her district, the teacher in his class, can of course do much by speaking about the subject. But even this *by itself* will be inadequate, and therefore we invite every reader of the GLEANER to co-operate in the further most important work of spreading far and wide the Centenary Publications with which the C.M.S. is furnishing its friends and workers as being some of the most useful weapons to place in their hands. These Centenary Publications are now ready, but as they are not all intended for use in the same way, a brief account of them may be helpful and serve as a guide to friends in ordering them.

First of all there is

"The Centenary Manifesto,"

as it is generally called, its full title being "The Approaching Centenary of the Church Missionary Society." This is the official utterance of the Committee on the subject, and is suitable for placing in the hands of educated people or distributing to well-to-do congregations.

Then there is a smaller pamphlet, entitled

"Suggestions for the Commemoration of the Centenary," written and intended *only* for clergy and local officials of the C.M.S. It deals with various details connected with the actual Commemoration next April, and makes suggestions to help local friends in formulating their plans.

The pamphlet which will probably have the largest circulation is called "The Coming Centenary," and is intended for any one and every one. Attractively printed in a coloured cover, it presents the broad outlines of the subject in a brief and popular form, and should be much used by every C.M.S. worker.

Another publication, with an illustration on the cover, is

"A Talk about the Hundred Years."

It is in dialogue form, specially suitable for working people; and among Bible-classes, mothers' meetings, and congregations of working people it should have a large sphere of usefulness.

Of a different character is

"The Three Centenary Watchwords,"

which is also suitable for any one, and deals solely with the Three Words put forth by the Committee to describe the spirit which should mark the Centenary when it comes, viz., "Thanksgiving," "Humiliation," and "Advance."

The children have not been forgotten, and a most attractive little paper has been prepared for them, called

"Many Happy Returns of the Day."

In day-schools, Sunday-schools, and private schools everywhere this little message should be put into the hands of the young people, who will welcome it gladly.

But it has been strongly felt that the large majority of people need to have some little knowledge of the C.M.S. history of the past century if they are to enter into the Centenary aright, and that for this a continuous preparation will be required. At intervals of about a month, from now until next April, there will therefore be issued a series of Centenary pamphlets, called "Then and Now." The first of these is now ready, and is called

"Unchanging Principles under Changing Methods," and it is hoped that clergy especially will see that these pamphlets are placed in their people's hands regularly as they are issued.

Last, but not least, is the

"One Hundred Coin Contribution Form."

The work of collecting contributions to the Centenary Fund should begin at once, and the Form is printed for use where the suggestion is adopted that Centenary Contributions may consist of the value of one hundred of some coin of the realm. Wherever any of the afore-mentioned papers are distributed, one of these Forms should accompany each pamphlet.

All the above papers are supplied gratuitously, but this should never be an excuse for waste; on the contrary, they should be used as carefully as if they had to be purchased.

So then we would ask all our friends to at once begin this great work of preparation, encompassing it with earnest prayer, carrying it out willingly and heartily "as unto the Lord and not unto man," and with the blessed assurance that their labour will not be "in vain in the Lord."

W. J. L. S.

"LITTLE HENRY AND HIS BEARER."

A GENERATION or two ago most children were supposed to read Mrs. Sherwood's well-known tale, "Little Henry and his Bearer." The story is so faithful a reflex of truth, that at least one scene in it can be identified. The following is the passage:—

"Once in particular—it was in one of those lovely places in the Rajmahal Hills that Henry and his bearer went out to walk. The sun was just setting and a cool breeze blew over the water, which so refreshed Henry, that he climbed without difficulty to the top of a hill, where was a tomb. There they sat down and viewed the prospect. Henry sat silent for a long time. At last he said, 'Boosey, this is a good country, that is, it would be a very good country if the people were Christians. Then they would not be so idle as they are now, and they would agree together and clear the jungles and build churches to worship God in. It will be pleasant to see the people when they are Christians all going on a Sunday morning to some fair church built among these hills and to see them in an evening sitting at the door of their houses reading the Shastras. I do not mean your Shastras, but our Shastras—God's Book.'"

The "places in the Rajmahal Hills" are better known to readers of C.M.S. periodicals as Santalia, and the particular spot is in the Tirkurunji Pastorate.

What a change from "Little Henry's" day! Were another "Little Henry" to be taken up to the same hill to-day, the Rev. F. T. Cole reminds us that he would overlook a district in which there are forty churches belonging to the Santal Native Church Council alone, besides others in the Bhagaya and Godda C.M.S. districts. Eighty or ninety years ago, in the time of the original Little Henry, there were no Christians; now there are over 3,000 in these very hills and dales belonging to the Native Church Council alone.

THE BHÍLS IN KHANDESH.

WE hear of the Bhils near Kherwara, in the Central Provinces of India, but comparatively few realize that they are to be found far to the south, in the district of Khandesh. The C.M.S. Native Church Council have a catechist, Mr. Antoba, at work amongst them. The Rev. F. G. Macartney, who made a tour of inspection in the district last year, writes:—

"Beyond Nandurbar we entered the broad, fertile Tapti valley. As far as the eye can see there is an immense stretch of alluvial black soil, producing splendid wheat and other crops when the rainfall is normal. Among the Bhils in this valley the catechist has commenced operations. A good many Bhil settlements have been visited. For ten days I stayed at a Bhil-pada named Khodade. A small house has been given by the people for a school and another for the master and his family. The people call themselves Bhilalas. Many of them have pleasing faces and a bearing more like Rajputa than Bhils. They are a laughing, jovial lot, who seem to take life very easily. The civilizing effects of the Government policy in dealing with these people was seen on all sides. Lands, cattle, and agricultural implements are granted to them on easy terms. Many of them have special houses, and have become well-to-do farmers. In an average year they have plenty to eat and drink. They are addicted to liquor, and on marriage and other festive occasions the assembled guests will sometimes consume a hundred rupees' worth of intoxicating drink. Polygamy is rife among them. I crossed the Tapti to visit a Bhilala chief who is brother-in-law to one of the school-boys. This man has seventeen wives. It seemed to me that animalism in a very marked form was the characteristic of these poor people. They do, indeed, need the Gospel to raise them from their low level. They listened very attentively to the tidings made known to them, but they will have to give up much which they now prize before they can become disciples of Christ. At Taloda, close to the Satpura hills, we saw other classes of Bhils, who came down from the mountainous districts to sell their cattle and get bazaar supplies. A good deal of curiosity was aroused. Some Mohammedans were very angry and excited as the preaching proceeded. They collected some of the Gospels and burnt them before our eyes. A house is urgently needed for the catechist's headquarters at Nandurbar, and at least two experienced workers to live and work systematically among these people."

He found some of the effects of educational Mission work in the friendliness of the leading men:—

"In this out-of-the-way town, Nandurbar, I was surprised to find that several of the leading men had been brought under C.M.S. influences and all were favourably disposed towards us, and friends of the catechist. The Mamedar, years ago, was a teacher in the Sharapur School. Another Government official was formerly a pupil in our English school, Malegaon Camp. The editor of the local newspaper had learnt in our Nandgaon School. The medical officer and postmaster were no strangers to missionary work and its aim."



REVERTING to our subject of last month—the holidays—let us remind our fellow-Gleaners of the many opportunities for the judicious distribution of literature, opportunities which may be greatly blessed if we seek to use them under the guidance of the Holy Spirit? We would also suggest that many a country Branch Secretary would be cheered by the presence of Gleaners from other Branches at the local meeting, the date of which could be easily discovered by inquiry at the vicarage.

We know that it will be a matter for rejoicing to our Gleaners in the South of England that this year the Anniversary will be held in the Metropolis again. With it will be combined the celebration of the Society's Second Jubilee, the first having been celebrated on Nov. 2nd, 1848. We trust that our friends will be constant in prayer, that all arrangements may be as our Master would have them, and that every speaker and writer of a paper may be prepared by the Holy Spirit Himself.

It is hoped that the Anniversary may commence on the evening of Monday, Oct. 31st, with a Reception and Prayer Meeting. On Tuesday morning there will be a Service of Holy Communion with Sermon, followed by the Jubilee Meeting in the afternoon in Exeter Hall, and in the evening the Anniversary Meeting of the Union. Wednesday morning and evening will be devoted to Secretarial Conferences, and the afternoon to the usual meeting addressed by lady speakers.

It is too early to give as yet any list of speakers, but we may say that the Committee have already received many kind promises of help.

Some remarks of an Association Secretary to a large meeting of members of the Gleaners' Union in one of the home counties may be helpful to our other members. He suggested that Gleaners should find in the full name of their Union—"The Gleaners' Union for *prayer and work*"—a constant reminder of their two-fold duty, not prayer without work, much less work without prayer, but prayer proving its sincerity in work, and work fulfilling the condition on which answers to prayer might be expected. God had, he remarked, three kinds of workers: (1) those who worked *for* Him—that was good; (2) those who worked *with* Him—that was better; and (3) those who *let God do His own work through them*—that was best of all.

New Local Branches of the Gleaners' Union.

East Greenwich: Sec. Miss Brackenbury, Dynevor House, Blackheath, S.E.!
Norwood, All Saints': Sec. Miss Harmar, Carlton Lodge, Highfield Hill, Norwood, S.E.
South-East Tyrone: Sec. Mrs. Macdonald, Coshannon House, Moy, Co. Tyrone.

A VALEDICTORY DISMISSAL OF MISSIONARIES.

AT the Church Missionary House, Salisbury Square, on Tuesday, July 5th, the Committee took leave of the following missionaries:—

YORKSHIRE—
 Miss C. C. Boyton.
 Miss M. Tynan.

PUNJAB—
 Miss M. H. Millett.
 Miss A. F. Wright.
 *Miss A. E. Bunn.

NIGER—
 *Rev. J. D. Aitken.
 Rev. A. E. Richardson.
 Rev. E. A. Wise.
 *Miss G. A. Bennett.

MID CHINA—
 Miss L. H. Barnes.

EASTERN EQUATORIAL AFRICA—
 Miss M. L. Holmes.
 Miss E. C. Wilde.

JAPAN—
 Rev. and Mrs. J. Hind.
 Rev. and Mrs. C. T. Warren.
 Miss G. Nott.

UGANDA—
 Rev. E. C. Gordon.
 Mr. A. B. Fisher.
 *Rev. S. R. Skeene.
 Dr. J. H. Cook.

NORTH-WEST CANADA—
 *Mr. J. W. Bilby.

Those marked thus (*) are going out for the first time.

The Instructions to the missionaries were read by the Revs. F. Baylis, G. B. Durrant, and B. Baring-Gould, and they were addressed by the Chairman (Sir John Kennaway) and the Rev. D. J. Stather Hunt (Vicar of Holy Trinity, Tunbridge Wells). The latter also commended them in prayer.

GARDEN THOUGHTS SIXTY-NINE YEARS AGO.

BY THE LATE JAMES MONTGOMERY.

Addressed to the Visitors of Mr. and Mrs. Thorpe's Grounds on June 11th, 1829, at a Sale of Ladies' Useful and Ornamental Work, for the benefit of the Church Missionary Society.

IN a Garden,—man was plac'd,

Meet abode for innocence;

With his Maker's image grac'd:

Sin crept in, and drove him thence,

Through the world, a wretch un-done,

Seeking rest, and finding none.

In a Garden,—on the night,

When our Saviour was betray'd,

With what world-redeeming might,

In His agony He pray'd!

Till he drank the Vengeance up,

And with mercy fill'd the cup.

In a Garden,—on the cross,

When the spear His side had riven,

And for earth's primeval loss,

Heaven's own ransom had been given,

Jesus rested from His woes;

Jesus from the dead arose.

Here, not Eden's bowers are found,

Nor the lone Gethsemane,

Nor that calm sepulchral ground

At the foot of Calvary;

Yet this scene may well recall

Sweet remembrances of all.

Emblem of the Church below!

Where the Spirit, and the Word,

Fall like dew, like breezes blow,

And the Lord God's voice is heard,

Walking in the cool of day,

While the world is far away.

Emblem of the Church above!

Where, as in their native clime,

'Midst the garden of his love,

Rescued from the storms of time,

Saints, like trees of life, shall stand,

Planted by the Lord's right hand.

Round the fair enclosure here,

Flame no cherub's threat'ning sword;

Ye who enter! feel no fear:

Roof'd by heaven, with verdure floored,

Breathing balm, from blossoms gay,

This be Paradise to-day!

Yet one moment meditate

On our parents' banishment,

When from Eden's closing gate,

Hand in hand, they weeping went,

Spikenard-groves no more to dress,

But a thorny wilderness.

Then remember Him who laid

Uncreated splendour by;

Lower than the angels made,

Fallen man to glorify;

And from death beyond the grave,

An apostate race to save.

Think of *Him*;—your souls He sought,

Wand'ring never to return:

Hath He found you?—let that thought,

Make your hearts within you burn.

Then *your* love, like His, extend;

Be, like Him,—the Sinners' Friend.

O'er the city, Jesus wept,

Doomed to perish;—won't you weep

O'er a world, by Satan kept

Dreaming in delirious sleep,

Till the twinkle of an eye

Wakes them in eternity?

Ye, who smile with rosy youth,

Glow in manhood, fade with years!

Send the life, the light, the truth,

To dead hearts, blind eyes, deaf ears:

Now, *your very pleasures make* Charities, for Jesus' sake.

So shall Gospel-glory run

Round the globe, from clime to clime,

Brighter than the circling sun;

Fastening that millennial time,

When the earth shall be restor'd,

As the Garden of the Lord.

Ye, who own this quiet place,

Here, like Enoch, walk with God:

And, till summoned hence, through grace

Tread the path your Saviour trod;

Then, to Paradise on high,

With the wings of angels fly.

SHEDFIELD, May 21st, 1829.

WORK AMONGST THE YOUNG.

A JUNIOR Association for Manchester has been formed and registered at the Church Missionary House. Within a little over a year Central Junior Associations have been formed in seven of our large cities. It is trusted that these organizations will soon become general. A paper explaining the scheme can be obtained on application to the Central Department, 16, Salisbury Square, E.C.

It has long been felt that something was needed to serve as a sort of link between the C.M.S. and those young people who, while they were doing something for the Society, yet had not joined any Sowers' Band. This matter has been most carefully considered by the new Auxiliary Committee for work amongst the young, and it has been determined to issue cards of membership for those who belong to registered Junior Associations. This practically involves three conditions, concerning the registering of a Junior Association, and concerning membership. The conditions are—

- (1) That there shall be a regular Secretary of the Association.
- (2) That at least one *week-day* meeting shall be held each year.
- (3) That a farthing a week or a penny a month shall be given or collected by each member.

No Junior Association will be registered at headquarters unless conditions (1) and (2) are fulfilled.

Holiday time affords many opportunities of influencing the young in behalf of Foreign Missions. It is well therefore for friends to be provided with specimen copies of the *Children's World* (remembering that the price, *post free*, is one shilling a year), and also with other papers suitable for distribution to the children.

In many places preparations for the celebration of the Centenary are

already being made. A meeting for the young should certainly be prominent among the gatherings at all large centres, and it is encouraging to note that the Manchester C.M.S. authorities intend to make the children's meeting one of the principal events, if not the principal, of the Centenary celebrations. Friends, however, are asked to note: (1) That it is most important to have a speaker who thoroughly understands talking to the young. (2) That it is a great mistake to have many speakers or a long meeting. (3) That these central gatherings require the most careful organization. (4) That long notice should be given to the Central Secretary if a deputation is required, for good speakers to the young are not plentiful, and the pressure on the staff next March, April, and May will be very great.

It is pleasing to be able to report that the returns of the Ripon Diocese, as analyzed by the Association Secretary, show that there has been a distinct advance in the contributions from the young for the year ending March 31st. In 1896 they amounted to £393, in 1897 to £405, and in 1898 to £448. In other words, they have increased by fourteen per cent. in two years. Since, however, of 160 C.M.S. parishes, only seventy-six are doing anything through the children, it is evident that high-water mark has not yet been reached.

The Annual Children's Summer Gathering of the Islington C.M. Association was held in the grounds of the Church Missionary College on June 25th. These meetings are always admirably organized, and those who contemplate holding a large meeting of children will do well to write to the Secretaries of the Islington Association for some hints.

We learn from the Surrey *C.M. Gleaner* that in one small Sunday-school, which has the names of only 100 children on the books, the amount realized annually in the C.M.S. box is about £8. There is a quarterly missionary service in church, the offertory at which is placed in the Sunday-school box.

◆◆◆ HOME PREPARATION UNION.

THE second social gathering of the members and friends of this Union was held, by kind permission of the Principal and Mrs. Drury, in the grounds of the Church Missionary College in Islington, on Thursday evening, June 30th.

It will be remembered by our readers that the method of work which this Union adopts is to introduce each of its members to some able and sympathetic C.M.S. friend for the joint purposes of counsel and study. The occasion of the social gathering is welcomed by many of the members and correspondents for personal intercourse and the confirmation of the great end in view, viz., preparation for ultimate service in the foreign Mission-field, if the way is made plain.

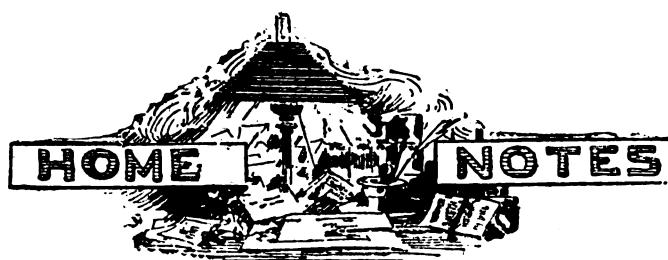
The Union consists chiefly of members scattered all over the country, and in consequence it is difficult to assemble in large numbers, but out of the seventy-eight men and 190 women who are members, forty-six were present, some coming from a long distance. Only about a dozen correspondents, besides the two Secretaries, and Miss Jukes, the newly appointed Librarian, were present.

After tea, which had been very kindly provided by Mrs. Drury in the College, a short meeting was held in the gymnasium, and a most interesting and practical address upon the character and equipment necessary for meeting some of the common difficulties of a missionary's life and work was given by the Rev. G. B. Durrant. After an interval of a quarter of an hour, a short service in the College Chapel brought the happy evening to a close. The Principal read prayers, and the lesson was read by one of the students of the College. An address was given by the Hon. Secretary of the Union from the text Ps. xlvi. 4: "There is a river the streams whereof shall make glad the whole city of God." The preacher spoke of the inspiration that all present must feel from meeting in the College Chapel, from which many had gone to distant parts of the world to witness for Jesus among the Heathen. But to all workers came periods of weakness and depression, in which it was good to remember that the believer may always find in Christ that living water which refreshes, gladdens, and invigorates the whole city of God.

◆◆◆ PRAISE AND PRAYER.

PRAISE.—For many signs of blessing and progress shown in the new Annual Report (p. 113). For steadfastness and vigour in proclaiming Evangelical truths in times of stress and difficulty (p. 114). For open doors in Nile villages (p. 116). For peace in Uganda (p. 123).

PRAYER.—That God's people may "prove" Him in the matter of offerings (p. 113). That the new Annual Report and Story of the Year may be read by all, and that their message may be brought home to the great body of the Society's friends (p. 113). For the chief pastor and his helpers on the Upper Yukon (p. 120). For the work in the schools in Japan (p. 122). That the Church may arise to her responsibilities in West Africa (p. 123). That nothing may prevent the free course of the Word in Uganda (p. 123). For a blessing on the papers prepared in view of the Centenary (pp. 125, 128).



THE Committee have accepted offers of service from the Revs. Louis Byrde, B.A., Corpus Christi College and Ridley Hall, Cambridge (for China); and Edward Johnson-Smyth, B.A., Trinity College, Dublin, Curate of St. Thomas, Birmingham; Mr. J. Hickinbotham, a student of Islington College; and the following ladies:—The Misses Amy Burton, of Bedford; Emily Kate Browne, of Worthing; Bertha Louise Frewer, of London; Amy Chanter Goodchild, of Kensington; Alicia Higginbotham, a local connexion missionary, at home from East Africa, now in full service; Charlotte Harriett Pidsley, of Topsham; and Grace Stewart Stevenson, of Cheltenham. Miss Frewer and Miss Goodchild were trained at The Willows, Miss Browne, Miss Pidsley, and Miss Stevenson at The Olives, and Miss Burton at Highbury.

On June 21st the Committee had interviews with the following returned missionaries:—The Revs. H. D. Goldsmith (Madras), A. E. Goodman (Telugu Country), J. H. Keen (British Columbia), D. Marshall Lang (Japan), and A. H. Wright (North-West Provinces of India), and Mr. J. McKay (Yoruba). Having spoken briefly of their work, they were commended in prayer to God by the Rev. Canon Trotter. On July 5th the Revs. W. Banister (South China), C. B. Clarke (Bengal), and H. McC. E. Price (Japan), and Mr. T. E. Alvarez (Sierra Leone), were received by the Committee; prayer being offered by the Right Rev. Bishop Hoare; and on July 12th the Ven. Archdeacon McDonald (Mackenzie river), Rev. G. S. Winter (Saskatchewan), Mr. A. W. Corker (British Columbia), and Mr. M. Browne (Telugu Country).

The office of Vice-President of the Society has been accepted by the Right Rev. James Macarthur, Lord Bishop of Bombay.

The Committee have received with much regret the announcement of the death of the Right Rev. Bishop Alford, D.D., one of the Society's Vice-Presidents.

C.M. UNIONS, &c.

The Annual Meeting of the Worcestershire County Union was held at Malvern on June 29th. There was a good attendance of members at a private meeting, when the report, which was of a most encouraging character, was read. The Rev. F. W. Davenport presided over a public meeting in the afternoon. Amongst those present were the Revs. Canon Newton (Redditch, Clerical Secretary to the Union), A. Bentley (Association Secretary to the district), G. C. Williamson, J. G. Barrow, &c. Addresses were delivered by the Rev. J. Bates (missionary from Mid China), and the Rev. G. C. Williamson (Vicar of Holy Trinity, Bordesley).

The Annual Gathering of the Lay Workers' Union for London took place on Monday evening, July 4th. Ladies were invited, and addresses given by Mrs. Bishop, Major-General Hutchinson, C.B., C.S.I., and Mr. J. Denton, a member of the Union, proceeding to Sierra Leone as accountant of the Mission.

The C.M.S. Bands held their Summer Conference on Saturday afternoon, July 9th, at Walthamstow. Owing to the excellent arrangements made, a very profitable and enjoyable time was spent. Three well-known speakers undertook two profitable subjects, the first being absolutely new. This was a "Tuition Missionary Address" to children, by Mr. E. M. Anderson (Sikhs). The other subject was the "Scope of Missionary Bands," Mr. Eliot Howard, J.P. (Barking Deanery) speaking on "How can Bands co-operate with other Missionary Agencies in a Parish?" and Mr. E. A. Rusher (Hausas) on "How can Missionary Interest be Stimulated during the Holidays?" Evening service, with address by the Rev. E. Grose Hodge, followed at St. Stephen's Church.

The Committee of the London L.W.U. having recently appointed a "correspondent" to city warehouses, various meetings in houses of business have been held, or are arranged for.

A new Missionary Band has recently been founded in Bristol. It is in connexion with St. Bartholomew's Church, and is called the "G. L. Pilkinson" Band. Three members read papers at the first meeting.

The Annual Meeting of the Liverpool Ladies' C.M. Union was held on May 10th, under the presidency of Miss Ryle. Addresses were given

by the Rev. E. Cyril Gordon, of Uganda, and the Rev. J. G. Garrett, of Ceylon.

EXHIBITIONS AND SALES OF WORK.

A Missionary Loan Exhibition, such as those previously held at London, Birmingham, Nottingham, Worcester, Norwich, Rochester, Hereford, and Guildford, was opened at Louth, by the Bishop of Lincoln, on Wednesday, June 15th. The Town Hall had been specially fitted up for the occasion. Excursions were advertised from all parts of the county, and the attendance was very large. The exhibition was divided into seven courts, and there were nearly 4,000 exhibits, 500 of which had never been publicly shown before. The exhibition lasted for four days, and was presided over by Mr. T. Cheney Garfit, who was assisted successively in the opening ceremonies by the Lord Bishop of Lincoln, the Rector of Louth, the Dean of Worcester, and Colonel Robert Williams, M.P. A Thanksgiving Service was held in the Parish Church on Wednesday evening, June 22nd, when the sermon was preached by the Rev. Canon Disbrowe, of Bennington.

Sales of Work have been held as follows:—Beccles; Cambridge, St. Paul's; Coventry, Holy Trinity; Dittisham, £12; Doncaster; Eastbourne, St. John's; Elveden, £14; Heigham, St. Thomas; Lincoln; Rowledge; Stafford; Swaffham, £22; Tonbridge; Trunch; and Wincanton.

FINANCIAL NOTES.

THE Estimates and Finance Committees have just held their annual joint meeting for the purpose of considering the financial position of the Society.

In reviewing the Expenditure of the past year, ending March 31st, 1898, they found that, compared with the previous year, there was an increase of £17,512, almost entirely due to the increased number of missionaries.

Under Income they found that all the heads of receipts showed increases except that of "Benefactions" to the General Fund.

It was reported that to the end of June a sum of £44 only had been received towards the reduction of the Adverse Balance of £20,013 at the end of last year.

The Joint Committee found that the total number of European missionaries on the roll at the end of May (including all accepted missionaries up to that date, but not counting wives) was 755, an increase of 32 on the number at that time last year. Of that number 487 are men and 268 women; 67 are honorary and 19 partly so, and 239 are in whole or in part supported (so far as stipend is concerned) by the contributions of Associations or other organizations (including 32 by the Colonial Associations), and 78 by individual donors.

For the maintenance of those missionaries and the new missionaries sailing for the Missions before March 31st, 1899, and for the maintenance of the work generally during the current year ending with that date, it was estimated that a total sum would be required of £329,385, or £34,807 more than the available receipts of the past year, as well as £20,013 to extinguish the Adverse Balance of last year, making a total of £64,820 estimated to be required in 1898-99 more than the available receipts of 1897-98.

In view of the Society's ever-increasing responsibilities the Committee considered it more than ever imperative that each year's expenditure should be covered by each year's income. They expressed thankfulness to God for the provision which had made possible the remarkable forward progress of the past, but emphasized the need for more funds if that progress is to be maintained and continued, accompanied by definite and constant prayer for a blessing on the work both in the Home and Foreign Fields.

The following anonymous contributions are thankfully acknowledged:—

Hibernia, 10s.; J. M. N., £2 2s.; Gl. 34,345 (for Medical Mission Fund), £2 2s.; G. C. C., £1 5s.; Anonymous, 4s.; Anonymous, £1; Thankoffering, F. B., 5s.; E. R. C., 5s.; For Jesus' sake, £1; One who Sympathizes, 2s. 1d.; Morning Cloud, 6s.; Gl. 60,547, 4s.; Towards a Substitute, Ipswich, £10; First Fruits, for Missions, £2 5s.; Rupert and Endymion, 4s.; Towards the tidings of great joy being sent to the women of China, 4s.; V. 2s. 6d.; One who hoped to be a missionary, 10s.; Friend (box), 4s.; Anonymous, 10s.

Sales of Jewellery, &c.—"He which hath begun a good work in you will perform it until the day of Jesus Christ," 16s.

Towards extinguishing the Adverse Balance of 1897-98.—S. E. M., £1; A Widow's Mite, 10s.; Gl. 83,107, £1.

Towards the Three Years' Enterprise.—Two Gleaners, £3; Gl. 70,019, £1 5s.; E. S., £1 10s.

Used Foreign, Colonial, and English Postage Stamps (especially old and rare ones) are most acceptable, also old Collections and Albums. They should be sent to the Lay Secretary, C.M. House, 16, Salisbury Square, Fleet Street, E.C.

The Rev. C. F. Jones, 6, Sefton Road, Walton, Liverpool, who has kindly undertaken the disposal of the Society's used stamps, will gladly send packets or single stamps on receipt of postal order addressed to him as above.

Packets of used English, Colonial, and Foreign Postage Stamps are gratefully acknowledged from the following friends:—

Rev. C. H. Stileman (2), J. M. Wilson, Esq., A Friend, Mrs. Love, A Gleaner, General Greve, Alice M. Brice, Miss E. Archbold, Alice Aldridge, Miss Lizzie Thompson, E. H. J., Miss M. L. Charnells, E. S., Miss M. Leah's Bible-class.

Would the lady friend who kindly sent an engraving communicate with the Lay Secretary, as the engraving has not been received?

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

An ivory cabinet (described in the March GLEANER).

A collection of shells.

A Malagasy white silk robe, £5.

Some Japanese ware, as follow:—A pair of small vases, £2; a tea-pot, £1; small bowls, 5s. each.

An illuminated manuscript in Spanish binding, 1755.

Persian or Armenian solid silver articles, as follow:—Umbrella handle, 10s.; walking-stick handle, 1½s.; match-box case, 10s.

A "Variorum" Bible and several other books.

A pair of silver Eastern coin bracelets, which may be converted into a necklace, 10s.

A number of autographs.

Two Burmese chests of wood ornamented with glass, &c., and other Burmese articles.

A Chinese white silk table-cover, richly worked with coloured flowers, &c.

The Rev. F. Storer Clark, St. Peter's Vicarage, Greenwich, has a complete set of the Parker Society's works, 48 vols., to sell for the C.M.S.

PUBLICATION NOTES.

THE following "Centenary" Booklets and Papers are now ready for distribution (vide page 125):—

The Approaching Centenary of the C.M.S. (The full Manifesto of the Committee.) For special use.

The Coming Centenary. For popular use.

A Talk about the Hundred Years. For working people.

Many Happy Returns of the Day. For children.

The Three Centenary Watchwords. For general use.

Leaflet for Centenary Thankofferings of One Hundred Coins. (Form for filling up.) For distribution with other papers.

Then and Now. No. 1. Unchanging Principles under Changing Methods. The first of this Series of Preparatory Papers.

All the above are supplied free of charge, but friends are asked to order only so many copies as can be used profitably, especially the full Manifesto of the Committee. It is better to ask for specimens in the first instance, and the appropriateness of each booklet or paper should be taken into consideration when ordering copies for distribution.

The *Annual Report* and the *Story of the Year* for 1897-98 are now ready, but the distribution has been delayed by printing difficulties, and will not be completed until the middle of August. The Publishing Department is prepared to meet, as far as possible, the wishes of local Secretaries who may require an early despatch of their parcels in consequence of holiday arrangements.

We are frequently asked for *Missionary Text Cards* for hanging on the wall, especially for the houses of country people. The Society has just published one headed "The Great Command—Binding on Every Christian." Size 11½ ins. by 8½ ins., blocked in silver on a green or red card. Price 3d. net. [By post, 6d., a straw board being necessary for protection; two copies, 9d., post free; three copies, 1s., post free; in quantities for sale or distribution, 20s. per 100 net, plus postage, &c.]

The *Hindu at Home*, by the Rev. J. E. Padfield, is a most useful book on the Manners, Customs, and Religious and Social Observances of the Hindus. It has been out of stock for some time, but can now be obtained from the Publishing Department, C.M.S. Price 3s. 6d. net, post free.

Parts X. and XI. of the *Extracts of the Annual Letters of Missionaries for 1897* can now be had. Part X. contains letters from the Mid China and West China Missions. Part XI. contains letters from the West India and South India Missions. Price 3d. each Part, post free.

Another very useful book has also just been added to the stock kept by the Publishing Department at Salisbury Square. It is a collection of *Sketches of Indian Christians*, including several well-known C.M.S. men. Cloth 8vo, 240 pages. Price 1s. 6d., post free.

The *C.M. Gleaner* may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

All orders for Books, Magazines, and Papers should be addressed to *The Lay Secretary, C.M. House, Salisbury Square, London, E.C.*

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

The

Church Missionary Gleaner

SEPTEMBER, 1898.

EDITORIAL NOTES.

THE first list of contributors to the Centenary Funds, General and Special, is published in this month's *C.M. Intelligencer*. It is in the highest degree gratifying that Her Majesty the Queen has been pleased to send a donation of a hundred pounds. Fifty years ago Her Majesty and the Prince Consort contributed a like amount to the Jubilee Fund of the C.M.S. Knowing, as we are now beginning to know, how few there are who even remember the Society's Jubilee, the length of Her Majesty's reign is forcibly brought home to us; and we are led anew to raise thankful hearts to God, who has spared her to her people so long.

The list contains several gifts of £1,000 and amounts, at the time of our going to press, to £24,267. Strictly speaking, however, the sums contributed to the T.Y.E., in view of the Centenary, and amounting to about £45,000, ought to be added. In the present list many of the friends have preferred to specify the objects to which their gifts should be allotted. Thus one gift of £1,000 is "for founding a new Mission in Central India, with the promise of £1,000 a year, if necessary, for the maintenance of the new Mission." "For the mortgage on the C.M. House," "to increase the working capital," "to qualify three sons as life governors," are among these particular entries. The majority of the donors, however, have made no stipulations. This leaves the Committee free to apportion the sums contributed to the needs which are really most pressing, and not necessarily to the claims which attract the public sympathies for the moment.

One entry of £1,000 from the Bishop of Exeter is accompanied by the promise of "the last £1,000 if a million sterling is reached." We note here that the Methodist Conference, at the instance of Mr. R. W. Perks, M.P., has definitely resolved to raise within the next three years a Twentieth Century Fund of at least one million guineas, and has done so with unanimous enthusiasm. This huge sum is to be devoted to the establishment of Soldiers' and Sailors' Homes in great military and naval centres throughout the Empire, and to further the home work of Methodism in all the countries where the sum will be raised. The sum of £100,000 is to be set apart for Foreign Missions. The C.M.S. has studiously refrained from naming a sum like this, but if a much smaller and less wealthy body than the Church of England can advisedly set before itself the raising of a million guineas within three years, will the Society's friends be content with narrow ideas and timid want of faith?

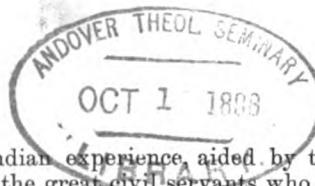
Two appointments which are bound to have a considerable influence upon our Missions in India have been recently announced. The new Viceroy of India is to be Mr. G. N. Curzon, M.P., Under-Secretary of State for Foreign Affairs, and the Rev. J. E. C. Welldon, Head Master of Harrow School, has accepted the Bishopric of Calcutta. Mr. Curzon is one of the youngest Viceroys ever appointed, and, with the exception of Sir John Lawrence, the only Commoner. He has done brilliantly in Parliament during the last few years; but, of course, his capacity for rule has yet to be ascertained. His books and speeches show a decidedly critical attitude of mind towards Foreign Missions, an attitude which

his forthcoming Indian experience, aided by the testimony of some at least of the great civil servants who will be about him, will, we hope, tend to modify. Mr. Welldon has often shown his sympathy with our work by speaking at our meetings in Exeter Hall and elsewhere. His known opinions on Reformation principles have caused his appointment to be hailed with great satisfaction. The Head Master of Harrow makes a pecuniary sacrifice in accepting an Indian bishopric; but as Metropolitan of India he will have a sphere of influence worthy of the highest powers that man can dedicate to the service of God.

Another vacant bishopric in which the C.M.S. is interested has been filled up by the appointment of the Rev. W. Ruthven Pym, Vicar of Rotherham, to the See of Mauritius. Pastoral and evangelistic work in Mauritius is pursued in the face of unusual obstacles, from the number of languages spoken, the adverse educational policy of the local Government, the lack of men and means, and the disastrous losses of recent years.

Our readers, whose interest in Bishop Bompas must have been quickened by Archdeacon Canham's remarks quoted in our last issue, will be sorry to hear that the veteran Bishop has been, and perhaps still is, very ill. Mrs. Bompas, who was in England last summer, returned to America in the autumn, going up the Yukon by steamer. The ice prevented her getting any farther than Buxton. When communications were re-opened in the spring she learned that the Bishop had been very ill from overwork and want of proper food. What "want of proper food" means in his case readers of the August *GLEANER* can surmise for themselves. Such news cannot but cause anxiety; and yet the fact that the telegraph from British Columbia has told us nothing worse is presumptive evidence of better things. Few people in England have ever seen Bishop Bompas' face, but large numbers esteem him very highly in love for his work's sake, and they will bear him up in prayer.

The hand of death has again been busy amongst our aged friends. Mrs. Burdon, the wife of Bishop Burdon, had not long reached Pakhoi, to where she and the Bishop proposed to labour in their retirement, when she fell ill; and now the news comes that, having been put on ship-board in the hope of restoring her health, she died at sea on April 30th. Mrs. Coles, the wife of the Rev. S. Coles, one of our senior Ceylon missionaries, was called to her rest on Aug. 8th. The Rev. Seymour Mills Spencer, a retired New Zealand missionary, who had laboured in that Mission for full forty years, also passed away on April 30th at Maketu, in the Bay of Plenty. He went through the horrors of the native wars, and was once taken prisoner by hostile Maoris, but was released on the intercession of some of the women. He was one of the very few citizens of the United States who have ever served under the C.M.S. The Rev. E. Champion, who served in North India from 1858 to 1881, died peacefully in Tasmania, whither he had retired, on June 3rd. It was largely owing to his pleading, renewed year after year from Jabalpur, that the Society was induced to take up work amongst the Gonds in 1878. The Rev. H. D. Williamson, writing to us warmly about his old friend, says:—"Many, I



believe, will in that Day acknowledge him as the one to whom they owe their knowledge of Christ. He understood and loved the Natives of India as very few have done."

To the names of these old and tried labourers in the vineyard must be added that of one who had only just begun to work in the foreign field. Mrs. Parfit died at Baghdad on Aug. 10th. She was only married to the Rev. J. T. Parfit last November. Our hearts will go out in prayerful sympathy towards the husband so soon bereaved.

A few weeks ago a mysterious parcel arrived at Salisbury Square. It was found to contain an oblong box of silver, beautifully decorated in répoussé work, and containing an address to the Society, printed in gold letters on a parchment scroll. On Jan. 24th the new buildings of our College in Tinnevelly (town) were formally opened by Bishop Morley. The address now sent is an after celebration of that event. It is from the past students of the College, most of them men in good position, and one of them being a sub-magistrate. They "make public acknowledgment of the great good you (the Society) have conferred upon the people of this district. As in other places, you have been the pioneers of education in this district." "You may have the gratification to know," they continue, "that this College has expanded the minds and elevated the morals of numerous young men, and by all such, and by all those interested in them, and by all to whom education is dear, your names and your labours have always been and will always be cherished with love and regard." Such an exhibition of gratitude is pleasing, and still more so is the testimony from experience of the mental and moral effects of the influence of a Mission college. The memorialists say:—"The only return for such great and beneficent kindness is the use made of it." Our readers will, we hope, pray that these and all pupils past and present of our Mission schools may be led to embrace the offer of salvation in Christ, for if they fall short of this, no use they can make of the privileges they have enjoyed can be otherwise than disappointing to the friends of Missions. The difficulties in the way of accepting and confessing Christ are great and many for the Indian student, and no class perhaps more needs the sympathy and sustained prayers of God's children.

The Lantern, once a toy with which to amuse little children, has now become a most valuable aid to instruction. Our readers will like to know how it is used by the Loan Department at Salisbury Square. We now have about 4,000 slides, arranged in eighty sets. During the last winter there have been no fewer than 2,925 loans of these slides, and, in addition, lecturers and exhibitors have been provided in a large number of cases. It cannot be too widely known that the Society lends its slides without any charge, on payment of carriage by the borrower, for use at missionary meetings. In addition to lantern slides, the Loan Department has made 1,040 loans of sets of diagrams, 1,421 loans of maps, 2,360 loans of books from the Loan Library, and 252 loans of curios, comprising in all 6,010 objects.

For some years past the Church Congress has not been allowed to go by without a C.M.S. gathering, arranged by the Younger Clergy Union Federation. This year our Bradford friends have themselves arranged matters. A C.M.S. breakfast is to be held at 8.30 a.m. on Wednesday, Sept. 28th, in the middle of the Congress week, at the Deaf and Dumb Institute, Halford Road, Manningham. The chair is to be taken by the Rev. J. Robertson, Vicar of Bradford, and an address is to be given by the Rev. H. E. Fox. Tickets, at 1s. 6d. each, are to be had of the Association Secretaries, Secretaries of Younger Clergy Unions, the Rev. E. W. Platt, Heaton, Bradford, or of the Rev. C. J. Hamer, Bowling Vicarage, Bradford.

ONE HUNDRED YEARS; OR THE STORY OF THE C.M.S.

VIII.—A PERIOD OF TRIAL AND LOSS.

WE saw in our last chapter how, after the celebration of the Jubilee, the work of the C.M.S. went grandly forward, even through the troublous times of unrest abroad and at home, and how new Missions were started in China, on the Niger, and on the North Pacific coast. During the first ten or eleven years that followed the Jubilee, the work to be directed from headquarters had very largely increased, and it was found that the house in which the Society's business had been carried on for fifty years had become far too small for the purpose. New premises had to be sought for, and these were at length secured by the purchase of Nos. 15 & 16, Salisbury Square, with their freeholds. On this site the foundation stone of a new building was laid on Feb. 5th, 1861, by the President, Lord Chichester, and on March 7th, 1862, the new house was formally opened with prayer and thanksgiving. The old house thus vacated, No. 14, became a temperance hotel, and thus continued until, in 1883, it was united with the new one. In the same year another retrospect of the past was taken by celebrating the jubilee of several of the Associations, and a move forward was made in the country by the appointment of Honorary District Secretaries.

We might have expected that these events would be followed by increased interest and enlarged efforts on behalf of the cause. Such, however, was not the case. In the history of the next twelve years there is but little advance, and on some lines there is decided retrogression. It was a time of much activity at home, but not in the direction of Foreign Missions. Two objects absorbed the attention of evangelical Christians. One of these was practical work amongst the masses at home, a matter rightly felt to be of the utmost importance. Working men's institutes, night-schools, mothers' meetings, clubs and classes of various kinds, began to multiply, and increased pains and energy were thrown into Sunday-schools. Unhappily, in the view of the work at their own doors, many ignored the further work for which they were also responsible, and thought not of the millions far away who had none to tell them the good news of salvation.

The other was a struggle against a two-fold danger. On the one side was the advance of rationalism, specially manifesting itself in doubts cast upon the inspiration and veracity of Scripture. On the other was the progress in the Church of Romish doctrine and practices.

The leaders of the C.M.S. were by no means indifferent to the struggle that was going on. From the pages of the *C.M. Intelligencer* went forth no uncertain utterance concerning the importance of maintaining pure Scriptural doctrine; and from the platform of Exeter Hall and the pulpit of St. Bride's such speakers and preachers as Hugh McNeile, Ryle, Archibald Boyd, J. C. Miller, and others expressed in the strongest terms the firm adherence of the Society to the teachings and principles which had animated its founders. But the C.M.S. had its own special burden to bear at this period—of anxiety, of trial, of loss.

Already, in the year 1860, trouble had begun in the Yoruba Country. A quarrel between the people of Abeokuta and those of Ibadan led to a long period of hostility between the two cities, during which the missionaries at the latter place had much privation to endure. Then came danger to the former, which was threatened by the savage King of Dahomey. Abeokuta was one of the most loved of the Society's Missions, and much prayer was made for the preservation of the city. In spite of the courage and devotion shown by the Christians, and the gracious answer given to prayer, there came, in 1867, an outbreak against the foreigners, with the destruction of the Mission buildings, and the expulsion for several years of the missionaries. Again, on the East coast of Africa, the bright hopes entertained when Krapf started with his little band of helpers, full of far-reaching plans for the spread of the Gospel, had been sadly disappointed. One after another of those who had gone forth had died or left the Mission. Krapf himself, utterly broken in health, had had to return home. Rebmann continued almost alone at Rabai, with a small band of converts around him, but unable, as age and infirmities grew upon him, to do anything towards extending the work.

It was at this period also that heavy trial came upon that

Mission which above all others had prospered, and where almost a whole nation had become professedly Christian. In 1860, owing to a dispute about land, many of the Maoris took up arms against the British Government, and the sad war that ensued culminated in the murder of the missionary Volkner. The dark days of the struggle were illuminated by many a generous act on the part of Christian Maoris who fought against the Government, and by the courage and devotion of the missionaries, whose influence was in more than one instance instrumental in preventing bloodshed. Thus, instead of showing, as some critics at home contended, the failure of Missions, the war brought out in strong light the reality of the work which had been done by the missionaries. But in 1868 arose the Hau-hau superstition, a mixture of Christianity with Heathenism, by which many professing Christians were drawn away.

Another blow which fell upon the C.M.S. was the practical overthrow of its Mission at Constantinople, started with so much hope and gladness. In 1861 the first Moslem convert was baptized; there were many inquirers, and all seemed promising. In 1864 the storm burst suddenly; the Mission premises were forcibly entered, books carried away, and converts imprisoned. From that time the work was doomed. The missionary, Dr. Koelle, continued at his post several years more, but few inquirers ventured to come near him, while those who did were closely watched, and after a time disappeared altogether.

In addition to the sorrow and anxiety which came upon the Committee from the troubles we have mentioned, their hearts were burdened for India and China. For the latter country very little had yet been done. The Tai-ping rebellion had desolated the land, the idols were destroyed, the temples lay in ruins, and when, in 1864, peace was restored, the way was open for the messengers of Christ to enter in. Alas! they were lacking. The golden opportunity was lost. Missions were, it is true, started in Peking and in the British possession of Hong Kong; but the former was, after a time, given up, and the older Missions of the Society, in the provinces of Cheh-kiang and Fuh-Kien, were manned for some years by (on an average) two missionaries each. In Cheh-kiang the brothers the Rev. George (afterwards Bishop) and the Rev. Arthur (afterwards Archdeacon) Moule held the fort, and in Fuh-Kien the Rev. J. R. Wolfe (afterwards Archdeacon) and the Rev. A. W. Cribb were the chief workers. In spite of the paucity of labourers the work grew. The converts themselves told the good news to their friends, and carried it from place to place; but what might not have been done had these zealous evangelists been followed up and supported by European missionaries!

In India, now under the direct rule of the Crown, the openings were large and important. The final severance of the Government from idolatry (though practically effected before) occurred at the close of Lord Canning's administration, when the temples and mosques hitherto under its nominal charge were formally made over to Hindu and Moslem trustees. The new Viceroy was Sir John Lawrence, who had helped to forward Missions in the Punjab, while the various provinces were under such men as Sir Robert Montgomery, Sir Donald McLeod, Sir Bartle Frere, Sir Charles Trevelyan, Sir William Muir, Sir George Campbell, and Sir Richard Temple; and under them were working many staunch Christian men. Moreover, the educated class in India were beginning to show much interest in Christianity; but men were not forthcoming to take advantage of these favourable conditions. Especially had the supply from the Universities fallen off. And while the Committee were longing and pleading for fresh labourers, the news of the death of one after another of their most experienced and valued representatives in the field must have fallen with heavy weight. Among those called away during the period we are considering were Henry Baker, of Travancore, who had laboured for forty-seven years; John Thomas, one of the greatest missionaries of Tinnevelly, the founder of the Christian village of Mengnanapuram; J. T. Tucker, also of Tinnevelly, who during his twenty years' course had baptized some 2,000 converts from Heathenism; Timothy Sandys, of Calcutta, and William Smith, of Benares, each of whom fulfilled forty-one years of ministry in India; R. P. Greaves, of Burdwan; and Robert Noble, one of the founders of the Telugu Mission, and of the college which bears his name. There were also promising young missionaries who died at the outset of their career, and among these new recruits an older and much valued one, the Rev. J. W. Knott, who went out with French in

1869 to establish a college at Lahore, and was carried off the following year by fever.

It is time, however, to turn to the brighter side of the work. In 1861 were baptized the first converts from the wild and cannibal Tsimshians, on the North Pacific coast, and in 1862 was founded the settlement of Metlakahtla, to be a bright and shining light amid the darkness of surrounding Heathenism. East of the Rocky mountains, too, the work was extending. When the first Bishop of Rupert's Land (Anderson) retired, in 1865, he left behind him 5,000 Native Christians, and six native or country-born clergymen. His appeal at the annual sermon at St. Bride's that year was responded to by the Rev. W. C. Bompas, who went out to evangelize the Tukudh Indians in the remotest corner of North-West Canada, and first carried the Gospel to the Eskimo on the shores of the Arctic Ocean. Then, in 1864, the friends of West Africa were rejoiced by the consecration of the first "black Bishop," Samuel Crowther, who was made Bishop of the Niger, and under whom the Mission in those parts began to advance. In China, too, despite the scanty supply of labourers, the work grew both in Cheh-kiang and in Fuh-Kien. In the latter province the first Chinaman was, in 1868, ordained to the ministry. This was Wong-kiu-tai, a convert of the American Mission, who had already ministered to the C.M.S. converts during the absence, through illness, of Mr. Wolfe. In India there were many notable converts made, among them the famous Mohammedan moulvie, now the Rev. Imad-ud-din, D.D. In 1864 were ordained the first converts of the Robert Noble School, Ratnasm and Bhushanam, and in 1870 the well-known Parsee clergyman, the Rev. Ruttonji Nowroji.

But the chief source of encouragement during the period, in many respects dark and anxious, was the advance made by the native churches, or rather congregations. One of the chief aims of Henry Venn during his long and fruitful secretariat had been to foster the principle of self-support and self-government by the converts, and amidst much that was trying, and even discouraging during his later years, he had the joy of seeing them making very real progress towards the ultimate independence which he desired for them. In the year 1860 a native pastorate was organized for Sierra Leone, and nine parishes were transferred to it, thus ceasing to be C.M.S. Mission stations, and later on others followed, until in time the whole Church became in most respects independent of the Society. In India the first step towards self-support was taken in the early sixties by some of the little congregations in the Tinnevelly and Telugu districts, and gradually they began to be superintended by their own native pastors, so that in 1870 the Committee could write in the Annual Report:—"The great problem of the establishing of self-supporting churches among native converts seems to be receiving its practical solution."

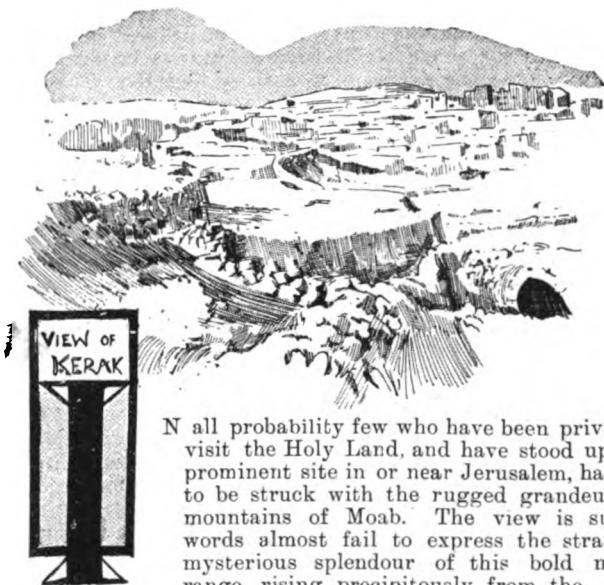
Meanwhile some new Missions had been started. In 1860 the first beginning of work was made among the Santals of North India. Madagascar was occupied in 1864, but the Mission was subsequently withdrawn. Work was commenced in Kashmir by the Rev. Robert Clark, who had been, as we saw last month, one of the two C.M.S. pioneers in the Punjab in 1851. To Japan, opened to foreigners a short time before after centuries of seclusion, the first missionary of the Society, the Rev. George Ensor, was sent in 1868.

Still, as the years went on, missionary interest at home did not increase. The number of candidates fell off, and in 1872 Islington College contained about half as many students as in 1860. It might be thought that this was owing to a higher standard having been set for admission; but this could have been but a slight bar to applicants, since a Preparatory Institution had been started at Reading for such as were not ready to enter the College. In 1872 the actual number of European labourers on the Society's roll was actually two less than in 1860, although it had gone up in the earlier intervening years. In the article on the "Policy of Faith," in the *C.M. Intelligencer* for last month, it is pointed out that in 1870 men were actually kept back from the field on account of the deficiency in the funds. The fact is there shown that God has blessed the bolder course of accepting and sending forth as many as He sends, knowing that He will not leave them unprovided for. But of the turning of the tide, and the advance in men, in funds, in interest, and in operations, we must tell in another chapter.

SARAH G. STOCK.

THE LAND OF MOAB AND ITS PEOPLE.

BY F. JOHNSON, M.B. LOND., B.S. DUB.



In all probability few who have been privileged to visit the Holy Land, and have stood upon some prominent site in or near Jerusalem, have failed to be struck with the rugged grandeur of the mountains of Moab. The view is such that words almost fail to express the strange and mysterious splendour of this bold mountain range, rising precipitously from the great hollow in which the Dead Sea lies. As one gazes upon the rugged and scarred face of the mountains, which at sunset often present a rich purple hue, greatly enhancing their beauty, one's thoughts travel back to the events of early Biblical times; then, perhaps, inquiring thoughts will arise in one's mind as to that vast and mysterious country which lies beyond them—Arabia, about which so little comparatively is known.

Let me briefly introduce you to this ancient land of Moab and its inhabitants.

At the outset let me remind you that Moab is strictly speaking outside the limits of Palestine, the southern limit of which as regards its lesser eastern portion was marked by the river Arnon. Moab is situated in the northern part of the old Roman province of Arabia Petraea. Kerak, which occupies the site of the ancient Kir of Moab, is the only town at the present day of any size and importance in the land of Moab. Ruins of towns of considerable dimensions in former times are still to be found scattered about its plains.

Besides Kerak, with a population of ten to twelve thousand, there are a few small towns and villages somewhat remotely separated from one another. A considerable proportion of the inhabitants, however, have no settled abode, but live a nomadic life, roving about the hills and valleys in search of pasture for their flocks and herds, and finding in their black goats'-hair tents a sufficient protection from both the winter storms and summer sun. Moab, situated as it is on the line of junction of Arabia and Palestine, presents some of the features of pure or ancient Arab life, in conjunction with modernized Arab life, that is, life impregnated in some degree with modern civilization. Speaking of the bulk of the population, their manner of life resembles the pure Arab life. They have more in common with the scattered tribes of Arabia than with the peoples of Western Palestine. Let us visit an encampment. Here, perhaps, we may find a population of any number up to a thousand or two thousand souls. The primitiveness and simplicity of the life of the people would particularly strike a stranger. It may help you to appreciate this the better if I say that the patriarch Abraham, if he were to journey through Moab at the present day, would find the manners and customs of the people little, if at all, altered. If we find in the outer life of the village people of Western Palestine at the present day a fairly accurate representation of Palestine life in the time of our Lord, so also we find preserved in the Bedouin life of the people of the "East Country" a representation of life in the patriarchal

age. Within the limits of a short article I can select but one illustration, which I choose because of its bearing on missionary work. The Arabs are noted for their hospitality and for the honour they pay to their guests. The majority of encampments set apart one tent which is known as the *shigg*, or guest-tent, for the use of strangers, who, without any fear of impropriety, may claim the hospitality of the sheikh, or chief of the tribe. Whilst within the encampment, the guest and his belongings are, according to Arab law, secure from harm. In the case of a breach of that law the sheikh would be expected to give satisfaction. The experience of some travellers, though fortunately not my own, would lead one not to place too much confidence in the immutability of Arab law, and one would be careful not to expose to view things which would excite their covetousness. The risk of life I should judge to be practically *nil*. Even if one went into more remote parts, towards Arabia proper, a *hakim*, or doctor, would be little likely to meet with violence. It is when travellers do not place themselves under the protection of the sheikh within the encampment, and camp out perhaps, a small party of two or three, that they are exposed to the incursions of robbers. The missionary at the present day may have the happy experience of just such hospitality as we read of in Gen. xviii., where Abraham entertains three strangers by the oaks of Mamre. This feature of Arab life—hospitality—lends itself very helpfully to evangelistic work. Associated with it, as great aids, are the great handiworks of God—mountain, valley, stream, and desert—amidst which the encampments are situated, and which in so much greater degree than our own temperate climate assist our understanding of spiritual truth, contrasting favourably, I should imagine, with the surroundings of a missionary preaching the Gospel in an Indian bazaar. As a further aid, the medical missionary has his humble yet much-sought-for office of healing.

These aids, indeed, are very welcome, for the Bedouin mind and character are notoriously unreceptive and difficult to impress. It is said that Mohammed despaired of their conversion. The Bedouin's knowledge of Mohammed, like that of Adam, Noah, and Moses, extends but little beyond the knowledge of their names. Mohammedanism therefore, you will understand, sits very lightly upon them. This was very apparent in Kerak till a few years ago, when there was no mosque at all. The poetic description of the wild ass in Job xxxix. 5–8 corresponds remarkably to the Bedouin of to-day.

Our message to the Bedouin Arabs is none other than the fulfilment of the promise made to their great forefather Abraham, whose name and memory they cherish. It was the faith of Abraham that, I think we may candidly admit, Mohammed originally sought to re-establish. Had the Christians in Mohammed's day declared it to him in its integrity and fulness, Mohammed's course might have been different. Is this not a strong reason for increased zeal in maintaining and preaching

the pure unmixed Gospel to Moslems of the present day, who still also have reason to look upon the Christian religion as a re-



ARAB WOMAN CHURNING.

ligion of the creature, unworthy of acceptance by the Creator and Preserver of the universe?

Of our special joys and sorrows at Kerak I have said nothing; by both we learn to praise Him who hath called us to His "kingdom and patience."

In August, 1897, we lost a valued fellow-labourer in Miss Patching. She was barely eight months with us, but the memory of her unselfish devotion will, I trust, long linger with us. May the Lord of the harvest Himself direct the coming of one or, better still, two ladies to take her place. The Keraki, as the people of Kerak are called, are a warm-hearted and friendly people, and gladly welcome the sympathy of a lady missionary. We still desire to see a school established, for the Bedouins as a class

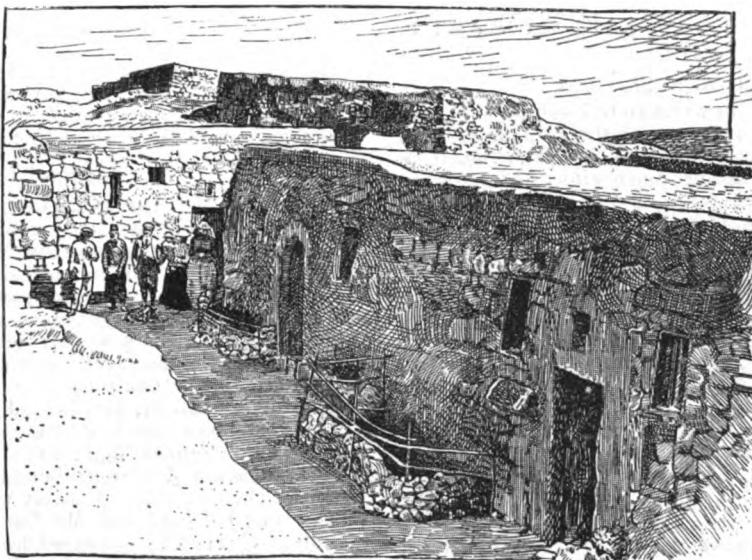
are wholly illiterate.

It is still a day of "small things" for our Kerak Mission, but we are by no means without encouragement.

THE OUTLOOK AT KERAK.

MR. H. G. HARDING, who was formerly connected with the North Africa Mission, joined the Mission at Kerak in the early part of 1897. In his Annual Letter he makes an encouraging comparison between his past and present spheres of labour, besides pointing out the urgency of the present crisis. He writes:—

"I find that my past experience in Tripoli applies in a general way here. There is the same government, the same kind of people, a similar social condition. The differences, too, are mainly in favour of our work; the people here are not exclusively Moslem, nor are the Moslem portion bigoted. Though more ignorant, they are simpler in habits and in mind, as well as more intelligent than the classes I worked among before, and also (I am told) than the Fellahs of the plains. In few, if any, Moslem countries is there such a promising field. But the present is a critical time. Religious teachers have been provided and stationed not merely in the town, but in the large Bedouin encampments. They are instructing the Arabs in their religion and teach-



MISSION COMPOUND, KERAK.
(Door of Dr. Johnson's house in foreground on the right.)

ing the children; regular services are organized, and every effort is being made to revive a vigorous and militant Mohammanism in the district. The Latin and Greek Churches, too, are making great efforts to better their position here, and are visibly progressing. The times call for special efforts on our part; work done now will be twice as effective as work done a few years hence. But we need the greatest boldness and, withal, the greatest caution—boldness to proclaim the Gospel without fear of consequences, and caution to give no needless offence. I think we should at present concentrate all our efforts on the town of Kerak, and, getting a firm footing here, we can then stretch out to the country around. In my opinion we need to strengthen the *evangelistic* as distinct from the *medical* side of our work, as also the *evangelistic* in the *medical* work."

ITINERATING IN PERSIA.

EXTRACT FROM THE ANNUAL LETTER OF THE REV. W. A. RICE.

THE great value and interest of itinerating is that it brings one into comparatively easy contact with all sorts and conditions of men—governors, princes, noblemen, officials, mullahs, seyyids, akhunds, students, gentlemen, villagers, head-men of villages, pilgrims, dervishes, merchants, camel-drivers, Turkish gypsies, Parsees, proselytes to Mohammedanism from Jews or Christians (very rarely met with). Perhaps representatives of every one of these classes might be found in a great city like Ispahan; but it is less easy to get into contact with them there. Along the road there are no spies to report that such and such a person goes to see the Faranghi, and in the villages the arrival of a European stranger, glad to talk with the people, and with books to give or sell and tracts to distribute, is generally welcomed, by some at all events, as a novelty and relief to the tedious monotony of their daily lives. The common people take their tone in treating a Christian stranger naturally enough from the behaviour of their "great men" and "grey-beards," so I make it a principle to try and call on these where time and circumstances allow of it.

The Christian teacher and his message are received in very various ways among so many different people. Direct personal abuse has only been given me once. Dislike and aversion, or jealousy of the progress and civilization of Christian nations, are occasionally met with. A mullah refused the proffered gift of a Persian New Testament, on the ground that the religious authorities had prohibited the reading of it as a dangerous book. A seyyid obtained a number of books and tracts from me on false pretences, and then tore them up and offered them to a Persian doctor to wrap up his medicine in. Another mullah asked for a piece of loaf sugar, which, when given, he refused, because one corner appeared to be a little moist, and so, in his opinion, capable of conveying ceremonial impurity, and then coolly asked for a money present of the same value instead. The same individual (for whom one could not help feeling a good deal of pity, as he seemed in earnest in his religion), late in the evening before my departure, came to ask for religious books. One was offered, concerning which he took an omen with his beads, and pronounced it not good for him. A second was all right. He then asked for both books, which I gave him, and am puzzled to know how he reconciled taking them both with the verdict of the first omen.

But all these are the exception rather than the rule. Much more commonly the teaching of Christ meets with warm acceptance up to a certain point. "Up to a certain point," I said; but sometimes all that is laid before the hearers is accepted, even Christ's divinity when explained a little, and salvation for all men through Him alone.



Arabs from the East Shore
of the Dead Sea.

A TOILSOME JOURNEY AND A MISSIONARY'S DEATH-BED.

LETTER FROM MRS. A. R. BLACKETT.

I HAVE thought I would try to write to tell you how quietly, how suddenly, the senior missionary of the Persian Mission, the man whose accent was called *shirini* (sweet), who, from his length of service and constant journeying, had a larger practical acquaintance with the needs of the people than any other member of the Mission could have, passed away.

A Trying Journey.

Mr. Blackett definitely knew of his appointment here after the middle of March, and we started on April 9th. We had lovely weather, and were most mercifully brought over the great mountain chain and across stony, sandy plains, which are more or less desert. We had three or four days on which we saw mirages. Once all our water-bottles were broken but one, and that one the servant, who had gone on in front to prepare a resting-place, had with him. We had to mount a youth on Mr. Blackett's horse and send him for it. Oh, the delight, after what seemed two hours' waiting, of tasting water!

Mr. Blackett, of course, rode; I had been laid in a *takht-ri-ván*, and Florrie rode all the way on a donkey, except when near towns, when she came into the *takht*, and the curtains were drawn.

Inquisitive Crowds.

Once in crossing the mountains, as we drew near to a town called Harrand, Mr. Blackett saw crowds gathering. Florrie was quickly put into the *takht-ri-ván*, the animals were urged on, and in a short time an increasing crowd was hemming in the *takht*. One boy jumped on Florrie's side saddle.

Faces were pressed against the small panes of glass towards the end. At the front, Mr. Blackett turned his horse's head this way and that, in order to keep the people if possible from impeding the *takht*. As we drew nearer the caravanserai, at which we were to rest, the crowd of men and boys increased. My husband thought there were a thousand of them; and women were congregated on every house-top. It turned out all this was to see the *Feranghi khánums*—poor little Florrie and me! We reached the caravanserai, and Mr. Blackett pushed in with us. Fearful of trouble, the caravanserai-keeper and a servant of the *kalamtar* (mayor) shut the great outside doors. We were rushed into a dark hole with a *gilcem* nailed up for a door. Scarcely were we in when the surging crowd burst open the great doors and streamed in, taking up stations around the *gilcem*. Thinking that though the crowd up to this time was quiet, it was in so excited a state that trouble might ensue, Mr. Blackett sent to the *kalamtar*, making known that he was a British subject, and requesting the crowd to be put out of the caravanserai. Very soon the middle-aged son of the *kalamtar* with two *farrashes* appeared, with orders to break the heads of all remaining unnecessarily in the caravanserai. The crowd silently dispersed.

We were up early, as usual, and got off quietly.

Bad News at Yezd.

On nearing Yezd, we found miles and miles of deep sand around us. For four hours we simply ploughed our way through it. The track of a caravan is very quickly obliterated, indeed one may question if any track is left. On arriving at the Yezd branch of the Imperial Bank we found Dr. Carr waiting for post-horses. He had arrived at three a.m. much knocked up, having been ill after starting from Julfa, so much so that on his first night on the road he thought he would have to turn back. He had wandered for some time—three hours if I remember correctly—in the deep sand around Yezd, before being able to come upon a gate. He had passed our resting-place during the night. More than a week after our leaving Julfa a telegram had come from Kirman, saying Mr. Carless was very ill, would the doctor come? So he had arranged matters as well as he could, and with his little saddle-cases of medicine came on by Persian post.

Deeply grieved though we were by the sad news, we could not hasten, because when a caravan is hired every day's journey is mapped out and the time of arrival at destination settled. But day by day, over sandy, stony, and salt wastes, we drew nearer. In some places the depth of the shifting sand is incredible. It is easy to believe whole caravans have been overwhelmed, and that the post takes long to travel in winter! The heat was great;

we rose at 2.30 a.m. to escape some of it; and our loads started at midnight.

The night before our arrival, dear Mr. Carless' *sais* met us with a letter from Dr. Carr, saying the illness was typhoid, and that temporary accommodation in the house of a Gabr had been obtained for us. Mr. Carless' house was very small.

Mr. Carless' Last Days.

As soon as the doctor allowed, Mr. Blackett saw our dear friend, who seemed very, very glad to have some one to take up the work. Our arrival was on May 6th. The next morning Mr. Blackett took the school—sixteen boys of various ages divided into four classes, boys nearly all of the better class, some with *khan* after their names, and some *seyyids*.

On the Sunday there was service in the room used as dining-room, drawing-room, school-room, and church. Mr. Carless begged Mr. Blackett to robe near him, and said afterwards that he had followed all the service and heard every word.

The next week the heat was very great, and the fever increased. Delirium set in, and the doctor grew anxious; he said it was a question of strength holding out. We were all more or less ill at the time; Mr. Blackett was able to keep up, spending all the time he could with Mr. Carless; but teaching, receiving visitors, and so forth, occupied him very fully. The doctor by night and day did all he could. By the end of the week I could not leave my room; then Florrie became ill. The awful water here affected us, I think. As I got better the reports of Mr. Carless were very sad.

Then there was a change for the better, and even in his extreme weakness dear Mr. Carless was his own kind, considerate, tender-hearted self, asking about our getting a house—were we having much trouble? The matter of the house was evidently on his mind; it was the only part of the work he seemed troubled about. The day after our arrival he said to me, "I don't know what you are going to do about a house."

You can understand that there are no houses "to let" here. The wealthy Persians have summer-houses with gardens outside the city walls, for which, when they are willing to let them, large rents are asked; and now and then a Gabr dies, whose family go to live with relatives, and the house is let. So you see poor Mr. Carless' difficulty. I cheered him as much as I could, and he agreed to put off thinking for us until he was better.

The change for the better continued three days, and our hopes rose higher and higher. The doctor said there was only one bad symptom left—the poor dry tongue—and he began to think in ten days he would return to Julfa. But before dawn there was a hasty summons from the doctor. Mr. Blackett went at once, and, soon after, I followed with Florrie, for our rooms are over a stable near.

For three hours the doctor sat feeling the pulse; Mr. Blackett stood fanning and saying words of Holy Writ. I was fanning; Florrie, walking in the secluded parts of the little garden; the school-boys gathered round the door. Then our dear, dear friend opened his eyes brightly, eagerly, with a higher intelligence than ever seen in them before, and saw his Lord. His shining, satisfied face told that even before he left this earth he beheld the One who was to him the "Altogether Lovely."

The doctor went off to beg ground in which to lay our holy dead, Mr. Blackett to meditate on an address to be given to the crowd assembling. After the doctor and Mr. Blackett had done what was necessary, and the boys had brought me white roses and lilies, the crowd was admitted—Mohammedans, Gabrs, Jews, Hindus.

When Florrie came into the room to see Mr. Carless she said:—"Oh, mother, this is beautiful. I thought I should have been afraid, but he is beautiful." Truly it was so, the sight of our Lord had left its own beauty on the face that had looked kindly on the unsaved Kirmanis.

Mr. Blackett read our beautiful Burial Service, and gave a short address, then at his request Dr. Carr also spoke. The assembly was much affected. Florrie and I, veiled, stood in a *tag*, and heard the first Christian words of blessedness for the dead since the early Christians of Kirman were extirped.

The next morning at early dawn a little company wended its way for more than two miles outside the city walls to a lonely ravine. There the precious casket, containing the body that is to be glorified, was deposited till "the day break, and the shadows flee away."

"OTHER SHEEP."**A MISSIONARY BIBLE STUDY IN ST. JOHN'S GOSPEL.**

BY MRS. ASHLEY CARUS-WILSON (MARY L. G. PETRIE, B.A.).
"Behold, I myself, even I, will search for My sheep, and will seek them out"
(Ezek. xxxiv. 11, R.V.).

UNLIKE the three other evangelists, St. John records no set parables uttered by our Lord; but we are indebted to his pen for the only reports of two notable parabolic discourses (St. John x., xv.), each of which takes up and extends the application of a characteristic and often repeated Old Testament parable. In the life of a people mainly agricultural and pastoral the two most familiar natural objects were the vine and the flock. Both had often been used as types of Israel before Christ used them as types of the Church.

Let us inquire into the missionary significance of the discourse concerning the two-fold figure of Christ as the Door of the fold, and Christ as the Shepherd of the flock. To the right understanding of it there are three essentials:—(1) We must connect it with the circumstances out of which it arose. (2) We must realize what an Oriental fold and flock are actually like. (3) We must correct an unfortunate mistranslation in ver. 16, and read with the R.V.: "One Flock, one Shepherd."

When the arbitrary division into chapters is ignored, as is done in the second morning lesson for May 26th (St. John ix. 39—x. 22), the discourse is seen to grow out of incidents following the miracle of healing one born blind, the greatest of all Christ's recorded miracles after the three miracles in which He raised the dead. The man whose sight was restored confessed Christ, and was cast out of the synagogue; "excommunicated," says the A.V. margin, but Westcott doubts whether a formal sentence of excommunication was actually pronounced. Most literally fulfilling the beautiful prediction of Ezekiel which heads this Bible study, the Lord sought out this first confessor of His name, found him whom men had cast out as lost, and gave, in the revelation of Himself, full light to one who was already acting up to all the light he had, so that he "who saw not might see," spiritually as well as literally. Then Christ turned to "the Pharisees who were with Him," that is, who reckoned themselves His followers (cf. St. Matt. xii. 38), but adhered to their own conception of the Messiah, declaring that He came into the world for judgment. His disciples' crude idea of judgment was an arbitrary penalty for a particular sin (cf. ver. 2.). By judgment Christ meant winnowing or sifting (that is the literal significance of the word) the thoughts of the heart, discerning what each *was* in his inmost being (cf. St. Luke ii. 34, 35). Inability to see yet was no sin, but blindness ignored and denied is an abiding sin. So He judged between cattle and cattle, between lambs and kids (cf. Ezek. xxxiv. 17, marg.), that those who saw not might see, and that those who saw might become blind (St. John ix. 39, R.V.).

Next, with an emphatic "Verily, verily," He began to describe the sheep-fold, which might be seen on any hillside in Judæa.

Picture a space enclosed by a high wall, having a watch-tower built into it (Gen. xxxv. 21; Micah iv. 8, marg.). Every evening flocks belonging to different shepherds are driven into this enclosure for protection during the night from two foes—thieves and wolves. Some determined thieves, however, clamber over the wall, creeping among the sheep disguised in sheep-skins (cf. St. Matt. vii. 15), in order to steal the lambs. In the morning the shepherds enter the fold by the door. More often than not the shepherd is the son or son-in-law of the owner of the sheep, as in the famous instances of Jacob, Joseph, Moses, and David. Each shepherd calls his own sheep, and each sheep answers to its own name, recognizing its own shepherd's voice, and ignoring the calls of the other shepherds. Thus each shepherd assembles his own flock and, gathering the lambs up into the folds of his long robe as tenderly as if they were children, he leads them out (cf. Num. xxvii. 17), not driving them before him as a Western shepherd does, but preceding them to the pastures where they will spend the day, defended by him sometimes at the risk of his own life (cf. 1 Sam. xvii. 34—36), since they are his own or his father's property. In a few touches St. John (x. 1—5) describes all this, and everything in the description would be clear and familiar to Christ's hearers. Yet "they understood not." What needed explanation was the

relation of the description to the preceding conversation, and this Christ goes on to expound.

Only he who enters by the door can be a shepherd (ver. 2, R.V., marg.). The essential question is not, "Have you got into the fold somehow?" but "Did you enter the fold by Christ, who is the Door?" "Do you belong to Christ, who is the Shepherd?" You claim to be shepherds, and to have the right to say who is and who is not of the fold, but in truth you are robbers, and he whom you cast out of the fold is one of the flock notwithstanding." Once more. He who is merely hired to look after the flock of another will forsake it if his own safety is threatened. But he who is known to the owner, who is in fact the owner's son (ver. 15), will be ready even to lay down his life for the sheep.

Then turning from those who are not of the flock though they are in the fold, to those who have never been in the fold, but who nevertheless belong to the flock, Christ utters the missionary teaching to which the whole discourse leads up: "Other sheep I have." "They are mine, though they do not know it, though they are sheep that no man gathereth" (Isa. xiii. 14, R.V.). Here is the *warrant* for missionary work. "Them also I must bring"; such is the Divine compulsion of Divine love. Here is the *obligation* of missionary work. "They shall hear My voice." Here, in this unhesitating promise, is the *encouragement* to missionary work.

How shall they hear? For answer we go back to the opening words of the parable, remembering that in the human flock he who would become a shepherd must first be a sheep, and every sheep should in some sense become a shepherd. "He calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them" (vv. 3, 4, R.V.). Turn to two other places where the word rendered "put forth" occurs, three different translations of it somewhat obscuring the connexion of one with the other. In St. John ix. 34 it is rendered "cast out." Its recurrence here then contrasts the rude expulsion from the fold for shame and ruin with the shepherd's leading forth to pasture. A sheep who refused to follow the shepherd out of the fold might have been secure, but would have been in peril of starvation. The fold is a place of protection for the feeble and of rest for all, but it is not a place to live in or to find food in. The Christian who stays at home to enjoy religious privileges will miss both the green pastures and the still waters whither the Shepherd longs to lead, but those who follow Him out of the fold will go out with joy and be led forth with peace (Isa. lv. 12), for the Shepherd Himself goeth before them. Pray then that the Lord will "send forth" His own into the dark mountains where His "other sheep" wander. The word rendered "send forth" in St. Matt. ix. 38 is the very same word used of the Shepherd putting forth His own here.

Many of the Jews who heard this great discourse said that Christ was mad (ver. 20). They were offended, seeing that His claim to be the Shepherd involved a claim to be the Son of God (cf. Ezek. xxxiv. 31) and hearing that there were those outside Israel's fold who were God's sheep equally with themselves. Should we not recognize something of their grudging spirit in the Church to-day if we habitually substituted for the word "Gentiles," in places where God's favour towards them is spoken of, the words "Hindus, Chinese, Africans, &c."?

These are all God's flock; He says so Himself. It does not, however, follow that they will all be gathered into the fold as we now understand it. Not one fold, but one flock is the ideal of the future, which all missionary labours endeavour to realize. We rightly attach much importance to the fold under present conditions, but wherefore does it exist at all? Lest the thief steal and destroy, lest the wild beast catch and devour. The day is coming when the destroyer (Rev. ix. 11, R.V.) shall himself be destroyed, when the enemy shall no longer prowl about seeking whom he may devour (1 Pet. v. 8). The fold will then be unnecessary, and so we have the two-fold promise through Ezek. xxxiv. 23—25, that God will give His flock one Shepherd, and that when He has caused the evil beasts to cease out of the land, His sheep shall dwell securely in the wilderness and sleep in the woods. The fold has served its purpose, and is no more; but the Shepherd on the Throne still guides His flock, scattered and wandering no longer, but gathered for evermore to sheltered pastures and to fountains of waters of life (Rev. vii. 15—17, R.V.).



MR. R. H. LEAKEY AND HIS BOYS.

OUR UGANDA PICTURES.

THE four pictures here represented are from photographs taken in Uganda. The lower picture on this page gives a view of the interior of Miss Furley's sitting-room in Mengo. The "Ladies' House" is the only two-storeyed house in the Mission station, and Miss Furley's room is in the upper storey. The house is built of "mud," and was begun by Mr. Fletcher, and completed, in the face of many difficulties, by Archdeacon Walker. The roof is supported by poles, many of which are inside the walls, but some also stand out in the middle of the rooms. Two of these are seen in the picture. The middle wall of the house is built, in the native method, of reeds fastened together with strips of the bark of a willow-like shrub. This wall is seen on the left-hand side of the picture; the other walls are of mud. On the end wall, with other ornaments, there are two skins of the large-crested crane. The table beneath them was made by the Archdeacon, who possesses the happy combination of both willingness and ability to turn his talents to almost any use for the benefit of others. The two deck chairs are, so far as the wood-work is concerned, entirely of native manufacture, and over the door in the front left-hand corner of the picture hangs a bark-cloth.

This room has some hallowed associations for the missionaries in Mengo, for here is held their daily midday prayer-meeting. In this room, too, through the kindness of Miss Furley and Miss Chadwick, its joint possessors, is held, on the first Monday evening of each month, a meeting of all the missionaries who can attend, when matters connected with the work in which they are engaged are discussed, and mutual interest in each other's special department is thereby greatly increased. As often as possible one or other of the missionaries from stations in the country goes up to Mengo for this monthly meeting, and tells the story of his daily work, with its glad and sad features. He returns to his solitary station cheered by the consciousness that he has the sympathy, if not the companionship, of his fellow-workers, and brightened by the glimpse that he has had once more of civilized life in Miss Furley's pretty and hospitable room.

Mr. R. H. Leakey, who is here represented with his

six boys, has been working in one of the most distant outposts of the Mission. The kingdom of Koki had no resident Protestant missionary till the beginning of 1896, when Mr. Leakey went there. Native teachers from Mengo had for some time been there, and a short visit was paid by Mr. Fisher in 1895. The Roman Catholic Mission was represented by two French priests; but Kamswaga, the King of Koki, appealed for a Protestant missionary to go to teach him and his people. In response to this appeal Mr. Leakey went. Koki is less healthy than other parts of Uganda, and mosquitoes are numerous and troublesome both by day and night. The king, though willing to be taught, has not yet been converted; he is unwilling to give up some gross forms of sin, but Mr. Leakey and the Rev. H. Clayton, who joined Mr. Leakey in 1897, see signs of improvement in his behaviour and an increasing desire to sever his connexion with deeds of darkness. Perhaps the time is not far distant when he will surrender his heart to the power and love of Christ.

In the recent rebellion of Mwanga, Kamswaga had much temptation to join the rebels, but remained loyal to the Government. The rebels sacked and burned his capital, destroying

at the same time the Mission station and the church, but Kamswaga, with all but a few of his people, escaped in safety.

The boy on Mr. Leakey's right hand was a Roman Catholic convert, but left that faith, persuaded that there was a better way. He is now a baptized and confirmed Protestant. The tall boy standing at Mr. Leakey's left hand is now a teacher, bringing others from darkness into light. The background of the picture is part of the end of Mr. Leakey's house, and gives a better view of a native wall than that seen in the picture of Miss Furley's room.

The third picture illustrates one of the industries of Uganda, and is entirely native in all its details. The men are clothed in bark-cloth probably made by themselves, whereas the boys in the other groups are clad in calico brought from the coast and



INTERIOR OF MISS FURLEY'S SITTING-ROOM AT MENGKO.

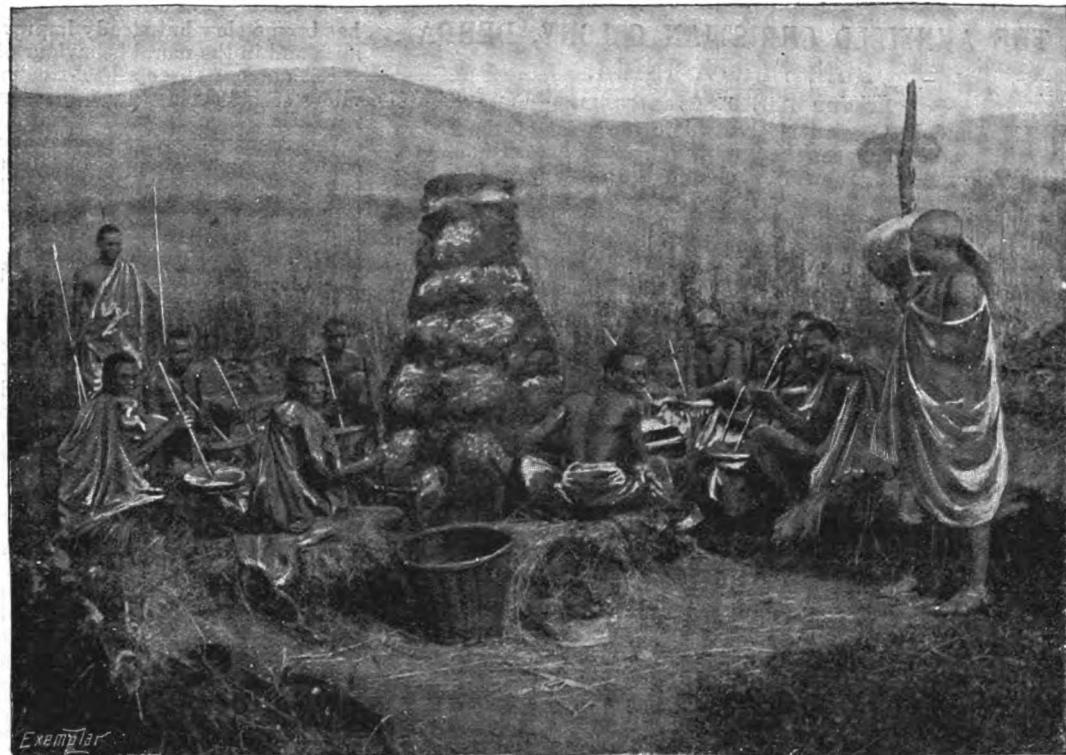
manufactured in England. The basket in the foreground is of native make too. These smelters of iron and the blacksmiths of Uganda use bellows of their own construction. A pipe made of clay, like a drain pipe, has one end bent upward, and the circular mouth of this end is covered rather loosely with a skin, to the centre of which is fixed a reed; the other end of the pipe opens under the fire, which is made on the ground; the bellows are blown by moving the reed up and down rather quickly, and quite a strong blast is produced. In the blacksmiths' forges one man usually works two such bellows, holding a reed in each hand. The men sitting round the pile of iron ore in this picture are working such bellows, and the reeds are clearly seen in their hands; the skin-covered end of one pipe is also visible, worked by the man sitting on the left of the picture. From the iron thus smelted the people make hoes, hatchets, rough knives,

and spears.

The last picture shows five of my boys and my cook grouped under a large tree in my garden. The latter, Rebekah, is standing up just in front of the big tree.

In Uganda the women do nearly all the work that is done in the gardens, and they cook the vegetables for the daily meals too. Rebekah has not a very large garden to cultivate, but such as it is she keeps it in order. In addition to this she teaches a class of women candidates for baptism in the morning, and attends Miss Furley's or Miss Chadwick's classes for women in the afternoon. The little boy squatting in front of her is the only one in the group not yet baptized, but he is a diligent little reader, and hopes very soon to qualify himself for baptism. His name is Kayima, which means a little Muyima, or man of the cattle-keeping tribe, for that is the tribe to which he belongs. Though still so young, probably not more than twelve or thirteen years old, he has had a chequered life. When quite a baby he was stolen from his parents and kept as a slave by some Mohammedans. Later on, when war broke out between the Mohammedans and Christians, he was captured by a man calling himself a Christian and kept by him. He says that in both cases he was not treated unkindly. The wife of his second master was very good to him, and taught him to read, but after her death his master treated him more harshly. Slavery is no longer tolerated in Uganda, so he left his master, procured a

NATIVES OF UGANDA SMELTING IRON.



declaration of his freedom from the representative of Her Majesty's Government, and elected to become the boy of a "white man." Though not very intelligent, he is bright and merry, and has an affectionate disposition. He is very fond of reading, but does not persevere at writing or arithmetic.

The boy standing next to Rebekah is now head-boy to the Katikiro. His position is one of trust, and he has considerable opportunities for influencing the other boys who wait on the Katikiro. May he be guided to use his influence for good. The other boy standing at the left in the picture is Simei Bitosi. He is a Christian of some years' standing and a really good boy; he is the seller of books and stationery in Mengo now. For several hours each day he sits at his work selling books; but he stipulates that he shall be allowed to attend at least one class in Bible instruction each day. It is hoped that in course of time he may be able to do much more work in connexion with the bookstore than he now does, and thus relieve one of the missionaries of that work.

All is not so bright in Uganda as many people imagine. The power of the Holy Spirit is indeed manifested, but the power of Satan is also manifest, and the remaining two boys in the picture are sad examples of this. Both gave way to temptations to steal things belonging to their master; but they are still very young. Under wise and earnest Native Christian masters it is hoped they may surrender themselves entirely to Christ.

A. J. P.



THE REV. A. J. PIKE AND HIS BOYS.

THE ANNFIELD CHRISTIAN COLONY, DEHRA DUN, NORTH INDIA.

BY THE REV. T. CARMICHAEL.

THE Annfield Mission is situated in the west of the Dehra Dun valley, between the Siwalik range and lower Himalayas, lying near the river Jumna, and close to the military road leading up to Chakrata.

In 1855 the Rev. R. M. Lamb, then stationed at Mirat, felt the need of such a colony, in which he might gather together his converts and inquirers, who were being exposed to much persecution in the Mirat district. He consulted with his friend, the late Major Rind, who was then living in Mussourie; but nothing could be done until 1857, the year of the dreadful mutiny, when Major Rind acquired some land (now known as the Annfield Tea Estate) in the Western Dun. During this eventful year Mr. Lamb, a devoted and successful missionary, the spiritual father of the converts, lost his life by a terrible fall from his horse down one of the hillsides of Mussourie.

When the storm of the mutiny had subsided, the poor distressed Native Christians, who had escaped, were conveyed to the New Annfield Estate, by means of funds liberally subscribed by the Church, and were kindly received by Major Rind, who had arranged to settle them upon his land. These formed the nucleus of the Annfield Christian Colony, a most interesting "Historical Sketch" of which was afterwards written by the late Rev. C. T. Hoernlé. The latter succeeded to the spiritual charge after the death of Mr. Lamb, and most ably carried out the plans cut short by the accident at Mussourie. Later on, accessions to the numbers of the Native Christians were gained as the result of the famine in 1860 and 1861; and thus the Mission grew. In the hands of the wise and devoted men who had planned and carried out the scheme, the Christian colony flourished both materially and morally. But the Christian gentleman who owned the estate died, and the land eventually passed into other hands, its present owner being His Highness the Rajah of Nahan.

When the writer first visited the Mission with his wife in 1889, its early traditions seemed to have been forgotten; and a condition of demoralization and distress had supervened, which made the hearts of the newly arrived missionaries very heavy. The people had apparently reached a pitch of desperation, and declared they were about to abandon the Mission and to wander away to seek their bread elsewhere. We advised them to remain in Annfield; promising, if they would do so, to remain with them, instead of returning to live in Mirat, and also to do all in our power to assist them to get their rights restored. After several days of long and anxious debating, the poor Native Christians at length resolved to follow the advice given them. We wrote to the Committee, asking permission to remain permanently in Annfield, which had hitherto been but an out-station of the Mirat Mission. This permission was granted.

After eight and a half years of anxious labour and prayer, the Divine blessing has not been withheld from the weak instrumentalities employed. A sympathetic pleader has guided us in all legal matters without charge. The dark cloud that hung over our people has disappeared. Their agricultural affairs have been placed upon a firm foundation. Rents are being paid more punctually to their landlord, although those rents have been raised. They are cultivating more land, and are employing heathen labourers. They are nearly all entirely out of debt, and are no longer, like heathen cultivators, the slaves of the money-lender. They dress and feed better. A few of them have begun to put money into the Post Office Savings Bank. All this has been accomplished without the gift or loan of a single rupee of C.M.S. money or local funds. They have given up the use of intoxicants, and we have not heard of a single case of drunkenness for many months. A larger number of them are now engaged as house-servants by Europeans. They all earn an honest living, and we have now not a single "loafer" or beggar amongst us. One or two only of our fifteen widows receive charitable aid, which is supplied by the Native Church Committee themselves from their own funds.

The morale of the people has risen. Any case of wrong-doing is promptly dealt with by the village *panchayat*. Village prayer-meetings have been established in the three Christian villages, so that prayer is regularly held in each once a week. It took years to get them on foot, but since they began there

has been a slow but steady improvement both in church attendance and in the moral behaviour of the people.

Each of our three school-masters is appointed to a particular village. He comes to the missionary's study the day before to read the lesson appointed in the calendar, to write out from it a programme of topics for his address, and special subjects for confession, prayer, or praise. In this way a perpetual freshness is kept up, and the interest never flags. After the last confirmation, in preparation for which almost daily prayer-meetings were held, special services for women and for men were attempted for the first time, three days being given to each. We lacked the aid of a professional "missioner," but an earnest Christian lady who was staying with us rendered my wife invaluable help, and our newly arrived native pastor, the Rev. Yaqub Ali, proved also most helpful to myself. During the six days nearly thirty-five women and about seventeen men rose and professed to give themselves up to Christ. Though we cannot hope that all of them fully understood the important step which they professed to take, yet there has been a marked increase in the attendance both at church and at the village prayer-meetings ever since. We are hoping to have some similar services for the children during the present year, and are keeping it before the people in anticipation.

Last year (1897) we had a family of converts from Heathenism baptized, the first for many years that the Annfield Mission has seen. We trust that God will go on to be gracious.

Dead as the Annfield Mission seemed to be, it has within the last eight years blossomed out into four out-stations, or, at least, into two double out-stations, Mussourie-Landour and Dehra-Arcadia. These have grown sufficiently important to be formed into a separate Mission; and Mr. H. Bennett has been sent out from home by the C.M.S. to take charge of them. We believe they will prosper in his hands. This out-station work was started and carried on, so long as they belonged to us, by funds raised independently of C.M.S. We have now left to Annfield, first, the recently opened out-station of Chakrata, the chaplain of which has been kindly aiding with funds to support the catechist; and secondly, the evangelistic work among the hill people on the ranges near Annfield, for which a Bible-woman and a catechist are being supported by two ladies in England.

THE MISSION FIELD.

Eastern Equatorial Africa.—The *Taveta Chronicle* mentions that in Taveta it is the custom to put to death all deformed or defective children, however slight the deformity or defect; all children who cut the upper teeth before the lower ones; all children born to a mother after her eldest daughter has herself become a mother, which is no small number in a country where the girls marry at fifteen years of age; all illegitimate children; and all twins. It is exceedingly difficult to prove the crime of infanticide, so that there is less hope of any good from forcible repression than by the influence of Christianity.

Famine is beginning to cause distress in the East Africa Protectorate, particularly in Girima and some of the inland districts. The rains have failed and the locust has appeared. In some parts the Natives are already selling their children to buy food.

The Uganda railway is now open for a distance of 129 miles from the coast, and is expected to reach Kikuyu by Christmas. When this is done, the most trying portion of the journey to Uganda will be saved, for Kikuyu is high above the level of the sea and has a delightful climate.

The Rev. Douglas Hooper sends word of the sad death, on July 14th, from haematuric fever, of Mr. Lawrence Roberts, who had joined him at Jilore. Mr. Hooper is now again left in great loneliness.

Uganda.—Alarmist rumours have again been circulated in the newspapers, but they receive no confirmation from the dispatches of our missionaries, and seem rather to be belated revivals of stale reports.

Bishop Tucker arrived in Mengo on May 18th, having confirmed 124 persons a few days previously at the Rev. G. K. Baskerville's station, Ngogwe.

It is pleasing to find that some of the Native Christians are fully alive to the need of greater holiness of life. The Rev. B. E. Wigram gives an account of a sermon by the Rev. H. W. Duta, in which the preacher spoke out very strongly against the sins and short-comings of the Baganda.

The news of the Rev. E. H. Hubbard's death has reached Nassa. The Rev. F. H. Wright writes:—"We are overwhelmed with sorrow. We were looking forward so much to his arrival." In a touching letter, Daudi Mbassa, the senior native teacher, says:—"We were very sad indeed to hear the words of our master, Mr. Hubbard's, death, but God knows all wisdom, and He has called our master to be with Himself. We have life lent to us from God, and if He tells us to return it we have no

power to refuse that which God wishes. Our master is resting from his works." Mr. Wright asks for special prayer on behalf of the work at Nassa.

Persia.—We regret to have to announce that Dr. White is ill of typhoid at Yezd, where that disease has been prevalent. Dr. Carr rode off to his assistance on a wearisome journey of four days' hard riding through sandy deserts. No wonder that, with Mr. Stileman's illness and Mr. Carless' death from the same complaint fresh in their memories, the members of the Mission are distressed about Dr. White.

Benjamin Badal, the colporteur who was so ill-treated and banished, has at last been allowed to return to his home at Julfa. On the other hand a Persian convert, whose life was not safe at Julfa, has got away to Teheran.

Travancore and Cochin.—The Rev. J. J. B. Palmer mentions two baptisms under circumstances which show how little toleration there is for Christianity in that district. When a man becomes a Christian, it appears, he must make over all his property to some one else before baptism, trusting to the other to reconvey it to him afterwards. Otherwise he would forfeit the whole.

South China.—Pathetic appeals reach Salisbury Square for more men for this Mission. One, from the Christians of Sieng-tu, in the Hing-hwa district, is written or painted in Chinese on red paper, neatly covered with black. It says that Mr. Shaw itinerates at intervals in their neighbourhood, but that is "only like a cup of water, which cannot extinguish a great fire." "We desire a pastor," the petitioners say, "as a hungry child desires milk." They ask also for a "renowned doctor" for their sick. "We know very well," they plead, "that the Church Missionary Society, which with compassion loves China as a son, cannot be offended at us."

A similar appeal comes from the missionaries at Ko-sang-che. "It is so sad," writes Miss Leybourn, "to see the poor people creep away home and die miserably, whose lives would, in all probability, be saved if they could have proper treatment a little nearer home." Our readers will remember the quaint pictorial appeal from Fuh-Kien which we published in our April number. Dr. Rigg, again, appeals in the *Record* for more medical men. Yet another appeal is made by Bishop Hoare, of Victoria, Hong Kong, for the new treaty port of Wu-chau, opened last year to European commerce, which gives access to the West River district and its vast population. The whole of the new area is practically unevangelized. But how is it possible to satisfy all these cries for help? If the C.M.S. had twenty medical men whom it could allot to China, places could be found for them without any difficulty; but twenty men, or anything like that number, are not to be had. And besides the doctors, evangelists and teachers are needed to carry on other departments of the work.

We referred to Ko-sang-che just now. Since the Chinese New Year a sort of "Christian Endeavour Society" has been organized among the Native Christians, with about thirty members. Twelve of them take it in turns to speak to the sick who come to be treated at the dispensary. Their addresses make a great impression on the Heathen, "when they see," as Miss Andrews puts it, "the men they meet with in the market and fields ready to give up some of their time and come and speak to them of the way of salvation." As one result of the dispensary work, in one village called Pa Sah, where the people were not at all friendly to begin with, two families have become Christians, and all the villagers are most willing to listen. Touching questions are asked by the patients. "If we worship God, shall we escape illness?" "If we become Christians, need we fear the devil?" "Will God give us sons if we ask Him?" "How long will it take to learn to be a Christian?"

Western China.—News has arrived of the serious illness of Miss Wingfield-Digby, who had lately arrived in Si-chuan. There, as in the case of so many other distant Mission-fields, where the telegraph anticipates the post by weeks, we may hope that "no news is good news."

Japan.—At the conference of our Japan missionaries held at Arima from April 27th to May 4th, at which three bishops and fifty-three missionaries were present, it was determined to call upon all the Christian Churches in Japan to set apart Sunday, Oct. 30th, as a day of special prayer and humiliation before God for the Awakening of Japan such as was held in India on Dec. 12th last.

The Rev. H. Loomis, of Yokohama, compiles some valuable statistics of missionary work in Japan. The figures he publishes for 1897 have just reached us. They show that there were in all 652 European and American Protestant missionaries, male and female, in Japan; but Mr. Loomis does not count the wives of the 203 married missionaries, many of whom are doubtless doing effective missionary work on their own account. The baptisms of adult converts in 1897 numbered 3,062, five hundred more than in 1896. The total number of Church members (a convenient term covering various forms of confession of faith) was 40,578, a nett increase of 2,217 on last year's figures. The Greek Church claims 23,856 members, and the Roman Catholics 52,796. But we notice that the Romanists put down 1,476 baptisms of infants of heathen parents among their figures for 1897. How many more of their total have this shadowy amount of Christianity?



JUBILEE BIRTHDAY OFFERINGS.

WE are very thankful to have to correct the account given in the June GLEANER of the Birthday Offerings, when the total was announced as being £1,072 4s. 10½d., or about £30 less than in 1897. Since then, however, several other gifts have been received, one being the largest of all, a sum of £116 5s. 6d. from St. Mark's, Tunbridge Wells, made up of many offerings placed in the Vicar's letter-box at his request on the C.M.S. birthday. Another amount of £37 came from Holy Trinity in the same town, and was also made up of a number of offerings. So that now the total exceeds that of last year by more than £140, the full amount received being £1,243 7s. 9½d.

THE CHURCH MISSIONARY VAN.

In response to the request for gifts of 1s. (or more) for the Van Maintenance Fund, we have received £41 18s. 6½d. Of this amount £20 was the gift of one generous friend who had previously given £50 towards the cost of building the Van. There was another gift of £5, the rest being chiefly in small sums. But we are thus not yet half way to the £100 we asked for, and which we shall certainly require; we therefore venture to reiterate our request for offerings of One Shilling (or more) from readers who are interested in this new experiment in missionary work. We must not forget to add that two bicycles have been offered for the evangelist's use; we could, of course, only accept one of them, and it is already saving him both time and fatigue in his work. We are very grateful to all our friends who have helped us in this matter.

Meanwhile the Van continues its career of usefulness. It was at first intended that Mr. Laight should be accompanied by a lad, but experience proved the need of some one qualified to take a share of the more important parts of the work, and Mr. J. W. Holland has therefore been appointed as assistant evangelist, having given up a much more lucrative employment at what he believes to be God's call to this work. The work is indeed so heavy and fatiguing that the evangelist broke down in less than three months, and had to have a short period of absolute rest before he could resume his labours. In his absence admirable work was done by Mr. R. Taylor, who has been on the Mission steam-launch on the Niger for the past two years, and who took temporary charge of the Van. Some idea of the arduous nature of the work may be gathered from the following figures:—During the five months since the Van was dedicated the evangelist and his helpers have visited 27 parishes, have given 18 addresses in church, 31 in day or Sunday-schools, 66 in the open air, and 71 at meetings, or 186 addresses in all! In this way the missionary cause has been pleaded with nearly 12,000 persons, besides over 4,000 children in the schools. Publications of the Society to the amount of £18 have been sold and thousands of free pamphlets distributed. The evangelists receive the kindest reception everywhere, and the Van is almost always moved from place to place without cost to us, friends kindly lending horses for our use. Mr. Laight, having successfully passed an examination for that purpose, has been licensed by the Bishop of Manchester to preach in churches, thus greatly extending his sphere of usefulness. The Bishop has himself visited the Van, and expressed his kind appreciation of the work. That God's blessing rests upon that work is evident enough from many encouraging incidents, and not always directly missionary, as when a friend wrote to tell us of a man who had not attended church for forty-seven years, and as a result of the visit of the Van had again begun to worship in the House of God. Another result has been the formation of two Branches of the Gleaners' Union, one with thirty-six members. We are indeed assured that the good hand of our God is upon the work, and as we see tokens of this again and again we thank Him and take courage.

The two G.U. Branches above referred to are at Chorley, and Horwich, Bolton-le-Moors. In the latter village there was only one Gleaner when the Van came; now he sends the names of thirteen others, ten of whom are men. It is evident that this Branch is not to be monopolized by young ladies! W. J. L. S.

A JAPANESE FELLOW-HELPER.

LETTER FROM MR. PETER OTOKICHI KOYAMA.

[Many hundreds of our friends who have visited Missionary Loan Exhibitions in different parts of the country have been attracted by the "Japanese Receptions" held by Mr. Koyama. He has looked upon the interest he was thus able to arouse as a real work for God, which he could do in England in spite of being unable to speak English fluently. On the eve of returning to Japan he addressed a letter in Japanese to the Rev. H. E. Fox, containing a sketch of his life. It has been translated for us by the Rev. G. H. Pole.—Ed.]

Mr. Fox, Hon. Secretary of my beloved and honoured English Church Missionary Society.

SIR,—I, who am, in the Lord Jesus Christ, a member of the Church of Japan, and am walking along with you in the same way of the faith, have been staying in England for over two years past, and now, being about to retire this month owing to the exigencies of my business and return to Japan, respectfully address to you a clumsy composition. During my stay the peculiar kindness and friendliness which I have received from Christian believers in each place where I have been, the spiritual nourishment, and the advantages gained by what I have seen and heard, have been neither few nor slight. Particularly, the earnestness of the people of this country for Foreign Missions and the manifestation of genuine Christian home life have most deeply affected me, and, at the same time, have increased in me the aspiration to ponder secretly in my heart how to find a short way to make my Japan God's kingdom.

In now briefly recording my foolish impressions, I venture to think it may not be unprofitable to begin by relating the general facts regarding my own conversion.

Let us take a retrospect. Fourteen years ago, Fukuyama, in the western part of Hondo, was a place of some importance, in the centre of the country, having the advantages of railway and steamboat communication, and being a castle town with a population of over 20,000 persons; yet, in spite of this, as for the sound of the Gospel, it had not yet been heard, and as for Christian believers, there was not even one. At that time I was a prodigal, and often thought to myself that I ought to amend my evil ways. But, while I was spending my days in prodigality, it so happened that as I was visiting a lady who, having become a widow, had removed from Osaka to Fukuyama, my eye fell on a book upon her table. It was *Christie's Old Organ*, by Mrs. Walton, and, owing to the interesting nature of its title, quite casually I borrowed it, and, taking it home, read it over several times. One sentence, occurring frequently in the book—"Home, sweet home!"—brought a gleam of light to me as I wandered about in darkness, and now on reflection I see that this word led me to the heavenly Father and brought me near to the salvation of Christ.

This was in September, 1884. In November of that year I heard that there was an Englishman in Fukuyama who was going to give an address, and so, out of mere curiosity, I went to find out what he was like, and on listening to him, what should I discover but that this person was a missionary, and one who proclaimed Christ! Hereby, probably for the first time, I ascertained that that one sentence came from the Gospel. I found out afterwards that this was a C.M.S. teacher—Mr. Pole, Principal of Holy Trinity Divinity School, who, on his way to and from Hamada, had called and preached at Fukuyama. This was both the first Protestant voice in Fukuyama and also the first time that I heard of Christ from the mouth of man. Mr. Pole, after returning to Osaka, took advantage of the Christmas vacation to send one of his Divinity students, Mr. Kodama, to Fukuyama as an evangelist. Now this Mr. Kodama must also be called the apostle of Fukuyama. He again held public meetings and preachings from Jan. 2nd to Jan. 4th, and I attended all three times and listened attentively. On the morning of the following day, the 5th, there was a heavy fall of snow, and the whole ground of Fukuyama became "a world of silver"; and I, who possessed nothing but sin, through the guidance of the Holy Spirit, visited Mr. Kodama that morning at his hotel, and on asking him about the "happy home" and the "true way," he explained the teaching by means of the Ten Commandments. Hereupon I felt that my defiled heart was illuminated by the Light of the Way, that my sins which were like scarlet were taken away, and that I had received a garment whiter than the snow. And, notwithstanding that I received no slight opposition from my relatives, from this time I determined that I would repent and seek Christ's salvation. Afterwards, on Sept. 20th, 1885, I received baptism from Mr. Chapman, of

the C.M.S.; and this was the origin of the Fukuyama Church, for I was the first person whose name was written down on the church register. The above is an outline sketch of my conversion.

Although I think that the Japanese do not value highly outward ritual, yet I know that they are disinclined to accept irreverent forms of worship; so that the principles of our C.M.S. are not only in accord with Scripture and the truth, but are also really well applicable to the customs and feelings of the Japanese. When we consider attentively the present condition of the Japanese Christian churches, we see that, while there are some who are carried away with the New Theology, and others who are falling asleep in formality, and others who are seeking to introduce Freethought into the churches, and that the Congregationalists, some two or three years ago, separated from the Foreign Missionary Society and became independent; yet, the after results not having been satisfactory, it seems as if there was now regret at these rash acts. As for us of the *Nippon Sei Ko Kai* (Church of Japan), although of course we warmly maintain the desire to be free and independent, yet we know that it is too soon, and that we are unable now to make ourselves independent, and we earnestly request that foreign teachers may be multiplied. As regards missionary work, while it cannot be asserted arithmetically that one man will produce ten believers and two men twenty, and so on, yet in actual practice we are so situated in Japan to-day that the addition of but one worker increases the number of believers, and the increase in the production of believers is in proportion to the multiplication of workers. Hence I earnestly beg the C.M.S., which is established on firm principles, to multiply the teachers more and more. Moreover, when we look at the religious world in Japan of to-day, we see that it is in a disturbed condition; and we are impressed with the fact that remarkably great improvements have been made in its politics, literature, science, commerce, art, and agriculture, such as, perhaps, the Japanese of thirty years ago did not see a vestige of. The results of the progress of science and of the improvements in human knowledge are not favourable to the hitherto obtaining religions of Japan, viz., Confucianism, Buddhism, and Shintoism; and it is a simple fact that men are earnestly seeking this [religious satisfaction] elsewhere. This must be called the ripening of our opportunity.

Well, then, although the missionary societies of England and America have already sent persons out, and these are engaged in reaping a harvest, yet, compared with the total population, they are truly only a few. Again, from another point of view, it not unfrequently happens that among the Japanese believers, though husbands become believers, the wives do not; and though wives become believers, their husbands are unconverted, and so on. While this division continues, in trying to educate their children, what results can be obtained? Again, as regards suitable books on family life and education, we are in a condition of absolute destitution. If we neglect these matters in this way, whenever shall we be able to see true and beautiful Christian homes among the Japanese? So I do not cease earnestly to hope that, alongside of its direct evangelistic work, the C.M.S. will start some means for the preparation of books on Christian principles for fostering family life and education. Thus, then, just now at a time when it is a fact that the Japanese Government and people in educational circles have to select books for training children in self-discipline and are perplexed which to take, at one and the same time as we increasingly extend our evangelistic work we should proceed to the utmost of our power to publish and allot to this subject suitable works; and by at least two or three such means and plans, if we cannot do more, it is important that we should show them as quickly as possible that these educational books certainly depend upon Christianity.

Just now there is a vacancy for the Osaka Bishopric, and we are uniting in prayer and waiting for the decision as to who will be appointed. We venture not to doubt but that the Archbishop of Canterbury will shortly certainly select a suitable person; and, though we have no right to indicate any special individual for the appointment, yet there can be probably no objection to our venturing to express our hopes. The *Osaka Shimei*, No. 46, for February, 1897, published an article on "Bishops of the Japanese Church"; and, alluding to the principles laid down by the late Archbishop Benson on the selection of missionary bishops, and referring to the new precedent lately

set by the Roman Church in connexion with the election of bishops in Japan, it says:—"We shall not be exceeding the bounds of propriety in requesting that when in future there is any necessity for the selection of a missionary bishop, the clergy and lay delegates of the district should be permitted to express their views and hopes."

This had already been written before the present vacancy occurred. We beg that, in the selection of the bishop needed for this vacancy, more thorough investigation into the qualifications of the candidates for the post be made than for any of the other four dioceses in Japan. Indeed, we believe that it is on this account that the Archbishop of Canterbury has allowed a year to go by without settling the appointment. As regards the man himself, we hope for one equipped in scholarship, experienced in Mission work in Japan, and proficient in the language of the country. Besides, we need not only one actuated by the spirit of a missionary bishop, but also one of high personal character and rank as well. The Osaka jurisdiction being the centre of Japan for literature, commerce, and manufactures, there are many among the believers of scholarly rank and learning; moreover, it is near to Kiyoto, where are the chief temples of Buddhism, and where the famous priests congregate. Besides, we feel that although the present development of Missions in Japan is like "the walking of a cow," yet we believe that before long there will be a great awakening; and it will not be long before we shall have established both self-supporting churches and bishops of the Japanese Church from the Japanese ministers. The Osaka District Council is to meet in September. I believe the delegates will obtain the views of their respective Churches, will select and recommend candidates, and certainly will respectfully report their opinion and desire directly to the Archbishop of Canterbury. I shall have returned home before the opening of the Council. So I shall relate the above opinions to the aforesaid Council, and I believe that you, gentlemen of the C.M.S., will agree with and support the report of the Council. I will say no more than express the hope that you will do so.

During my visit to England I have been invited, altogether, to twelve Missionary Loan Exhibitions which have been held under the C.M.S. at Birmingham, Bristol, Belfast, Norwich, &c., as well as to missionary meetings and Gleaners' Union meetings in various places, and although I have told the people of this England the customs, religions, and the state of missionary work, yet this has been with the object of increasing missionary love towards Japan. Wherever I have been I have always left behind the request that prayer may be offered for Japan, and that people would "go and preach the Gospel." Although this has given an "interesting" impression, yet the profit which I have myself received, from a "faith" point of view, has been immense.

Again, what I have seen and heard, at the same time, of the peculiarities of the various parties and the circumstances of public worship have more and more strengthened my love for the principles which are held by the C.M.S. And, when I consider the condition of the Church of England during my short stay of two years, I am led to wonder whether true worship is not being spoilt by the gradual progress in the enthusiasm bestowed on music, and in the intellectual bad habits which waste time in the ornamentation of churches. I mourn over this and am sorry for the Church. But when I look again at another

side, there are causes for rejoicing and thanksgiving to our heavenly Father in the honour bestowed on "the Gospel," the love of Missions, and the success of the C.M.S. as its years are being piled up.

In spite of the many lessons and friendships which I have gained I can remember having been, at times, "home sick," and having been in danger of succumbing to the assaults of the devil; but I am now retiring from this country and returning to my native land with the words, "By Him (that is Jesus Christ) also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 2).

I shall not, however, forget, either, the loving fellowships with all my brethren and sisters in the Lord which I have had, and in return for them I feel that I must bear "the testimony of Jesus" to my fellow-countrymen in Japan who do not yet know the true way. I shall return to my country keeping in my mind the words in Isaiah: "He shall not be guiltless who, seeing a man about to fall into a gulf of destruction, pays no attention to him."

With the expression of the above foolish impressions, I bid you farewell.

I pray that you, gentlemen, together with my Christian brothers and sisters in the Lord who love the C.M.S., may fulfil our Lord's last will: "Go ye and preach the Gospel to all nations," and may perfectly carry it out until His kingdom shall come, through the name of the Lord Jesus Christ, Amen.

A LADY'S WORK IN MAURITIUS.

MISS H. A. WILKINSON, of Rose Belle, writes:—"There are now ten, and sometimes more meetings, held monthly for Native Christian women in different parts of the island, and from the increasing interest, attention, and attendance at some of them I cannot but hope that God's blessing has rested on this effort. The meetings would seem a strange mixture to outsiders. English hymns, Hindi *bhajans*, French *cantiques*, Creole addresses, and Hindi prayers are often mingled, and I hope, in spite of the many difficulties, the message, in the majority of cases, is at least understood. Eighty-three of these meetings were held up to December, 1897, with a total average monthly attendance of 180 women. They entail a great deal of travelling and absorb much time, but I feel it is one of the most important parts of the work.

"A simple kind of medical work has been carried on during the past two years, and it is the means of bringing very many to me who otherwise would perhaps never hear the Gospel. I set apart Saturday for this purpose, and see any who like to come to me, and I find 2,325 adults have been during the year. Singing *bhajans* and explaining the Gospel from large pictures and the gift of simple remedies have been the means used; but I thankfully feel that God has blessed them, and in spite of many difficulties there has been much to encourage.

"Three weeks ago a Hindu appeared in my dispensary after I had given him the medicine for which he came; he hung about while I attended to others, evidently unwilling to go. At last he said, 'Miss Sahib, you know about God, do you not?' 'Yes.' 'Can you tell me something about Him?' 'I will try.' 'Will He forgive very bad sin?' I was surprised, for such questions are not frequent. I tried to tell him of the One through whom alone we can obtain pardon for sin. Another man was with him who evidently did not like the conversation, and tried to persuade him to come away. But still he persisted: 'I am very miserable. I am a very bad sinner.' It was all so new to him, the story of Christ as a personal Saviour, and he was terribly ignorant; and as one talks to such, one feels that unless the Lord open their hearts to receive and accept, the impression will speedily pass away. There seems to be a spirit of inquiry among them just now; let me commend them to you for prayer that the Holy Spirit may lead them into the true Light.'



MR. P. O. KOYAMA.



FOR some time past it has been the aim of the Secretary of the Hertford and Hoddesdon Branches of the Gleaners' Union to form a closer bond of "fellowship in the furtherance of the Gospel" between the Branches throughout East Herts; more especially, to bring into closer touch with their fellow-Gleaners in the towns the scattered, and in many cases isolated, members in the villages; and to give all an opportunity of taking their share in supporting the East Herts O.O.M.—the Rev. Carl Olsen, formerly Curate of All Saints', Hertford, and now C.M.S. missionary in Calcutta. Much success has attended the effort both in other respects and financially, above £100 having been contributed by seventy-three persons in eighteen places.

On June 9th, by way of marking the Second Jubilee Year of the C.M.S., a united gathering of some hundreds of Gleaners from all parts of East Herts was held at Hoddesdon. A short service was held in church (which, it may be mentioned, was a reproduction of the service in St. Bride's on May 2nd, reprints of the service papers used at the latter having been obtained from Salisbury Square), at which the Rev. A. H. Bowman, of Bombay, gave some results of his own observation of heathen life and worship in India. The Gleaners adjourned to High Leigh in response to the kind invitation of Mr. and Mrs. Robert Barclay. After tea the large drawing-rooms were crowded to hear addresses from several friends, under the presidency—in the unavoidable absence of Mr. Barclay—of the Rev. P. E. S. Holland, the Hon. Secretary of the East Herts Association, and Vicar of the parish. The Rev. A. H. Bowman, the Rev. J. Callis, the Rev. F. Papprill, from the Afghan frontier, whose sojourn as acting-Curate at Hoddesdon has done so much to stimulate missionary interest in the neighbourhood, and the Rev. J. C. Duncan, Association Secretary, addressed the meeting.

The Poona Branch of the G.U. is doing good work, even in the rainy season. It held its third quarterly box-opening and monthly meeting on July 5th. Fifteen boxes were brought in, whose contents made a total of 104 rupees. A military officer promised a *monthly* subscription of 10 rupees for the rest of the year until the Centenary, besides taking a box. Other boxes and Centenary collecting cards were taken, and a T.Y.E. card was brought in. After the business an address on Melanesia was given by the Rev. J. D. Ozanne.

Although we gladly command the energy of our Poona Branch in collecting funds, we must not be supposed to have departed from the views we have so often put forth upon that subject. The G.U. is not an organization intended, as such, for the purpose of raising money. Its primary object is to make the interest in Missions more prayerful and spiritual, putting the matter on the right basis of obedience to the Master and love to men for His sake. Thus prayer and Bible study should form an integral part of the work of every Branch. Second to these, because resulting from them, is the duty of enlisting the interest and efforts of others. The raising of money to help the cause, whether by their own contributions or by organized methods, is undoubtedly the duty and privilege of Gleaners, but not necessarily as Gleaners. The great bulk of what our Gleaners contribute to the funds appears in the lists of the local C.M. Associations, rather than in the G.U. accounts.

Readers of the GLEANER have been found in unexpected places, but surely in no place more unlikely than a battlefield in the heart of Africa. We have been permitted to see a most interesting letter from Lance-Corporal Morley, 1st Warwickshire, who with other readers belonging to that regiment fought in the Battle of the Atbara. Copies of the GLEANER reached them in camp at a place on the way up. "We have not been able to hold any meetings lately," says the writer, "on account of so much marching and changing camps, but as we are now in standing camp we are commencing them again." Many of our other readers will like to pray for those who in more senses than one are "holding the fort" far away up the Nile.

MISSIONARY SUNDAY-SCHOOL LESSON.

ST. PAUL AT ATHENS.

Read Acts xvii. 15–34. Learn ver. 16.

THE first part of this chapter tells us how St. Paul preached Christ at Thessalonica and at Berea, and how Satan stirred up trouble for him, so that it was thought best to send him away. We find him next at Athens, waiting there for Silas and Timothy.

I. THE CITY OF IDOLS.

Read vv. 15–19.

Note St. Luke's description, ver. 16: "full of idols" (R.V.).

Its very name taken from that of an idol, the goddess Minerva, whose name in Greek was Athene.

Most travellers would have described Athens as full of beautiful statues and splendid buildings. Even now artists try to copy the beautiful figures carved at Athens more than 2,000 years ago. They may be seen doing so at the British Museum, where broken Athenian statues are carefully copied as treasures of art. Travellers still visit the ruins of the temples which St. Paul saw, and architects love to imitate them when building. Yet St. Luke says not a word about the beauty of these things. St. Paul felt no pleasure in looking at them. Why? They were all connected with the worship of false gods. On the famous Acropolis were some of the grandest of ancient temples, built of white marble, and the statue of Athene in ivory and gold. These buildings were called "the glory of Athens." But the missionary saw no beauty and no glory in anything which was stained with idolatry. When our missionaries go to Benares, the sacred city of India, they must be reminded of Athens. Benares is said to have "more idols than men." It has a "golden temple," and other temples to the number of 2,000. Amritsar also has its "golden temple," and there are others in different cities rich in clever workmanship, but God's servants feel as St. Paul did, not stirred with admiration, but "provoked" (R.V.) with pain and indignation because they see how Satan has taught men to worship anything rather than God. They are also stirred with pity for the souls who, while thinking themselves so learned and religious, are really ignorant and far from God.

II. A NEW THING.

When the people of Athens heard St. Paul talking of Jesus they thought that he was speaking of another god of whom they had not yet heard—just one more god like those whom they already worshipped. Always on the lookout for something new, they led St. Paul up to Mars Hill, and gathered round him to hear the news. Missionaries in India and China when they go to a fresh city are often surrounded by a crowd of listeners, who wonder what the foreigner can have to tell them. Some speak very much as the Athenians did (ver. 18); others more politely (ver. 19). They are willing to hear "the news," but are slow to receive it as anything that concerns themselves.

Gospel means "good news." Let us see how St. Paul told it at Athens.

III. THE LIVING AND TRUE GOD.

Read vv. 23–31. St. Paul said something like this: "You people of Athens have so many gods, and yet you seem to feel that there is yet One who is, to you, an *unknown God*, for I saw the altar with those words on it. Now it is that very God I am come to tell you about. He is the Maker of all, the Lord of all, the Giver of all. You could not make His likeness in gold or silver or stone. He does not need your images or your temples, but He wants the worship of your hearts. He commands you to repent. He has sent the man Christ Jesus, of whom I have been telling the people, whom He hath raised from the dead, who is coming one day to judge the world."

Notice how careful St. Paul was not to offend his hearers' feelings. (Best seen in R.V.)

This was news indeed; but did they believe it? Read vv. 32–34.

So it is with our missionaries now; the many mock and go away, but a few believe and "cleave" to their teachers to learn more of "Jesus and the Resurrection."

IV. WHAT ARE YOU DOING?

What are you doing to make the LIVING GOD known to those who worship lifeless idols? Are you *praying* for the Heathen? Are you getting ready to take them the *good news* by-and-by? Are you now giving up something or *doing without* something in order to spare money to help missionaries who, like St. Paul, are trying to turn millions of idolaters from their millions of idols "to serve the living and true God" (1 Thess. i. 9)?

Illustrations:

Missionary experiences among the women of Cairo—GLEANER, August, p. 116.

Praying boys in Ceylon—GLEANER, August, p. 119.

Inquirers in Gorakhpur—GLEANER, August, p. 119.

EMILY SYMONS.

WORK AMONGST THE YOUNG.

JUNIOR Associations have been registered as follows:—*New:* New-castle-on-Tyne (Central) and Clevedon. *Previously existing:* Southsea (St. Simon's), Sydenham (Holy Trinity), and Folkestone (Christ Church).

The Missionary Week at Silloth, in Cumberland, has again proved a great success. The weather appeared to militate against it, but although it was necessary to hold most of the services in the church, and consequently only a comparatively small circle of young people was reached, still on the whole the numbers at the services were encouraging, and the work gained in depth what it lost in area. It was pleasant to find that some of the children had pleasant memories of the 1897 week. The daily programme included a Bible reading in the morning, a service for the young in the afternoon, and a meeting for adults in the evening. Most of the addresses were given by the Rev. G. Denyer, the Association Secretary, and a band of earnest and willing helpers did all that was possible to make the effort a success. There can be little doubt that there is a great future before these C.M.S. Sand Services, the idea of which originated with the Rev. H. Aylwin, the Vicar of Silloth. Similar services are being held at Alnmouth and at Southwold while these lines are in the press.

When the importance of holding regular missionary meetings for the young is urged, the reply is often made that it is difficult to find an evening for the purpose and also to procure speakers. But one of our Association Secretaries has pointed out that Band of Hope meetings are very frequently held, and yet most certainly the temperance cause does not occupy nearly so prominent a position in the Bible as Foreign Missions. It should be remembered too that it is by no means necessary or even desirable always to have a special speaker for missionary meetings; the children can very well, by using the recitations recently issued in a separate form by the Society, and in other ways, provide the speakers, &c., for themselves. The pamphlet "How to Work a Sowers' Band" (price 1d.) gives many valuable hints as to the conduct of meetings.

The same Association Secretary teaches the following short prayer to the children: "O God, bless the Heathen, and send missionaries to them, for Jesus Christ's sake."

An interesting article appeared some time ago in the magazine of St. John's Hall, Highbury, which described various methods of setting the children of a poor country parish to work for Foreign Missions. A few extracts are given:—

"One thing tried was a 'Missionary Market.' The Sunday-school children met in classes once or twice a week for a time under the superintendence of their teachers, and engaged in making small articles for sale. The work was carried on by them at home, and some of them grew plants, &c. On the day of the Market some of the children presided at the stalls. There were five stalls—a boys' work stall, a girls' work stall, a flower and plant stall, and a vegetable stall; an afternoon tea stall was in a separate class-room. There was also a small exhibition of missionary curios, a case being borrowed from the C.M. House. There was an entrance fee of twopence to the Market, tickets being sold by the children beforehand. Ten pounds were taken during the three hours, four p.m. to seven p.m., that the Market was open.

"The next thing invented was called a Missionary Alphabet. Twenty-six children were chosen, and each carried a long lath with a large letter in floral design affixed to the top of it. For further explanation I quote the introduction:—

'What is a Missionary Alphabet pray?
That is a question we are asked every day.
Is it a Service of Song, or a play?
I'll try to answer you all if I may.
Our object is first to show you to-day
Something by means of our live A B C,
Of the costume and life of the heathen Chinee;
Of dwellers in India and Africa too,
Of people in both the Old World and New;
Of Pagans, and Parsees, and Buddhists, and those
Who under the Crescent our Master oppose.
We will tell you by song as well as by speech
Something of interest we know about each.
We also do hope, by the tickets you've bought,
To give the good cause some financial support.'

"This was recited by a small boy in cap and gown, who afterwards pointed with a long wand to the places mentioned on the large missionary map of the world (it can be borrowed from the C.M. House). The children were drawn up in two lines on the platform, and one by one each child came forward, showed the letter and recited the verse, then all the children sang it, after which that 'letter' retired. This was the first part. The second part consisted of missionary information respecting the growth of Missions of late years, and of missionary hymns."



THE Committee have accepted offers of service from the Rev. John Claude Dudley Ryder, B.A., Trinity College and Ridley Hall, Cambridge, Curate of Christ Church, Blackburn; the Rev. Henry Masters Moore, B.A., Corpus Christi College, Cambridge, Curate of Appledore, Devon; Miss Eleanor Sarah Philcox, of Islington; and Miss Annie E. M. Thomas, of Ceylon. Miss Philcox was trained at the Highbury Training Home.

On July 19th the Committee had an interview with the Revs. J. L. Macintyre and E. F. Wilson-Hill, recently returned from the Niger. Both missionaries gave cheering accounts of their work, and were commended in prayer to God by the Rev. R. B. Ransford.

C.M. UNIONS, &c.

The Rev. E. L. Roxby presided over the Second Annual Meeting of the Cheltenham Y.C.U., held at the Training College on June 27th. The annual report showed an increase in the number of members, and stated that seven meetings had been held during the session. The financial statement, however, was not so satisfactory, there being a slight deficit. After the election of officers for the coming year, the Rev. H. W. Stuart Fox gave a report of the Derby Conference, and the Secretary read a short paper on "Future Usefulness."

A garden party and conference of lay workers and Gleaners was held, by invitation of the Rev. B. and Mrs. Hemsworth, in the grounds of Monk Fryston Hall, Yorks, on Aug. 1st. The arrangements were carried out by the York Lay Workers' Union, and upwards of 250 friends from various parts of the county attended. At a gathering on the lawn at 2.30 p.m. stirring and instructive addresses were given by the Rev. E. A. Douglas, of Tinnevelly, the Rev. P. B. De Lom, and Mr. R. O. Woodhouse. "Lay Work in View of the Centenary" was the subject dealt with at the evening conference. Dr. H. C. Shann presided, and the Rev. P. B. De Lom read the opening paper. A hearty discussion followed, the various points being earnestly taken up. It is hoped to make this gathering an annual event.

EXHIBITIONS AND SALES OF WORK.

A Missionary Loan Exhibition in a country house is rather a novelty. The following is an account of one recently held in Gloucestershire, and the example is worth imitating:—A pretty and in some respects successful Loan Exhibition has lately been held at Brownhill Court, near Stroud, in Gloucestershire, to celebrate the Centenary of the C.M.S. It was arranged by a very old friend who well remembers the Jubilee in 1848. A spacious tent received various articles for sale. Not only were those interested in other missionary societies connected with the Church of England invited to hold stalls for what they loved best, but it was also proposed that Nonconformists should do what they could for the London Missionary and kindred societies. The invitation was, however, only responded to by those who cared for the S.P.G., the Jews' Society, the C.E.Z.M.S., and Bible Society. The curios were arranged in four of the ground-floor rooms of the house. Some of the ladies looked picturesque in Indian, Chinese, and Japanese costumes. The Rev. E. L. Roxby, Rector of Cheltenham, spoke very appropriate and earnest words, and the Rev. F. Smith, Vicar of Woodchester, sought God's blessing in prayer. The Rev. G. S. Winter, from N.W. Canada, the Rev. R. Skeens, shortly going out to Uganda, Miss Stratton, from Muttra, in India, and Miss Hobbs, of the C.E.Z.M.S., gave addresses at different times. The total receipts amounted to nearly seventy pounds, and very favourable notices appeared in the local papers.

Notifications of Sales of Work have been received as follows:—Muswell Hill Ladies' C.M. Union, £42; Ross; Long Ashton, £37; Lynn, £72; Ilminster, £35; Chesham, £14; Portstewart G.U., £15, &c., &c.

A lecture on Mohammedanism, illustrated by seventeen slides, will shortly be ready; and will be followed by similar lectures on Hinduism, Buddhism, and (it is hoped) Paganism. The lecture is especially suited for the use of Missionary Bands.

It has been decided to localize the GLEANER for Nottingham and the County of Notts from the beginning of 1899. Nottingham friends requiring this edition may order the same from Mr. John Sands, St Peter's Gate, Nottingham.

PUBLICATION NOTES.

THE second of the series of preparatory papers issued in connexion with the Centenary is now ready, under the title of *Then and Now, No. 2, The Spiritual State of England*. The paper sketches the spiritual state of clergy and people, and their attitude towards Missions in 1799, and contrasts it with the present. It is hoped that the clergy especially will arrange that these pamphlets are placed in their people's hands regularly as issued. They are supplied free.

An excellent tract entitled "What does it want here?" or, *The Church Missionary Van*, has been prepared, mainly for use in connexion with the C.M.S. Van. The argument, however, has a wider application, and the tract will be found useful for distribution among working people and others who have not seen the Van. Copies can be obtained free of charge.

For circulation amongst the clergy and students, the address given by the Archbishop of Canterbury to the students of the London College of Divinity, on June 13th, 1898, has been published, and may be had free of charge. The title of the pamphlet is: *The Home Ministry and Foreign Missions*.

Parts XII. and XIII. of the *Extracts from the Annual Letters from Missionaries*, 1897, are now ready. Part XIII. completes the series for 1897. Part XII. contains letters from Eastern Equatorial Africa, Travancore and Cochin, Ceylon, and Mauritius. Part XIII. embraces letters from North-West Canada, British Columbia, and also has an Index to the volume. Price 3d. each Part, post free.

The C.M. *Gleaner* may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d. post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

All orders for Books, Magazines, and Papers should be addressed to *The Lay Secretary, C.M. House, Salisbury Square, London, E.C.*

FINANCIAL NOTES.

FOR the four months ending July 31st the Receipts have shown increases in comparison with the same period of last year under almost every head. Under the heads of Benefactions and Legacies these increases have been considerable, especially under Legacies, which are over £6,000 in advance of last year. The total of Ordinary Receipts is nearly £8,000 in excess of last year. Appropriated Contributions are £900 in excess of last year, and the new head of Centenary Offerings has produced over £9,000. The total Receipts (including Centenary) are over £16,000 in excess. On the other hand there is a large increase in Expenditure. On the whole, however, the figures are very hopeful.

We are thankful for the steady growth of Appropriated Contributions, which more and more help to meet the unavoidable expansion of the Expenditure. There are some heads of Expenditure, however, which we should like to see more covered by special gifts, such as the expense of the Preparation of Missionaries, Outfits and Passages of Missionaries, Allowances to Disabled Missionaries and Widows, and the Expenses of the Collection and Administration of the Funds. These are not popular heads, but the expenditure under them is inevitable, and if not met by special gifts has to be met from the General Fund.

The following anonymous contributions are thankfully acknowledged:—

J. P., £1 15s.; Anonymous, 1s. 3d.; The Son of a deceased Merchant in China (for Hong Kong), £2 2s. 6d.; God's Tenth, 3s.; Tithe, 6s.; Member of St. Leonard's Church (towards missionary's support), 5s.; For Jesus' Sake, 10s.; L. F., 8s.; E. D. B. (for Fort Macleod), 5s.; A Gleaner (for West Africa), 10s.; A Clergyman's Widow (thankoffering), 5s.; L. M. W., 11s.; The Cost of a Bicycle, £12 10s.; Well-wisher, £2 12s.; W. B. R. (coll.), 11s. 3d.; Market Weighton (including £2 for Fuh-Kien Village School), 5s.; Anonymous, 5s.; A Little Girl, 7d.; An Old Irishwoman, 4s. 2d.; A. W. W., Hythe, 5s.; Nemo (for Africa), 10s.; H. L. B. & M. G. (thankoffering), 5s.; E. E. M., 3s. 6d.

Sales of Jewellery, &c.—Miss E., £1 17s. 8d.; Miss M. C., £1 5s. 8d.
Towards the Three Years' Enterprise.—Two friends, 3s.; H. S., Gleaner, 5s.
Towards the Adverse Balance of 1897-'98.—A Blackburn Gleaner, 5s.; St. Matt. vi. 33. 2s. 6d.; J., 10s.; Truth, 5s.; An Invalid, 5s.; M. E. A., 5s.

Amongst the Benefactions reported to the General Committee at their meeting in August were the following Centenary gifts:—From Her Majesty the Queen, £100; two anonymous gifts of £1,000 each, four gifts of £500 each, one of £100, and four of £50 each. Gifts to other funds and objects included the following:—One of £425 for Shikarpore, £250 for Krishnagar, £200 for T.Y.E., two of £100 for T.Y.E., one of £100 for Medical Missions, £100 for Niger, two of £75 for Uganda, one of £50 for T.Y.E., and £50 for the Highbury Training Home. For the General Fund one gift of £2,000, two of £500, one of £150, two of £100, and seven of £50 each.

A friend, in sending seven pennies, writes:—"These pennies came from a little girl, they having been given to her one a week, and when she was dying she drew them from under her pillow, saying she wished them to be given to the Mission."

Used Foreign, Colonial, and English Postage Stamps (especially old and rare ones) are most acceptable, also old Collections and Albums. They should be sent to the Lay Secretary, C.M. House, 16, Salisbury Square, Fleet Street, E.C.

The Rev. C. F. Jones, 6, Sefton Road, Walton, Liverpool, who has kindly undertaken the disposal of the Society's used stamps, will gladly send packets or single stamps on receipt of postal order addressed to him as above.

Packets of used Foreign, Colonial, and English Postage Stamps are gratefully acknowledged from the following friends:—

D. Lester, Miss Perry-Aycough, Mrs. Cheales, Miss J. I. McCurry, Mrs. Farrell, Miss Bower (album), Mrs. Hunter Brown, S. E. R., Sydney, Gl. 1,362, Rachel Cooper, W. B. Cooley, Miss Seton Karr, Mrs. Dalton, Mrs. Phelan, Gl. 9,331, A Gleaner, Miss E. Abram, Miss King, Miss Charlotte Bellon, A. C. S., An interested Member of the Mark Cross Workers for the C.M.S., Misses Bichard, Miss G. S. Jenkins, Reader of the GLEANER, A. B. C., Rev. O. M. Jackson, Miss M. Vaughan, Mrs. Start, Mrs. H. V. L., Mrs. Churchill (also autograph), Miss Marsh, An Old Irishwoman, May L. Chenne L., Mrs. Chambers, Gl. 94,028, E. C., and four anonymous friends.

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

An ivory cabinet (described in the March GLEANER).

A collection of shells.

A Malagasy white silk robe, £5.

Some Japanese ware, as follows:—A pair of small vases, £2; a tea-pot, £1; small bowls, 5s. each.

An illuminated manuscript in Spanish binding, 1755.

Persian or Armenian solid silver walking-stick handle, 15s.

A "Variorum" Bible and several other books.

A number of autographs. (Lists on application.)

Two Burmese chests of wood ornamented with glass, &c., and other Burmese articles.

A Chinese white silk table-cover, richly worked with coloured flowers, &c.

Some water-colour drawings.

The Rev. F. Storer Clark, St. Peter's Vicarage, Greenwich, has a complete set of the Parker Society's works, 48 vols., to sell for the C.M.S.

The Receipts of the Gleaners' Union for June and July are as follows:—Enrolments, £7 1s. 10d.; Renewals, £2 12s. 10d.; Expenses of Union, £9 0s. 1d.; Our Own Missionary, £10 2s. 6d.; to General Fund, £21 6s. 2d.; total, £50 3s. 5d.

PRAISE AND PRAYER.

PRAISE.—For the work of Tinnevelly College (p. 130). For blessings vouchsafed during a period of trial and loss (pp. 130, 131). For the work and life of the late Rev. H. Carless (p. 134). For the blessings on the Christian Colony at Annfield (p. 138). For the work accomplished by the C.M.S. Van (p. 139). For the Missionary Week at Silloth (p. 143).

PRAYER.—For the newly appointed Bishops of Calcutta and Mauritius (p. 129). For Bishop Bonipas, that he may be restored to health and strength (p. 129). For the friends and relatives of those who have been removed by death (pp. 129, 130). For all missionary schools and colleges, that they may be more and more faithful in winning souls for Christ (p. 130). For the work at Kerak (pp. 132, 133). For the missionaries in Persia (p. 134). For the boys of Uganda, that they may be true followers of Christ (pp. 136, 137). For the converts at Annfield, and that more may be led to confess Christ (p. 138). For the work at Jilore, again deprived of one of its workers by death (p. 138). For the Church in Japan, that it may be kept faithful to its "first love" (pp. 140, 141). For a blessing upon the Valedictory Meetings and Conference of Missionaries (p. 144).

The Valedictory Dismissal of Missionaries.

THE arrangements for the Valedictory Dismissal this year are as follows:—

Tuesday, Oct. 4th.—Public Farewell Meeting at Exeter Hall at seven p.m., when missionaries proceeding to Missions in West and East Africa, Western India, South India, Travancore, Ceylon, and China will be taken leave of.

Wednesday, Oct. 5th.—Celebration of Holy Communion for outgoing missionaries and their friends at St. Bride's Church, Fleet Street, at eleven a.m.

Public Farewell Meeting at Exeter Hall at seven p.m. to take leave of missionaries proceeding to Egypt, Palestine, Persia, Bengal, North-West Provinces, and the Punjab and Sind Missions.

A Conference of Missionaries at home on furlough will be held at the Church Missionary House on Oct. 13th and 14th, with a view to discussing questions affecting the policy and practice of the Society. We would ask the prayers of our readers that God's blessing may rest upon His servants thus gathered together, and that all their deliberations may tend to the advancement of His kingdom.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bunkers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

The

Church Missionary Gleaner

OCTOBER, 1898.

EDITORIAL NOTES.

KHARTOUM has been on the lips of every one during the past month. The end of the Khalifa's tyranny has come, and Omdurman is in the hands of the Egyptian Army. The scientific precision with which the blow was prepared, and its terrible completeness when delivered, have impressed the mind of Europe. "Gordon is avenged," said many. Already, however, truer feelings are beginning to take the place of vindictive exultation. It is seen that a truer vengeance for Gordon would be to benefit the land for which he died and the people who killed him. One project, said to be favoured by the Sirdar, Sir Herbert Kitchener, proposes to establish a school and technical college at Khartoum as a national memorial. Towards any scheme for the benefit of the Soudanese we can have nothing but the warmest sympathy. The Society's own plans are in a more forward condition. As soon as permission is granted by the authorities we are ready to move forward to Khartoum to establish a Medical Mission and other work. The means to meet present needs are already forthcoming. Doctors, experienced in work amongst Mohammedans, and native assistants, are ready to go. If the way were open for ladies, there would be no difficulty in supplying one or more nurses also. The Society has learned by long experience that to attempt to civilize first and evangelize afterwards is an inversion of the proper order. The Gospel is the true civilizer, and no more attractive method of presenting the Gospel, and at the same time of ministering to the most urgent bodily needs, can be found for an uncivilized race than a Medical Mission.

The Annual Meeting of the Gleaners' Union will be held this year in London after an interval of two years, Manchester and Sheffield having provided a meeting-place for the Anniversary in 1896 and 1897 respectively. The date, Nov. 1st and 2nd, being that on which the first Jubilee of the Society was celebrated in 1848, it has been deemed suitable that a part of the proceedings should partake rather of the nature of a celebration of the Church Missionary Society's Second Jubilee. With this in view the Bishop of Exeter, who was present at the Jubilee of 1848, and wrote one of the special hymns sung on that occasion, has been asked to preach in St. Bride's Church at the Special Commemoration Service on Tuesday morning. The meeting to be held subsequently in Exeter Hall will be addressed by those who for one reason or another have a real and close connexion with the First Jubilee. Thus, Canon the Hon. F. G. Pelham, is the son of the then President, the Earl of Chichester; the Rev. Henry Venn is the son of the Honorary Clerical Secretary of that period; the Rev. T. Y. Darling was a missionary dismissed in 1848 for foreign service; the Rev. R. Pargiter is one of the few surviving pre-Jubilee missionaries; and the Rev. W. S. Price was at that time a student in the C.M. College. From this point of view the meeting will have a unique interest, and we trust will be largely attended. The Annual Meeting of the Gleaners' Union will be held in the evening in Exeter Hall, and most probably will to some extent have a Jubilee tone mingled with its more ordinary proceedings. On the following day, Wednes-

day, there will be meetings, with papers on selected practical topics, and reports from Branches as mentioned in our Gleaners' Union column; and the closing meeting on Wednesday evening will, we trust, profitably wind up what should be a very specially solemn and happy Anniversary.

The ever-active Lay Workers' Union proposes to hold a meeting of its own in connexion with the Second Jubilee. On Nov. 3rd, 1848, a public meeting specially, though not exclusively, for young men was held in the Freemasons' Hall. It was organized by the "Church of England Young Men's Society for Aiding Missions at Home and Abroad." (Compendious titles of societies were apparently not in such pressing demand in those days as now.) The chair was occupied by the Rev. Edward Bickersteth, father of the present Bishop of Exeter, who had been Secretary of the Society from 1824 to 1830. Improving upon the example of the older Society, the Lay Workers' Union propose to hold a meeting exclusively for men in Exeter Hall on Monday evening, Nov. 7th, and have issued a circular urging the organization of similar meetings in the provincial towns.

There are still a number of outgoing missionaries who have not been adopted by friends, or groups of friends, or parishes, as their "Own Missionaries." It is desirable that those who are coming forward for their support should do so as early as possible. Time is getting short, and the possibility of letting our friends see in person those in whom they take this special interest is proportionally lessened.

We have again to chronicle the departure of a C.M.S. Deputation to our colonies. The Canadian Church Missionary Association some time ago asked for speakers to visit Eastern Canada to hold devotional missionary meetings for women. In response to this request, the Committee have sent out Miss M. C. Gollock, of the Women's Department, and Miss Mary Bird, of Julfa, Persia. They sailed on Sept. 8th, and hope to return by Christmas. This is the first time that a Deputation of women workers has been officially sent out by the Society, so that the journey marks another advance on the part of this increasingly-important Women's Department. Special prayer is asked that, under God, many may be awakened by the words of our two sisters and "be drawn into fellowship with the Lord Jesus Christ for the needs of the world."

Bradford, where the Church Congress has just been held, was the scene of one of the earliest sermons preached in the provinces by a C.M.S. Deputation. In 1813 the expenditure of the young Society was rapidly outgrowing its income, and it was needful to discover some means of raising money. The inventive genius of Josiah Pratt was equal to the emergency, and one of his plans was to send out clergy to preach missionary sermons in the provinces. The proposal was looked upon as irregular and as savouring of "publicity." However, the need was great, and demands for such preachers came in, the first being from Mr. W. Hey, of Leeds. The Rev. Basil Woodd was prevailed upon to make the experiment. He set off on a post-chaise for South Yorkshire. "In Bradford Parish Church," says Mr. Stock, "he preached

three times on Sunday, the collections amounting to £73; and he 'could not resist' addressing the children also. 'Who knows,' he said, 'but it may bring some child to the blessed Saviour.' This first of deputational tours was a great success. As all missionary deputations should be, the visit of Mr. Basil Woodd was a means of spiritual blessing as well as of arousing interest in the cause.

The GLEANER will be the poorer henceforth by the loss of one of its oldest contributors, and the one whose name was the most familiar and valued of all. For more than twenty years, at first occasionally, then with increasing regularity, Miss Stock's poems and other articles have appeared in our pages. She possessed many gifts not often found in combination—a deeply devotional spirit, warm sympathies, excellent judgment, an intimate and accurate knowledge of missionary work, and versatile literary talent. On another page we have given some details of what her work for the Society has been, and said a little of the personal regard which she inspired. Her work for Sunday-schools can best be recorded by others. But whatever the immediate object of her work, it was done for Christ, and was instinct with love for Him. As we think of all she did, the reflection comes home to us that she who did so much was for many years a great invalid, and, at the best, far from strong. What an exhortation to us to use to the full our strength in the Master's service!

The Rev. W. P. Schaffter, who died at Selby on Sept. 9th, was a member of a well-known missionary family. His father was a Swiss, who came to the Society from Basle as early as 1826. His sister married a C.M.S. missionary. His brother, the Rev. H. J. Schaffter, has been for twenty years, and still is, the Principal of the Tinnevelly College. The Rev. W. P. Schaffter was born in South India, and laboured some time there before being taken into connexion with the Society. He worked in Tinnevelly from 1861 to 1878, when he was transferred for a year to the Tamil Coolie Mission, Ceylon. He retired in 1880.

The C.M. Children's Home has a place in the hearts and in the prayers of very many of our friends. They will rejoice to hear that in the recent Oxford Local Examination several distinctions were gained by the children. Two girls passed the Senior, and six girls and three boys the Junior examination. Two Junior girls obtained second class honours. Distinctions were gained in German, French, English, and Religious Knowledge. In the last-named subject one Junior girl, the daughter of the Rev. W. G. Peel, of Bombay, was bracketed first of all the 4,000 Junior candidates, while two others were 13th and 29th respectively. Eight of the younger children were successful in the Preliminary examination. These results must give great satisfaction to the Rev. A. F. Thornhill and the teaching staff.

The large *History of the Church Missionary Society*, which Mr. Stock has been writing, is approaching completion. It is intended to publish it as early as possible next year, in three octavo volumes of about 500 pages each. The work will be first issued by subscription and at a reduced rate. A form for subscription, together with a full syllabus of the book and other particulars, will be sent out shortly. Meanwhile a shorter history, entitled *One Hundred Years, being the Short History of the C.M.S.*, has also been written by Mr. Stock, and will be ready by the end of October. The published price will be one shilling. This popular summary will do much to inform our friends about the salient points in the story of the Society, and prepare their minds for the ampler stores of knowledge contained in the larger work.

ONE HUNDRED YEARS; OR THE STORY OF THE C.M.S.

[The following article was found among Miss Stock's papers after her death, and is the last that she had written on the subject.—ED.]

IX.—HENRY WRIGHT'S PERIOD.

AS we trace the story of the growth in the world of that kingdom which is from above, we are, over and over again, reminded that the servants of God, through whom He carries out His purposes, have to walk "by faith, not by sight." Abraham and the patriarchs died, "not having received the promises, but having seen (or greeted) them afar off." And many a labourer who goes forth, "bearing precious seed," sees little on earth of the harvest that is to spring from it.

For thirty years Henry Venn had guided the counsels of the C.M.S. He had seen it advance at home and abroad, both in strength and in scope, and he had rejoiced over the success which in many places had crowned its labours. But the last decade of his secretariat had been, as we have seen, a time of much trial and loss. The growth of Native Christian communities in some of the Mission-fields had, indeed, brightened the outlook. But at home there was diminished interest, and failure in the supply both of men and of means to carry on and extend the work. In advancing years and waning strength the veteran Secretary laboured on, often in spite of much bodily suffering—assisted, indeed, by able colleagues, but losing one after another by death or retirement. At length the successor he so greatly desired to see in his place was found in the person of the Rev. Henry Wright, Vicar of Holy Trinity, Nottingham. And now the aged leader laid down the burden he had borne so long. In the advent of a vigorous and devoted successor he saw the prospect of a revival for the cause so much on his heart. A few weeks more, and he passed into the presence of the Master whom he had served—out of the clouds into the sunshine.

Just three weeks before the Home-call of Henry Venn, a step was taken which was to be the prelude of much blessing. This was the observance by the Church of England, on Dec. 20th, 1872, of a Day of Intercession for Foreign Missions, the suggestion of which came from the S.P.G. One immediate result was a sum of £2,300 contributed to the funds of the C.M.S. But better still was an increase in the number of candidates for missionary work, fifty applications being recorded in the Report as having been received in the few months elapsing between the Day of Intercession and the Anniversary. In 1873 the Archbishop appointed Dec. 3rd as a Day of Prayer for Missions, and the annual observance of such a day has continued ever since. In the following year the Society was, as regards funds, fairly set afloat again. In that year the ordinary income reached the sum of £196,000, while the total receipts, including sums contributed for special objects, came to a quarter of a million, exceeding the most sanguine hopes of the Society's friends. The supply of men advanced but slowly, but the Committee were not therefore disheartened. They had noted that many of the candidates who came forward after the first Day of Intercession were the result of Mission services, and in the Report issued in 1876 we read the following:—"It appears to the Committee that the Spirit of God is evidently at work in the English and Irish Churches, as well as among professing Christians generally in the British Isles, and they believe that the spiritual awakenings that characterize the present day must tend ultimately to supply the need that is now so manifest."

They were right. The spiritual movements of the time, although they might appear to have the effect of concentrating attention on the home field alone, were ultimately instrumental in furthering the work in the foreign field. Prominent among these were Parochial Missions, the campaign of Messrs. Moody and Sankey, the work carried on at and from Mildmay, and the work among children by Mr. Josiah Spiers and others, which issued in the founding of the "Children's Special Service Mission." Another movement was initiated by Mr. R. P. Smith, who came over from America in 1874. One of the outcomes of this was a little gathering, begun by Canon Battersby in 1875, now well known as the Keswick Convention, which has borne such good fruit in the cause of Foreign Missions.

Meanwhile there was increasing encouragement in the work abroad. The Church in Abeokuta, left without any European teacher, had, nevertheless, made good progress, and at length;

after seven years' absence, the missionaries were suffered to return, in 1874. On the Niger the work was extending. In the district of the Delta the heathen chiefs made strenuous efforts to stop the advance of the Gospel. But in vain did they rage. Slaves chose rather to suffer torture and death than give up the new faith so precious to them, and at length, after the death of one of the chief opposers at Bonny, the persecution ceased. At Brass, King Ockiya gave up two hideous idols he had worshipped, which were sent to England, and are to be seen at the C.M. House.

One of the most important forward steps taken at this time was the revival of the East Africa Mission. Sir Bartle Frere, who had succeeded in getting a treaty signed by the Sultan of Zanzibar for the abolition of the slave-trade, pressed the Society to establish a refuge on the coast for freed slaves rescued by the British cruisers. Some of these had been carried to Western India and placed in the Christian village of Sharanpur, near Nasik; and some were now received at Zanzibar, by the Universities' Mission. Another refuge on the spot was now needed for the increased number. Accordingly, the Rev. W. Salter Price, who had been in charge at Sharanpur, was sent to start the work. A tract of land having been acquired, the settlement of Frere Town began to rise on the coast opposite Mombasa, the first cargo of slaves being brought to Mr. Price when he had as yet hardly room to house them. Hardly was this work commenced when the way opened for a step yet further forward. In 1875 appeared Stanley's famous letter written from the court of Mtesa, King of Uganda, asking for Christian teachers for that country. In the remarkable series of events beginning with Krapf's first journey to Mombasa, and the explorations made by him and Rebmann, which culminated in this invitation, the Committee recognized the call of God. The gift of £5,000 sent anonymously a few days later, followed by others, provided the funds for starting, and in 1876 a little band left the coast on the long tramp to Uganda. One man, Mr. James Robertson, who went out at his own risk, had died shortly after landing, and those who now started were Lieutenant George Shergold Smith, leader of the expedition, Alexander Mackay, Thomas O'Neill, the Rev. C. T. Wilson, and Dr. John Smith, a friend of Mackay. Only three ever reached the country for which they were bound. Dr. Smith died on the shores of the Victoria Nyanza. Lieutenant Smith and Mr. Wilson reached Mtesa's capital in 1877; but the former, after accomplishing a survey of the south shores of the lake, was killed, together with Mr. O'Neill, in the island of Ukerewe. For the moment it seemed as if the Mission must collapse; but Mr. Wilson was holding the fort in Mtesa's capital, and Mackay, who had been invalided to the coast, was again hastening forward. After some months the two joined hands, and the work commenced which has been so remarkable in its results, so eventful in its history.

Another Mission started, or rather placed on the roll, about this time was that in Persia; one of the Society's missionaries, the Rev. Robert Bruce, on his way back to India travelled by way of that country in 1869 and, finding there an open door for work, remained in Julfa, a suburb of Ispahan. In 1875 the Mission was formally adopted.

New ground was also occupied in North-West Canada. The work there had extended so widely that in 1872 the original diocese of Rupert's Land was divided into four, the district around Red River and Lake Winnipeg retaining its original name. The regions farther west became the diocese of Saskatchewan, the shores of Hudson's Bay the diocese of Moosee, of which John Horden was appointed Bishop, while the far north-western wilds were entrusted to the care of the Rev. W. C. Bompas as Bishop of Athabasca. Further, in 1876 Mr. (now the Rev.) E. J. Peck was sent out as missionary to the Eskimo on the eastern shore of Hudson's Bay, and in the same year Mr. (now Archdeacon) Collison crossed from Metlakahtla to Queen Charlotte's Island to begin work among the wild Haida race, then fierce Heathen, now completely Christianized.

Nor was there less encouragement in India, China, and Japan. In Japan, which, after the revolution of 1868, entered on its marvellous career of progress, the public notice-boards, warning every one against the "evil sect" of the Christians, were taken down in 1873. Soon the C.M.S. had four Mission stations instead of one, while in 1876 the first visit was paid by a missionary to the aboriginal Ainu race in Yezo, the northern island.

The work in China too was progressing. In 1876 the first Native was ordained in the Cheh-kiang Province. In Fuh-Kien the Mission was moving forward. Not, however, without trial and persecution. In the great city of Kien-ning-fu, the catechist, the Rev. Ling-Sieng-Sing, and his companions were cruelly beaten, hung from trees by their pig-tails, and banished from the city; and in 1878 a riot took place in Fuh-chow, when the Mission buildings were wrecked, and the missionaries forced to take up their residence outside the city.

In India also there was distinct advance. Native Church Councils, first begun in the south, were now planned for the north. New divinity schools were projected, and an impetus was given to the education of the daughters of Native Christians by the opening of the Alexandra School at Amritsar, in December, 1878. In 1877 E. Sargent (C.M.S.) and R. Caldwell, of the S.P.G., who had worked for many years in Tinnevelly, were consecrated Assistant Bishops for that district; while T. V. French, the founder of St. John's College, Agra, and subsequently of the Lahore Divinity College, became Bishop of Lahore. In Kashmir, after the lamented death of Dr. Elmslie, in 1872, Medical Mission work was carried on, without intermission, by others. Very precious too were the gatherings of converts, both in India and Ceylon, but of these we cannot here speak. A trying controversy arose in Ceylon, in 1876, affecting the relations of C.M.S. missionaries to European chaplains in the island, which lasted for some time, but finally, in consultation with the Archbishop of Canterbury and the Bishop of London, matters were arranged satisfactorily, and all has since worked well.

The ever-increasing work abroad needed a strong administration at home. The Hon. Secretary on taking up office found himself supported by able colleagues—the Rev. C. C. Fenn, who, on his return from the Mission-field, had become a member of the secretariat in 1861, and two others who had not long joined it, General Lake, a distinguished Indian officer, and Mr. Edward Hutchinson. In 1874 the Rev. William Gray was appointed a fifth Secretary, specially to take charge of affairs relating to India, where he had worked as a missionary. But not long afterwards General Lake resigned on account of failure of health. Meanwhile, the home organization, not represented in those days by a full Secretary, was in the hands of the Rev. Samuel Hasell, another ex-missionary. And the new monthly *GLEANER*, issued in January, 1874, started at the suggestion of Mr. Wright, began to promote a more widespread knowledge of C.M.S. work, and to win for it a more extended and a deeper sympathy. In 1876 the old *Record* and *Intelligencer* made their appearance combined in one. Another important publication was the *Church Missionary Atlas*, which was now revised and enlarged by General Lake. In 1875 the Rev. W. H. Barlow became Principal of the Church Missionary College, a post which had been filled since the resignation of the Rev. C. F. Childe by the Rev. T. Green and the Rev. A. H. Frost in succession. In the following year was celebrated the Jubilee of the College, yet, strange to say, in that year it sent forth into the field only three men—the lowest number since 1834. But the results of the prayer which had been made for more labourers soon showed themselves; and in 1877 there were eighty-one under training.

The growth in expenditure now caused another deficit, and in 1877 plans were made by the Committee for retrenchment, among others the keeping back of men ready to go forth as missionaries. The Turkish Mission was given up, and other stringent measures adopted. In the next two years individual friends of the Society came forward with special contributions, among them being the promise of £250 per annum from the Rev. V. J. Stanton, of Halesworth, to provide a "substitute for service," and Mr. W. C. Jones, of Warrington, who had already contributed a sum of £20,000 as a trust fund towards the support of native agents in India, now sent a second gift for a similar purpose. By May 1st, 1880, the deficit was cleared off, and all looked promising. The Committee, however, thought it prudent to keep to the plans they had formed, and a number of men trained and ready for the field were kept back. This was a keen disappointment to Mr. Wright, who was longing to go forward. That very year the Lord whom he had so faithfully served called him out of the stress of work and struggle into the peace and rest of His own presence. Compared with that of Henry Venn his career was but a short one; but it was abundantly fruitful, and as he himself had expressed it, "God measures life by love."

SARAH G. STOCK.

ST. JOHN'S COLLEGE, AGRA.

IN the year 1830 a young Scotchman named Alexander Duff conceived an entirely new plan for reaching the higher classes of India. He opened a college, at which a first-rate education was to be given on condition that the students consented to receive Christian instruction. The upper classes in India, as in other countries, are not to be reached by road-side preaching; but they are eager for education. The plan had from the first this to recommend it: that every educated Indian won for Christ, or even partly won for Christ, becomes an influence, and perhaps a leader, helping on the great day when caste shall be broken down and the kingdom of Christ set up.

Ever since Duff's time the value of Educational Missions has been more and more clearly seen. The C.M.S. was a little slow to take up Duff's plan, but in 1843 Noble and Fox established the now well-known Noble College at Masulipatam. In 1850 Thomas Valpy French and Edward Stuart, whose lives, though their paths soon diverged, had so many points in common, were sent out to found St. John's College, Agra.

The Building and the Boys.

The buildings which they erected in 1850 were partially wrecked during the Mutiny. The thrilling story of those days, of French's heroism, and of the faithful old watchman of the school, forms an exciting episode in the history of the College.

The picture on the next page represents the first College building. In front of it are drawn up the students of the College and High School, and the boys of the Branch Schools, who numbered in all 652 last year. In order to give a clear view of them, one or two saplings in the foreground have been bent to the ground and pegged down. The buildings have been added to in the last four years, as the work has extended. In the distance is St. John's Hindustani Church, opened in 1855, where the Christian masters and students attend. The church

was built upon the site of an earlier one, in which the Rev. Abdul Masih, the convert of Henry Martyn, and the first Native of India to be ordained a clergyman of the Church of England, was the pastor. His interesting story was briefly retold in *Awake* for August, p. 86.

The Two Hostels.

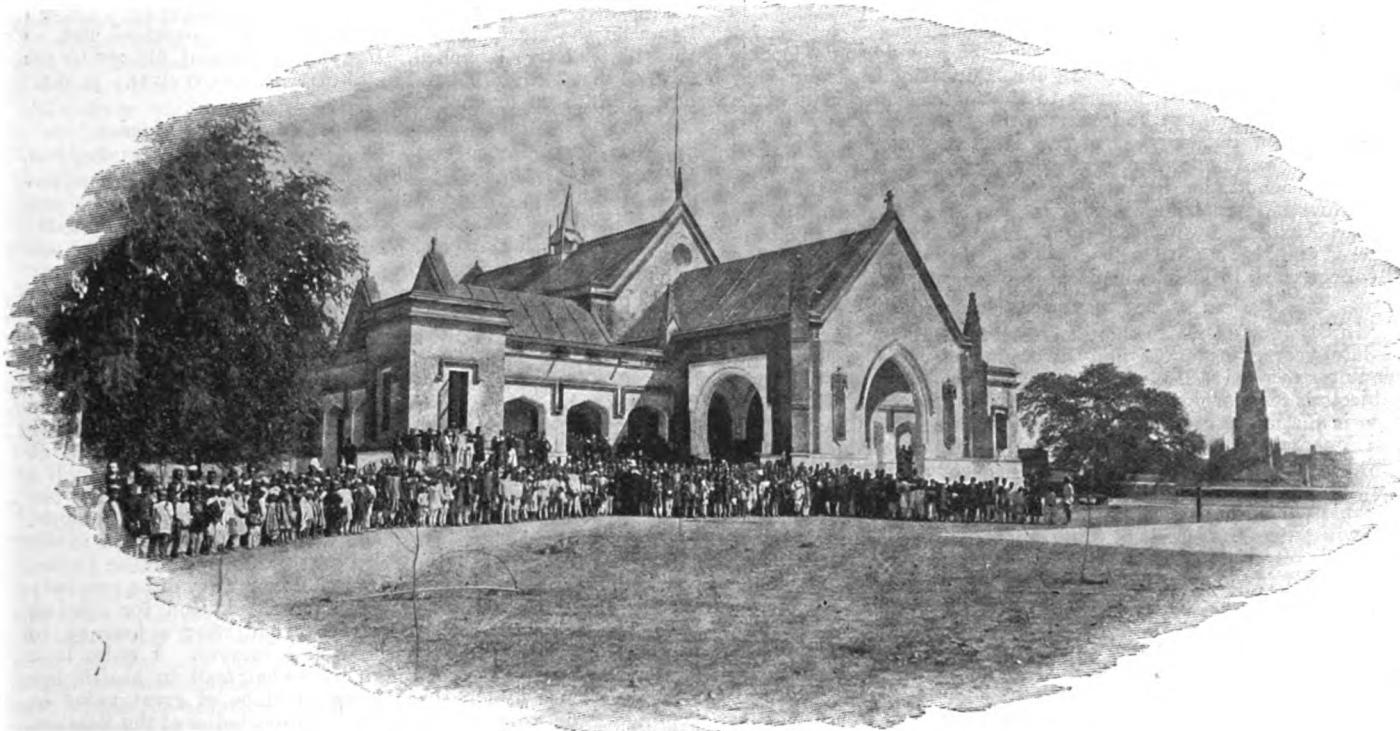
In all that great number one-fifth are already Christians. For such of them as choose, a Christian hostel or boarding-house has been provided, with accommodation for nearly a hundred students. We shall have more to say about its inmates later on.

There is a separate hostel for Hindus. It is a great thing to have the latter, who are still Heathen, where they can be influenced for Christ out of their school hours. Last October the Hindu students petitioned the Rev. J. P. Haythornthwaite to appoint a Christian assistant-master in the College as their superintendent. "They were so sure," writes Mr. Haythornthwaite, "of the probity of his character, and that he would govern with justice and kindness, that they preferred him to any Hindu graduates of the College."

Many of these Hindus are Christians at heart. One of them is mentioned particularly as speaking up boldly for Christianity in the College Debating Society. This young man was second in the College Scripture Examination. When the Rev. J. M. Paterson had gone over this lad's papers, he said, "I believe you are a Christian at heart." He smiled and looked pleased. "But," added Mr. Paterson, "Christ said, 'He that denieth Me before men, him will I deny before My Father and the angels in heaven.' The poor lad hung his head in shame. Let us pray for these timid believers. They have only too much cause for their fears. In 1892 a Mohammedan student, who was about to be baptized, was forcibly abducted at midnight from the Hindu Hostel by Agra moulvies. *He has not been heard of since.*



THE STAFF OF ST. JOHN'S COLLEGE, AGRA, AND BRANCH SCHOOLS, FEBRUARY, 1898.



ST. JOHN'S COLLEGE, AGRA, AND STUDENTS.

The Student at Play.

An important moral influence is exerted in the College through athletics. The Indian student is naturally disinclined for bodily exercise. We have all heard of the Indian rajah who, when he saw a football match, wondered that Englishmen did not pay some one else to do it for them. That is exactly the Indian state of mind. The Rev. C. E. Tyndale-Biscoe, of Kashmir, has shown us, in his racy way, how football and other games make his boys more manly, more unselfish, more obedient to discipline. The same thing applies to Agra. It is therefore good news that these Agra lads have a swimming bath and play football, cricket, tennis, and fives. The College won three prizes in the Allahabad University tournament, and nineteen prizes in the Government inter-school tournament. This year the Hindu Hostel has made great strides in football and other sports. Our young-men readers will be interested to learn that the Indian often prefers to play football with bare feet. His toes are more flexible than ours, so he bends them back and kicks with the ball of the foot.

The College Staff.

The Rev. J. P. Haythornthwaite kindly sends the following remarks on the picture of a recent group of the staff of the College and Branch Schools:—"There are thirty-three present out of a total of about thirty-nine. The professors, that is, teachers in the College department, may generally be distinguished by the wearing of gowns and hoods.

"Of those in the group sixteen are Christians. The proportion of Christian teachers varies slightly at times, and at the present moment is higher than ever before. In August, 1897, when a statement was sent to the North India localized *C.M. Gleaner*, out of a staff of thirty-six there were nineteen Christians, or more than half. Every effort will be made in the future, as in the past, to substitute Christians for non-Christians whenever such changes can be effected without injustice or loss of efficiency.

"Beginning at the left of the lowest row, and moving towards the right, the names are: Mr. S. G. Thomas, who has been for many years the highly-respected head-master of the Collegiate School, and Haileybury Lecturer on Christian Evidences (Haileybury College has contributed £150 per annum for many years towards this Lectureship, the College library, and athletics); Mr. E. Rushton, barrister-at-law, who has been law lecturer for the last three years; the Rev. J. M. Challis, Pro-

fessor of English Literature and Acting Principal; the Rev. J. P. Haythornthwaite, Principal and Professor of Philosophy (on furlough); the Rev. J. M. Paterson, late Vice-Principal; the Rev. H. W. V. Birney, Vice-Principal and Superintendent of Christian Hostel; B. M. Sarkar, the Senior (and highly-successful) Professor of Mathematics.

"In the row behind, 'M. D. C.' indicates Muthra Das Chowdhry, who as student, master, and secretary has been connected with the College since its foundation.

"About the middle of the top row, wearing a *fez*, is a Christian moulvi, Mir Hadi, a distinguished scholar and a Persian gentleman by birth, who has known what it is to have been driven out of his native city and persecuted for Christ's sake."

A Sound and Liberal Education.

The Rev. J. P. Haythornthwaite has summed up for us in a few paragraphs the educational and spiritual sides of the work. His remarks on the former are confined to the highest results obtained, it being understood that the work in the lower departments is correspondingly good. Mr. Haythornthwaite writes:—

"The education given in St. John's College is sound and liberal. Previous to 1890 only two students of the College had passed the B.A. degree. Since that date the College has been affiliated to the highest degrees of the Allahabad University, and since 1893 no less than thirty-eight students have passed the B.A. examination, seven the M.A., and eight the LL.B. Some of these have passed with high distinction. One student, in 1895, only failed by a few marks in obtaining *treble* first-class honours in Persian, English literature, and philosophy. As it was, he was the only *double-first* honoursman who had appeared for many years. In 1897 a Christian student was second, and in 1896 a Hindu was third in order of merit in the University, in English literature, in the M.A. examination.

Spiritual Aims.

"It has been said that if the physical side of human nature is exclusively cultivated, the product is a bully; if the mental only, a prig; if the spiritual only, a fanatic or a milk-sop; but if all three receive due attention, the result is a Christian gentleman. In India the bully is not often met with, but prigs abound, and there are also fanatics. Too often, indeed generally, the outcome of Western education—without religion, as in non-Christian colleges—is a prig, and it cannot well be otherwise in India

under the present unnatural conditions. Too often, alas! in addition, the Indian graduate is also an atheist.

"In Mission colleges an effort is made to remedy so deplorable a conclusion to so-called 'Higher Education.' Their very existence is a standing witness to the fact that even in India Western education can be imparted upon a moral and religious basis, to the enlightenment of heart and conscience, as well as to the mind and understanding.

"To this end the Bible is a daily text-book, and the ideal of a Christian gentleman is held up earnestly and constantly.

"Dr. Arnold, of Rugby, taught that 'Education is an atmosphere,' and there can be no doubt as to the missionary value of college work in India when a high Christian tone prevails.

Encouragements.

"In St. John's College there have been many encouragements of late years. Amongst non-Christians there is a wonderful readiness to receive Bible teaching, and the interest in spiritual subjects is far more general and deep than formerly. The moral tone is distinctly higher than it used to be. High-caste Hindus and Mohammedans may not have openly acknowledged Christ as yet by baptism in large numbers, but they cannot spend a few years in a Mission college without imbibing, at the most impressionable period of life, Christian ideas and principles; and in many instances the effects of Christian teaching are most marked. From time to time baptisms of students take place. Instances, too, may be found of old St. John's students being baptized in more mature years, when independent of the social restrictions and bigoted environment of school and college days.

"The spiritual life of the Christian Hostel was considerably quickened by the Mission conducted in October, 1896, by the Revs. Ilesley Charlton and Ihsan Ullah. Since then it has been well maintained and further strengthened by the S.V.M.U. movement, which has done so much for the deepening of spiritual life amongst Indian students. The most promising of our students are ready now to devote themselves (D.V.) to the service of God, rather than to the most attractive forms of Government service which may be open to them. In the meantime as students, they boldly witness for Christ in bazaars, villages, and wherever they can. So we thank God for the S.V.M.U. and the many evidences of grace amongst our young men. May the future harvest be in keeping with their early promise!"



BISHOP RIDLEY ON THE SKEENA AND STIKINE RIVERS.

GLENORA, STIKINE RIVER, BRITISH COLUMBIA,
June 11th, 1898.

SOME of the subscribers to the GLEANER have written to me privately to ask why I do not send to that favourite an occasional letter. During half the Lambeth Conference year I was in England, and on my return arrears of work had to be overtaken. Then came some travelling on the seas, when writing was out of the question. My plan was to write as soon as I reached my house, while all that had happened was fresh in my memory; but I was hindered by sickness.

I was on a crowded steamer, and my cabin companion was a gaunt Texan, bound to Klondyke. After a few days at sea he appeared unwell, but did not complain, though he often had a twelve-ounce bottle of patent medicine at his mouth. Finally he was too ill to rise, and the little nursing he got was from me, in duty bound, as his cabin comrade.

Before I left the ship and the sick man I felt as if I had caught cold. It was influenza. It did not seem a severe case, but it invalidated me for three long months, and I sometimes got so low that I thought I should never recover. Insomnia persisted, but now I see that the worst symptom was versifying. This complication adheres, but now that I am convalescent there is hope of seeing this feature of the disease removed by the activities of life. At one period of the disease I sent its rhythmical product to the editor, but he was good enough to let nobody know.* Now that I am recovering I am indifferent. My experience may be useful to others afflicted and seeking relief in verse. Active service is the best remedy.

A Visit to Chief Sheuksh.

Before I write of my present doings, your readers will like to

* We did print it, in our July number; but we are glad to have the support of the Bishop in regarding versification in general as a disease!—ED.

hear of a visit in midwinter to Sheuksh and his tribe. I had a letter on the stocks describing it, but illness overtook me, so that it was never launched. It would be ancient history to me now, so that I could not put any heart into its revival. It shall now fall into the form of a log.

Fifty Miles across the Sea to fetch the Doctor.

Jan. 1st.—Dr. Webb, who was wintering with Mr. Gurd at Kitkahtla, arrived at Metlakahatla. Miss West was, we feared, too ill to recover; but one evening two Indian women came to ask my advice on some question, and as they were leaving I casually expressed a wish that Dr. Webb were present. They went off to the Church Army meeting then going on and spoke of my wish. At once ten men volunteered to fetch him. One of them came to me announcing this resolve, and said they would start next morning. Off they went, battling with a head wind that rose to a half gale, but on the third day they reached Laklan, Sheuksh's town, fifty miles across the sea. Two days sufficed to bring them back, with the doctor. After he had spent some time in charge of the case, they took him back again, thus completing a distance of at least 200 miles on the high sea in a canoe. Not a cent would they take as payment. Do you think that such a thing could be done at home? Would any parish provide ten volunteers and an open boat to cross, say, from Dover to Boulogne, twice and back again, to get medical aid for a sick worker in the Church? Impossible. Love and gratitude nerved those Indian hearts to do this, and to feel proud to do it. They did a precisely similar thing the winter before. We thank God for sparing Miss West's life. She is now recovering, after a journey to England. I never thought she would survive. I quite look forward to her return. Though somewhat frail in health, her rich experience and natural energy will be of great value in helping on the work and advising the other ladies of the Mission, who naturally look to her as their head, and miss her now very much.

"A religious epidemic."

Jan. 17th.—I embarked in a big canoe with nineteen Indians from the Fort Simpson Salvation Army, now a body of about 130 people, who regard me as their general. A delegation from our Metlakahatla Church Army came along in another large canoe with twenty paddles. We were off on a sort of ten days' mission to the Kitkahtlas, and to consecrate the new church built by them at their own expense. But for the rain it would have been pleasant. We sang and sang, hour after hour, as we paddled along with a moderate head wind. Our voyage over, we halted about four hundred yards from the shore, no one in the village discovering us in the darkness. The lights twinkled in the street lamps and from many a window, but all was silent until we burst out in song. This signal opened doors and attracted crowds to the shore to receive us as we paddled landwards. Our baggage was picked up by many hands. I was led to the Mission-house, and my party to Sheuksh's, whose guests they became.

Next day I consecrated the new church, held a confirmation, preached three times, and received many visitors. Then the Indians who came with me began their mission. From dawn to late in the evening the sound of prayer, sacred song, and preaching was heard, excepting at meal times, and even then the grace expanded into long intercession. Mr. Gurd called it a religious epidemic. Nothing else was done. God and the soul were the sole topics. From day to day the number of awakenings was brought to me. There was excitement, but no extravagance that I knew of. A day was fixed for our leaving, but when the morning dawned the pressing requests to stay another day prevailed, to my regret. The weather was then favourable, and the fair wind strong enough to take us home in one day.

In Perils of Waters.

Next morning was calm, but very ominous of dirty weather approaching. After a few miles of paddling the gale burst on us, and we ran before it with reefed sails at a piping rate. As we got into open water a fearful sea rolled after us, threatening every moment to poop us. Twenty miles further brought us to two islands with a narrow and winding channel dividing them. A large steamer loomed up ahead. The pilot mistook the channel and ran his ship ashore. It was a lee shore, and we dared not attempt to approach her and her 400 passengers. There was no danger of their destruction because the shore was close and water deep. All safely landed, but their experiences were distressing on shore, camped on the deep snow without

protection for a long time. We sailed along to the far end of the island, eight miles distant, where under the shelter of the land we beached our canoes and then camped in hardly less discomfort than the wrecked folk at the other end of the island.

We were on the deep snow, with the falling snow turning to sleet, trees uprooted by the howling gale falling with a crash. Two lanterns were hung to the branches of a tree and swung about in the wind. To kindle a fire was almost impossible, and therefore cooking was out of the question. Everything became soaking wet. I suppose we ought to have been miserable, but we were not. Before lying down for the night we had prayers. I own to have been weary and longing to observe ordinary limits, but no less than thirteen hymns were sung, the words from memory, and a short prayer between each hymn. It took a little over two hours! All were cheery but myself, and I kept as bright a face as I could as men and women prayed on and on. After forty-eight hours, we put to sea, which remained rough, but we safely reached Metlakahtla.

I have already alluded to the fetching of the doctor at some risk and for love. This trip, which took about a fortnight, was also for love's sake. Where in England are the thirty-nine men and women who could be induced to face such risk and sore discomfort, to give their time without the least hope of any earthly reward, and all to stir up their brethren in the faith?

Sheuksh's Wife a Church Army Officer.

On the Sunday spent among the Kitkahtlas an interesting ceremony took place. The wife of chief Sheuksh had been elected by the Kitkahtla band of the Church Army as one of their officers. At one point of the service in church Samuel Walsh, the blind captain, led by a sergeant, presented Sheuksh's wife to me for admission to the office. On the holy table the red ribbon had been placed. She knelt at the chancel rails. I then charged her to be faithful to Jesus, to be an example of holiness, to watch over the women of the tribe, especially the young ones, and to remember she must give a final account to Jesus at the great day. Then I placed the ribbon round her neck and told her to think of it as a token of being bound as a servant to our Master.

Old Sheuksh was in the front pew all the time on his knees, his lips moving as if in prayer, and his eyes fountains of tears. What a contrast with the savage past!

Soon after this I was at Claxton trying to get the hospital a bit shipshape. The gold fever has reached the Indians, so that I think but few will remain for the fishing, and therefore the hospital will not be in much request this year. But this fever will not last, and there stands the hospital ready for its blessed mission of healing.

On the Rapids of the Skeena River.

On the 6th of May I started for the Skeena river, *en route* to Hazelton, and was delighted to get into the bright sunshine of the interior, away from the weeping skies of the coast. The winter had been mild, but the snowfall on the mountains very heavy. Instead of a gradual blending of spring with summer, the warm weather rushed upon us. During the latter part of April the thermometer in the shade in my garden rarely fell below 60° Fahrenheit between eleven a.m. and five p.m. The consequence of this charming and unusual weather was the swelling of the river a fortnight earlier than the average. Instead of finding it at a good stage for sailing on, we met the freshet, which gave us endless trouble and caused some risk. When we got to the canyon it was full of a raging flood, so that we had to moor below it for a long time. As soon as a few cooler nights came, which checked the thaw on the mountains and diminished the downrush, we entered the canyon.

But it was a fearful sight. Fixed in the rocky sides are ring-bolts here and there. The sailors, like cats, climb the rocks, and pass on long cables with iron hooks at the ends. One was of steel wire 1,300 feet long. As soon as it is hooked on to the ring-bolt the steam capstan on the bow revolves, and on we go at the rate of nearly a yard a minute! The great stern wheel revolves as rapidly as the engines can work it, and churns the water with fury as it rushes past us at the rate of more than twenty miles an hour.

The speed is not the only serious feature. Worse than that are the boiling whirls that rise from beneath, you know not where beforehand, springing like the beginning of a giant geyser, then pouring a flood of water from below to spread from

a centre with force enough to sweep aside our steamer, 125 feet long by thirty feet beam, as if it were a bit of drift-wood. One blow made by a rock, as we were swept against it, broke through the planks, happily just above water mark, rolling up an iron plate as if it had been a piece of leather. The greatest skill, courage, and resource are necessary to overcome such difficulties.

God is most merciful in sparing me from disaster amid these frequent perils. Some people have called it a charmed life; it is rather a living in the hollow of God's hand.

Our missionaries had been expecting me. Sunday found me at Giatwangak, but I could not then stay for the confirmation without missing Hazelton, where I understood both Mr. and Mrs. Field were ailing. Yet they were unwilling to leave their work when the time for decision came. I decided it for them by asking Mr. Stephenson, newly arrived from his far-off station Gishgagash, to take charge of Mr. Field's work till August. Then I brought them to the coast, to their great relief.

I found the work on the Upper Skeena prospering wonderfully. The destruction of our day-school at Giatwangak is a great distress to Mr. Price, who is at his wits' end to know how to rebuild. He has no money, and yet £40 is absolutely necessary to the carrying on the school. Will some one help Mr. Price in this? He is most worthy for whom I plead.

I was much touched by the Indians at Hazelton coming to comfort me, as they said. They had not seen me since my bereavement. The Heathen seemed as much concerned as the Christians, and all wanted photographs of my late wife. I had several with me, and gave them to some women who had been blessed in their souls through her ministry. How they handled them! So tenderly! Tears were brushed aside. Few words were spoken, but there was much squeezing of my hands in token of sympathy. I had to promise to send some more copies of her photograph, especially to the native teacher, who told Mr. Field she was the first who ever taught him saving truth. Many might truly say the same. The most refined Christians in England could not have behaved with greater delicacy.

On the Stikine River.

Now let us talk about the Stikine river. It took me more than a month to reach my present quarters from Metlakahtla. I stepped on board ship very feebly, but full of the hope of full restoration to health as I journeyed on. Thank God I am making steady progress. Last Sunday I administered the Holy Communion in a large shed belonging to a railway contractor. At 10.30 I preached to two hundred soldiers *en route* to Klondyke, or, to be more exact, going to Fort Selkirk in the diocese of that name. It is but a name now, being, I am told, deserted, but as it is at the junction of two great rivers, it is a good place for barracks. There are four Victorian nurses proceeding under the military escort. Like the soldiers, they have to walk more than 180 miles to Lake Teslin, and then go by rafts or boats, there to be built, right on to their destination. All the party seemed to value the unexpected means of grace, and loud were the cheers as I waved to them this morning at seven o'clock a parting salute at their embarkation on a steamer for Telegraph Creek, where the long walk begins.

Mr. Palgrave heard of my arrival and walked on here to see me. Twenty-six miles did not seem much of a walk to him.

Last Sunday he took a service near here, then walked to Telegraph Creek, a distance of thirteen miles, for a five p.m. service for the Indians and a seven o'clock service for the whites. That over, he walked back to my tent, and arrived at midnight. It is as easy to walk at night as in the day because of the clear sky and light. You can read at any hour of the night without artificial light. Indeed, it is easier to travel by night than by day because of the heat. In my tent, though it has a double roof, the thermometer stands at 91° Fahrenheit. This sun bath is trying in some respects, but my health is improving steadily.

There are about 2,000 white men in my neighbourhood, and on the whole very steady and well-behaved men they are. The hardships endured in getting here, partly on the frozen river (now in flood) and partly in boats rudely made on the banks, have been fearful. Many have died from them. The transportation companies have grossly misrepresented the easiness of the routes. I pity the poor fellows very much. Many are in distress because the exorbitant charges for transportation have exhausted their funds. They are selling their food supplies at 150 per cent. less than their cost, to realize a little money

to pay their way onward. Unless they meet with rapid success in mining they will be in dire distress next winter.

Mr. Palgrave will pursue his arduous work at Taltan, the chief Indian centre of the vast district. I earnestly plead for him your prayerful sympathy, and for the benighted Indians, that they may receive the message of salvation effectually.

BAGHDAD AND ITS PEOPLE.

BY DR. H. M. SUTTON.

THERE are probably few cities in the world so familiar to most people by name as Baghdad is, concerning which so little is actually known by people in general. Everybody is familiar with the name Baghbad from the pages of the *Arabian Nights*, but comparatively few people know even to what country it belongs. It is one of the chief cities of the Turkish Empire, and, after Constantinople, the second or third in size. Founded by Mansûr, the second caliph of the Abbaside dynasty, in the year A.D. 765, it remained for five hundred years the seat of the caliphate until the destruction of the city by Halaku, grandson of Jengiz Khan. Hence its name, Dâru'l Khilâfah, or City of the Caliphs. Under Hârûnû'l Rashid and his successors Baghdad was renowned as the seat of Arabian philosophy and medicine, and there were probably at that day no better physicians in the world than the Arabs. At the beginning of the tenth century the celebrated physician Al Râzi, director of a hospital in Baghdad, wrote a treatise on small-pox and measles. From this and other Arabic medical works of that period it is evident that the present-day Arab practitioners of Baghdad are, to say the least, not a step in advance of the medical science and practice of a thousand years ago. Certainly the views now in vogue amongst the Arabs of the pathology of diseases, with their inevitable influence on the line of treatment inculcated, correspond exactly with the melancholy fact recorded of Professor Al Râzi, that he suffered from a disease of the eyes, brought on by eating broad beans!

Early in the sixteenth cen-



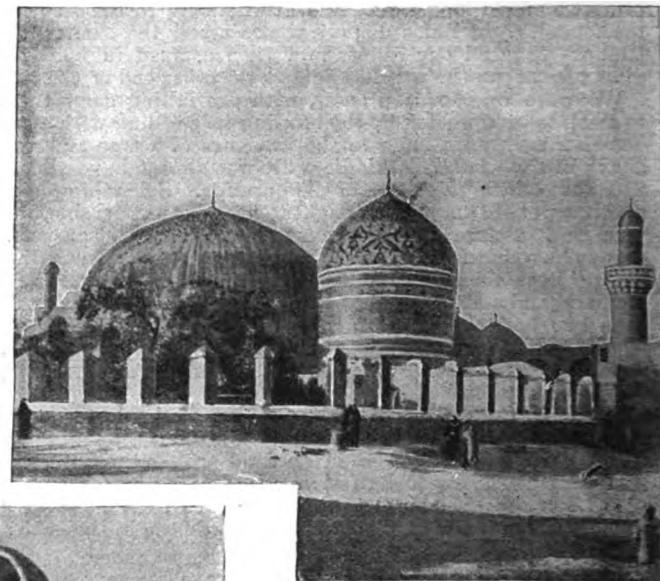
MOSQUE OF SHEIKH MAROUF.

ARAB AND WIFE.



tury Baghdad fell into the hands of the Persians, but retaken by the Turks in 1638, who have retained their hold upon it ever since.

The greatest calamity that has befallen Baghdad in modern times was the great



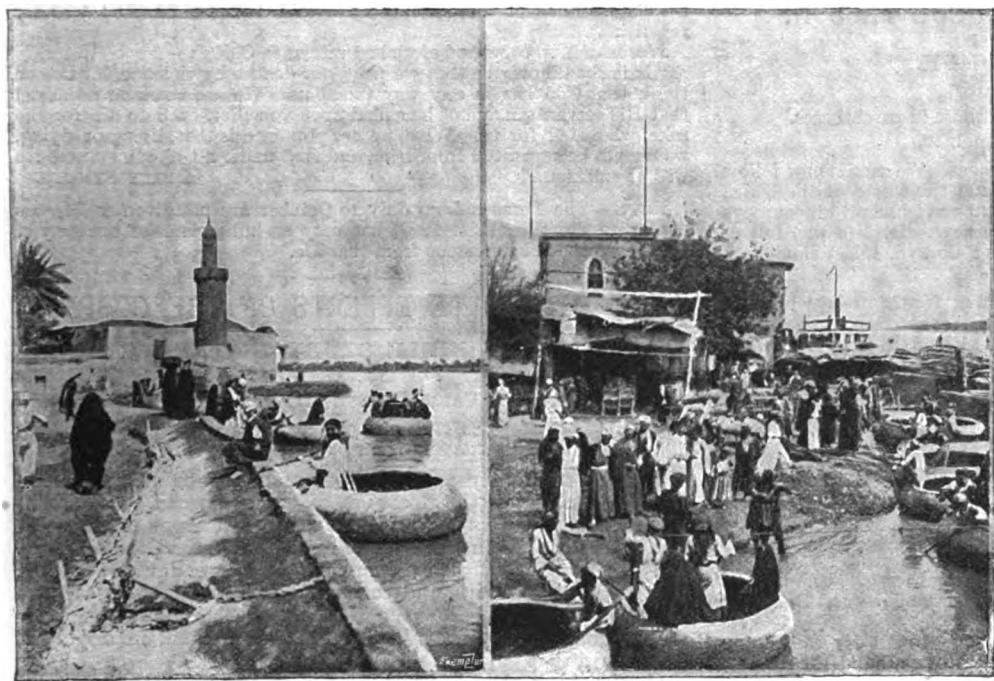
TOMB OF ABDU'L QADIR, BAGHDAD.

plague which visited it in 1830, followed by the inundation of the city from the swollen Tigris. The missionary, A. N. Groves, who was in Baghdad at the time, and other writers, have left us awful descriptions of the terrible state of the city under this double visitation, and I have often heard their accounts corroborated by old men still living in Baghdad. The plague occurred in the spring, when the Tigris is always overfull from the melting snows of the mountains of Kurdistan, in the north. At the height of the epidemic, from April 16th to April 21st, two thousand people died daily. Then the river burst its banks, and in one night seven thousand houses fell and fifteen thousand people perished.

Baghdad contains the shrines of some very eminent Mohammedan saints and leaders. The illustration at the top of this page shows the mosque connected with the burial-place of Abdü'l Qâdir al Jilâni, who lived in the twelfth century, and whose tomb is visited by pilgrims from India, Morocco, and elsewhere. A little distance outside the city is the fine mosque erected on the burial-place of Abu Hanifah (A.D. 770), the founder of the first of the four great sects of the Sunni Mohammedans. Immediately

opposite this, on the other side of the Tigris, are seen the magnificent gilded domes and minarets which mark the resting-place of the seventh and ninth of the twelve Imams of the Shiâhs.

Baghdad, from its thus offering attractions to pilgrims from many parts of the Mohammedan world, as well as from its commercial position, is one of the most polyglot cities in the world. Arabic is the language of the place, but many of the resident Turkish officials never acquire it; the Persian and Indian pilgrims make no long stay in Baghdad, and the large community of Kurdish coolies seldom use any language but their own. Many of the Armenians habitually use three languages, speaking Arabic and Turkish in addition to their mother tongue. I have been at the bedside of a patient where, in a company of half a dozen people, we had occasion to use five languages, and on another occasion we were a company of about forty people in a room where no less than fourteen languages were represented. The land of Shinar is thus still the place of the confusion of tongues.



MOSQUE AT KAMERIEH.

NEAR THE BRIDGE.

Of a population of about 120,000 nearly one-third are Jews; the Christians of various Oriental Churches number about 5,000, while the remaining 80,000 are Mohammedans, about equally divided between Sunnis and Shiites. For so crowded and dirty a city, Baghdad is not an unhealthy place. The heat is intense from May to October, and the houses are built in such a way that it is impossible to live in the rooms during the hot weather. The inhabitants retire below ground to the apartments which go by the name of *serdab*, and which are very much like the cellars of a good English house. In the intensely dry heat of the summer, with the shade temperature at 110° or 115°, a properly ventilated *serdab*, kept down to a temperature of 90°, is a fairly comfortable apartment. The night, from sunset to sunrise, is spent on the flat house-top. It is the want of a cool interval that makes the heat so trying. In England a close, hot day at 85° or 90° makes one feel limp, but you can be sure of at least twelve hours' cool interval before it comes again. But no such recruiting-time arrives in these hot Eastern climates. A temperature of 95° at midnight is not infrequent. Just to show what it can be, I may mention that once in 1893, but only once I am thankful to say, we had a temperature of 115° at one o'clock in

the night. Yet, as I said before, Baghdad is not altogether an unhealthy place, in spite of the absence of sanitation and cleanliness. Fresh air is there in abundance, and much of the time is spent in the open, on the roof or in the courtyard, and, when in the house, doors and windows are kept wide open, except in the coldest weather, which does not last long. Food is good, though, in the vegetable line, rather deficient in variety. The drinking water is palatable if not pure, and is obtained from the Tigris, one of the four rivers that flowed out of Eden, still retaining in Arabic the equivalent of its ancient name Hiddekel. It is shown in the illustration, where the bridge of boats connects the two sides of the city. The river-boat in general use is also shown, circular in shape, capacious, made of basket-work (hence called *guffah*), and covered with bitumen.

Baghdad, which was originally (in 1882) occupied by the C.M.S. as an outpost of the Persia Mission, on account of the large numbers of Persian pilgrims passing through it to the Shiite shrines in its neighbourhood, has now been made into a

separate centre, under the name of the Turkish Arabia Mission. Situated in that northern part of Arabia which is under Turkish rule, missionary work is carried on from the borders of the Persia Mission on the east, across Mesopotamia and the Euphrates to the Syrian desert on the west, and from Mosul, the ancient Nineveh, on the north to our neighbours of the American Arabia Mission at the head of the Persian Gulf on the south. In conjunction with our brethren of the latter Mission we are watching for an opportunity of carrying the Gospel into the very heart of Central Arabia, where the independent Prince of Nejd holds rule, across whose territory runs one of the principal routes for pilgrims to Mecca.



BRIDGE OF BOATS OVER THE TIGRIS.

MISSIONARY SUNDAY-SCHOOL LESSON.

ST. PAUL'S TRIUMPH.

"Faithful unto death."

Read passages as referred to, except those in parentheses.

Learn Acts xx. 24; Rom. i. 16.

OUR last Lesson was about St. Paul at Athens. We cannot now follow him through the rest of the Second and the whole of the Third Journey; but think what a traveller St. Paul was! and all his journeys were on God's business, all *missionary* journeys. His life was full of toil and danger. 2 Cor. xi. 23-28; (yet see 2 Cor. vii. 4, last clause).

I. ST. PAUL'S EXPECTATIONS.

Travellers usually expect to gain something for themselves by their travels. Most seek pleasure and amusement; some seek knowledge; others wealth, as gold seekers now rushing to Klondyke; the missionary Paul sought nothing for himself. What did he tell elders of Ephesus when he sent for them to meet him at Miletus? Read Acts xx. 22-24. What did he expect in every city? Not entertainment and amusement, but "bonds and afflictions." Then, again, see what happened at Tyre, and what St. Paul said. Read Acts xxi. 10-14.

II. BONDS AND AFFLICTIONS

at Jerusalem and Caesarea. Did St. Paul get what he expected? Yes. As Agabus had predicted, the Apostle was seized, bound, and imprisoned at Jerusalem, as you may read some time in Acts xxi. 17-xxii. 31. He was left in prison at Caesarea for two years (Acts xxiv. 27).

But the Apostle got something else that he had expected and hoped for—opportunity to bear witness for his Lord before Jews and Gentiles; and see his *reward* at Jerusalem (Acts xxiii. 11).

Missionaries who are filled with the desire to testify concerning Jesus do not very much care what troubles rage around them while they testify.

St. Paul had said that he was willing to die at Jerusalem, but the Lord told him that he was to bear witness in another great city before his course ended.

III. ST. PAUL AT ROME—(First Imprisonment).

Did St. Paul want to go to Rome? Yes. See Acts xix. 21. Why had he wished to go there? See Rom. i. 9-11, 15. After his Lord's promise he knew that nothing could prevent his going to the great, wicked city where, amidst all the servants of Satan, some of Christ's own were hidden! You remember that in our first Lesson on the Acts of the Apostles we said that its history of missionary work reached from Jerusalem to Rome.

How did the great missionary get to Rome? He was taken there as a *prisoner*. His Fourth Journey was from Caesarea to Rome. On that wonderful voyage, told so vividly by St. Luke (Acts xxvii. and xxviii.), St. Paul was one of a band of prisoners; as a shipwrecked prisoner he entered Rome, and as a prisoner, chained to a Roman soldier, he remained at Rome for two years. Yet the desire of his heart was granted. Although chained, he was free to preach the Gospel to all who came to him in his own hired dwelling (Acts xxviii. 30, 31). Man's prisoner, but the Lord's Freeman. The last words of this book, "none forbidding him" (one word in the Greek), tell us that though a prisoner he had triumphed. He had what he wished for—freedom to bear witness for his Lord in Rome, which was to him, in one sense, "the uttermost part of the earth." Thus we link the last verses of the last chapters of the Acts with the verse with which we started in first Lesson on that book (Acts i. 8). During those two years the imprisoned missionary by his words made known the Gospel of Christ to many, and by his Letters provided a store of teaching and comfort not only for Christians of his time, but for God's people in all times and throughout the world.

IV. ST. PAUL AT ROME—(Second Imprisonment).

After first two years at Rome the Apostle was set free, but after five years was again a prisoner at Rome in a dungeon. The end of that imprisonment was death; just what St. Paul had expected and was ready for (2 Tim. iv. 6-8).

No hint of failure. The "good fight" "fought," the "course" and "ministry received of the Lord Jesus" "finished," "time for departure" come (Phil. i. 23). These are the words of a victor.

The cruel Emperor Nero, at whose command Christ's Apostle was soon after beheaded, is remembered as the worst of men; St. Paul as the best of men, God's great missionary hero.

V. APPLICATION AND ILLUSTRATION.

When we hear of missionaries whose work seems to have been hindered by bonds and afflictions, or whose lives have been cut short by death at the hands of cruel men, let us remember St. Paul and feel sure that it is all right. Think of Bishop Hannington murdered by order of Mwanga, and of other Uganda missionaries ill-treated by that Nero-like king. Think of Robert and Louisa Stewart and their fellow-missionaries speared to death in China; of Mr. Pilkington and Mr. Humphrey, lately killed by rebels in Africa. Think of them and others as followers of

St. Paul. Each of these would have said Acts xx. 24 (first text for repetition).

Words of Mrs. Stewart before last return to China:—

"If it should ever be that we meet our deaths by violence, let no one think that God has in any way failed us. We are nowhere promised that His servants may not be called upon to suffer, even to die for His sake, who died for us. What we are promised is that, living or dying, we cannot be separated from Him, and that under all circumstances He will be sufficient."

EMILY SYMONS.

NOTE.—The Lessons from July to October are not given as Lessons proper on the life of St. Paul, but only as indications of one way of drawing missionary Lessons from that life.

THE IMMEDIATE EFFECTS OF THE GOSPEL.

A MISSIONARY BIBLE STUDY IN THE WRITINGS OF ST. LUKE.

BY MRS. ASHLEY CAREW-WILSON (MARY L. G. PETRIE, B.A.).

"If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also" (St. John xv. 20, R.V.).

TWO contradictory and equally crude notions of the immediate effects of the Gospel message are abroad. First, that a missionary has only to proclaim the good tidings of salvation to a crowd of human beings who have never heard them before. They receive the words, it is supposed, with wonder and delight, accept them forthwith, and come forward for baptism. If less satisfactory results follow, the missionary's character or capacity or "persuasion" is probably to be blamed, and, in any case, interest in that particular Mission flags.

On the other hand, it is assumed that any effort to thrust our religion upon alien races is foredoomed to failure; it neither has been, nor could be, successful. Apparent success is only on the surface, and deceptive. Of course, those eastern sages, those western nomads, those southern savages, cannot assimilate our theologies or comprehend our modes of religious thought.

Turning aside from records of missionary enterprise to-day, where even in spite of some conflict of evidence we find enough to correct both these crude notions, let us ask what the story of missionary enterprise at the beginning of the Christian era would lead us to infer, what the immediate effects of the Gospel would be in any age.

The Acts of the Apostles is our inexhaustible text-book of the whole subject, and in beginning to work out this aspect of it, I took its narrative side by side with that of the four Gospels generally. But I quickly found that in practice the comparison was between the Acts and the Gospel penned by its author. It is one of many significant "unities" of Scripture not on the surface, that both St. Luke's histories emphasize throughout the immediate effects of the Gospel as preached by our Lord first and by His Apostles afterwards.

We are apt to think not only of His work, but of theirs also, as on an entirely different plane from the work of the modern missionary. We long for apostolic power and success in these days; we hardly dare to admit that there were many to whom Christ Himself preached in vain. Much therefore of encouragement as well as of instruction may be drawn from observation of the ways in which the Word of God Incarnate and the founders of His Church, filled though they were with the Spirit, were received. Spiritual results can never be gauged by worldly standards of success.

Notice first that our Lord plainly set forth what would happen in the Parable of the Sower. Of four seeds sown only one germinated; the other three were devoured, withered, and choked. But of the quarter which brought forth, the least fruitful produced thirty, that is, a seven-fold increase was the smallest measure of success for the whole number sown. A preacher's inference from the parable may be then: "Three-quarters of my audience will be none the better, but rather the worse for my words. Yet the increase God gives with the remainder will compensate."

Again, the Acts, taken with the Gospel of St. John, illustrate four types of hearers always to be expected. (a) Those who refuse to hear and stop their ears, like the offended disciples in St. John vi. 66 and the murderers of St. Stephen in Acts vii. 57. (b) Those who go further and seek to turn away possible hearers, like the Jews who said, "He is mad: why hear ye Him?" (St. John x. 20), and Elymas, the sorcerer (Acts xiii. 8).

(c) Those who seek to hear themselves, like Nicodemus (St. John iii. 2) and Sergius Paulus. Contrast in the R.V. of Acts xiii. 7, 8, Sergius Paulus seeking to hear and Elymas seeking to turn him away from the faith. (d) Those who go further and bring others to hear, like Andrew and Philip (St. John i. 42, 45) and Cornelius (Acts x. 24).

We proceed to arrange the Immediate Effects of the Gospel under four heads, tabulating for the sake of brevity and giving references instead of quotations, assuming that this is read Bible in hand. In several cases the parallel is closer than the A.V. suggests, the same Greek word being used in both Gospel and Acts.

I. WELCOMING.

(1) The preacher is welcomed (St. Luke viii. 40 [R.V.]; Acts ii. 41, same word),

(2) and listened to with most earnest attention (St. Luke xix. 48; Acts viii. 6),

(3) and sought after with eagerly-expressed desire to hear more (St. Luke iv. 42, v. 1; Acts xiii. 42—44),

(4) and followed by multitudes (St. Luke v. 1, xiv. 25; Acts xiii. 43).

II. WONDERING.

(1) The hearers wonder (St. Luke i. 63, ii. 18, 33, iv. 32, 36, v. 26; Acts ii. 6, 7, iii. 10, 11, iv. 13, ix. 21, xiii. 12),

(2) and are perplexed (St. Luke ix. 7; Acts ii. 12, v. 24, same word),

(3) and are divided (St. Luke xii. 51—53; St. John vii. 43; Acts xiv. 4, xxiii. 7, xxviii. 24).

(4) They cannot answer (St. Luke xiv. 6; Acts xxiii. 6, 7),

(5) and are filled with fear (St. Luke i. 65, v. 26, vii. 16, viii. 35; Acts ii. 43, v. 5, 11, 13, xix. 17, xxiv. 25).

III. REFUSING.

(1) The hearers resist the Holy Ghost (St. Luke xi. 15, xii. 10 [comp. St. Mark iii. 28—30]. Acts vii. 51),

(2) and are moved with envy and jealousy (St. Matt. xxvii. 18; Acts v. 17 [margin], xiii. 45, xvii. 5, comp. vii. 9),

(3) with indignation and trouble (St. Luke xiii. 14; Acts iv. 2),

(4) with madness (St. Luke vi. 11; Acts xxvi. 11).

(5) They harden their hearts against the preacher (St. Luke xiii. 34; Acts xix. 9),

(6) and beseech him to depart (St. Luke viii. 37; Acts xvi. 39).

(7) They lie in wait to ensnare him (St. Luke xxii. 3—6; Acts xx. 12, xxiii. 12),

(8) and take counsel to destroy him (St. Luke xix. 47; Acts v. 33, ix. 23).

(9) He is suddenly arrested (St. Luke xxii. 54; St. John vii. 44; Acts iv. 3, v. 18, viii. 3, xii. 4, xvi. 19),

(10) and accused of upsetting society (St. Luke xxii. 2, 5; Acts vi. 20, xvii. 6, 7),

(11) of being mad (St. Mark iii. 21; Acts xxvi. 24),

(12) and of other things they cannot prove (St. Luke xxii. 14; St. Mark xiv. 57—59; Acts xxv. 7).

(13) They oppose and blaspheme (St. Luke xxii. 65; St. Mark iii. 22; Acts xvii. 6).

(14) They mock and deride the preacher (St. Luke xvi. 14, xxii. 35; Acts ii. 13, xvii. 32).

(15) They smite him on the mouth (St. Luke xxii. 64; St. John xviii. 22; Acts xxii. 2).

(16) The mob cries, "Away with him" (St. Luke xxii. 18; Acts xxii. 22),

(17) seeks to kill him (St. Luke iv. 28, 29; St. John viii. 40; Acts xxi. 31),

(18) and tries to stone him (St. John viii. 59, x. 31; Acts xiv. 5, 19).

(19) In the end he is put to a violent death (St. Luke xxii.; Acts vii. 59, xii. 2).

IV. RECEIVING.

(1) The hearers search their own hearts, and their hearts are touched and opened (St. Luke ii. 35; Acts ii. 37, xvi. 14).

(2) They turn to the Lord, i.e., are converted (St. Luke i. 16; St. Matt. xviii. 3; Acts ix. 35, xi. 21).

(3) Many believe (St. Luke vii. 9; St. John x. 42; Acts ii. 41, 44, iv. 4, v. 14, vi. 7, ix. 42, xi. 21, xiii. 12, 48, xiv. 1, 21, xvi. 5, xvii. 11, 12, xviii. 8, xix. 18, xxviii. 24).

(4) The preacher's fame spreads (St. Luke iv. 37, vii. 17; Acts v. 28, ix. 42).

(5) He is magnified (St. Luke iv. 15; Acts v. 13, xiv. 11).

(6) God is glorified (St. Luke v. 26, vii. 16, xvii. 15, xviii. 43; Acts iv. 21, xi. 18, xix. 17, xxi. 20).

(7) There is healing (St. Luke v. 15; Acts v. 16),

(8) and joy (St. Luke i. 14, 44, 47, 58, ii. 10, vi. 23, x. 17, 20, xiii. 17, xv. 5, 6, 7, 9, 10, 32, xix. 6, 37, xxiv. 41, 52, 53; Acts ii. 46, 47, iii. 8, v. 41, viii. 8, 39, ix. 31, xi. 23, xiii. 48, 52, xv. 3, 31, xvi. 25, 34, xx. 24).

VILLAGES ON THE CANTON RIVER.

BY MISS FINNEY, *Hong Kong*.

[The following article gives glimpses of work among the villages not far from Hong Kong, chiefly reached by boat journeys.]

WE reached Shap Tsz Kau at four o'clock on a Saturday afternoon. Immediately the news that the Mission boat had come spread in the village, and we soon had a crowd on the bank watching us with great interest. Sz Sum, one of the two Christian women here, came hurrying on board overjoyed to welcome us. She kept saying from time to time, "Thank God, thank God. It is His great goodness!" There are six Christians in this village, four men and two women. There is also a man who is a candidate for baptism. It makes one long for workers, men and women, to come and visit these country stations. Since Dr. Colborne and Mr. Grundy returned home, no European has been working amongst them at all. Mr. and Mrs. Bennett spent a fortnight last year visiting the stations, and Mr. Banister came on a visit of inspection a few months ago; but otherwise they have been left entirely alone. We went up into the village, and soon a crowd came and listened attentively while we each spoke in turn. Of these, Sz Sum has established herself as our guide, and has been most useful in conducting us to the five or six hamlets, each a few minutes apart, which make up the village called Shap Tsz Kau. After speaking in two places we went back to the boat, promising to conduct a meeting at seven in the evening. On our return we found a group waiting for us in the street. Having fastened up one of my Scripture pictures, Miss Jones and I spoke to them, followed by the Bible-woman. They were again most attentive. I cannot tell you what a joy and privilege it was, to be used to strengthen and help and encourage these few servants of Christ in the midst of their heathen surroundings. One does so long for workers, ladies and men, to take this up definitely. There are openings everywhere for faithful, patient, earnest seed-sowing.

On the following Tuesday at dawn we left Shap Tsz Kau for the market town of Sin Ts'ue. We have no Mission station here, but there is one Christian family. We left the boat and went to Warng Long, a village about two and a half hours away, where there is a little house of two rooms belonging to the Mission. There are from fifteen to twenty Christians, who meet in the chapel for a short service every evening. During the day, while we stayed here, we visited in the neighbouring villages, the people of this place being nearly all out in the fields at work till dusk. It was quite dark by the time they had done their work. Then a table was carried into the middle of the principal street and a lamp was brought. We spoke to the people around, both Heathen and Christian, and they all remained to the end, and the Christians had a service in the chapel even after this.

* * * * *

We are again at Shap Tsz Kau on our return journey. I went out an hour ago for a little fresh air and to think over the subject for our little meeting of Christians this evening, and I saw a sight which may be seen every day, but which saddened me very much—a woman kneeling before an altar built against the trunk of a tree on the river's bank, where she had brought offerings of rice and fruit, eggs and tea, to present to T'o Tay, the spirit of the earth. She was clasping her hands and swaying backwards and forwards, and repeating prayers to the god to restore her child who was ill, and to give protection. She had lighted a couple of small red candles and joss-sticks before the shrine, and every now and then rose from her knees to burn gold and silver paper-money and to wave them to and fro. I did not like to interrupt her, but just said, "It makes my heart sad to see you crying to a spirit which cannot hear or help you. The one true God whom we worship is a loving Father who knows our needs, and can and will supply them if we ask Him." A group of men near seemed interested, and asked questions; so I talked with them a short time and then returned to the boat. The people have been most friendly everywhere, gathering in groups, and, as a rule, listening quietly and attentively while we spoke in turns. Very rarely have they called us by the usual term, "Foreign devil." Yesterday a small child called out, "Old foreign devil woman" as I came near, but was promptly stopped by another only an inch or two taller who was using a broom, and, reversing it, enforced her remarks with the handle. She then, with one or two women, escorted me to the covered entrance of one of the small hamlets near, brought out

a rough wooden trestle for a seat, and asked me to sing and speak to them. Soon quite a small crowd gathered, and I had such a nice time with them talking of what the Lord has done, and is still willing to do, for all who will believe in Him. One woman listened the whole time, and afterwards came to the school-room service for the Christians. She begged us to come and speak in her village, but as it is some distance away we had to tell her it was impossible.

God has been wonderfully good to us. The weather has been delightful. Everywhere we have had invitations to speak, and our whole time has been filled up with visiting, with people who came to see us from a distance, and with meetings; indeed, it has been difficult to find time for needful rest. Sz Kú, the Bible-woman, has been a great comfort and help to us. She is a brave little woman too, walking uncomplainingly to distant villages with her tiny feet. She would reply when questioned about her feet, "The pain is distressing sometimes, but it is for God's work, and I am glad to go." We spared her all we could.

We had a splendid time in Warng Long. The men continued to come to the out-door heathen meetings to the last, and were most quiet and attentive. And the gathering of Christians in the chapel afterwards I always especially enjoyed. We visited eleven villages in the neighbourhood of Warng Long, and were asked to go to several others, but could not possibly find time to visit them all. One man who had been some years in Sydney was quite excited about our coming, and when we arrived, literally the whole village—men, women, and children—followed us, and remained listening for about two hours while Mrs. Ng, Sz Kú, and I spoke in turn.

When we reached our boat at Sin Ts'ue, a crowd gathered and asked us to come up and speak to them. Sz Kú told them we were very tired, but that if they would wait while we had lunch and promise to listen quietly we would come. We were very thankful we went, for though there were at least from 250 to 300 men, they were wonderfully quiet and courteous, and listened while we three spoke, followed by the catechist. You would have been interested to see us. The people had brought two high gambling-tables and placed trestles and stools on them for us to sit upon, so that we might not be crushed in the crowd, and also that they might see and hear to better advantage. Afterwards Miss Jones distributed tracts and a few Gospels. They made quite a rush for them, and we were thankful for our ground of vantage.

At Tai Tang, a large village about an hour and a half further down the river, we went to see one of our Christian men, the only one in this village. He was baptized and confirmed in Melbourne, and has remained firm and faithful in the midst of all his heathen surroundings and relations. Imagine being the only Christian in the place, with no services, no outside helps, no pastor, and rarely any one to visit him! He was at work in the fields when we reached his home, but a messenger was sent immediately to tell him that two *kunions* were waiting to see him. He arrived in hot haste, wiping his brow, and exclaiming, "My word! me velly glad to see two of it" (both of you). It seemed so incongruous to hear such an expression from a Chinaman right away in the country. It seemed a great favourite

with him, for every now and then he gave expression to his surprise and gratification by exclaiming, "My word!"

This was the last place we visited. We have had a very happy time, and one wonderfully full of opportunity for work and service.

♦♦♦

THE GOSPEL AXE WITH THE NATIVE HANDLE.

OLD Mr. Leupolt, of Benares, in his *Further Recollections of an Indian Missionary* (pp. 109, 110), tells how, when preaching in the city one day, a Brahman sepoy addressed the crowd.

"Look at these men," said he, "and see what they are doing!" The people replied, "They are preaching to us."

"True! What has the sahib in his hand?"
"The New Testament."

"Yes," he went on, "the New Testament; but what is that? I will tell you. This is the Gospel axe, into which a European handle has been put. If you come today, you will find them cutting; come to-morrow, you will find them doing the same. At what are they cutting? At our noble tree of Hinduism—at our religion." He ended by prophesying that the tree must finally give way.

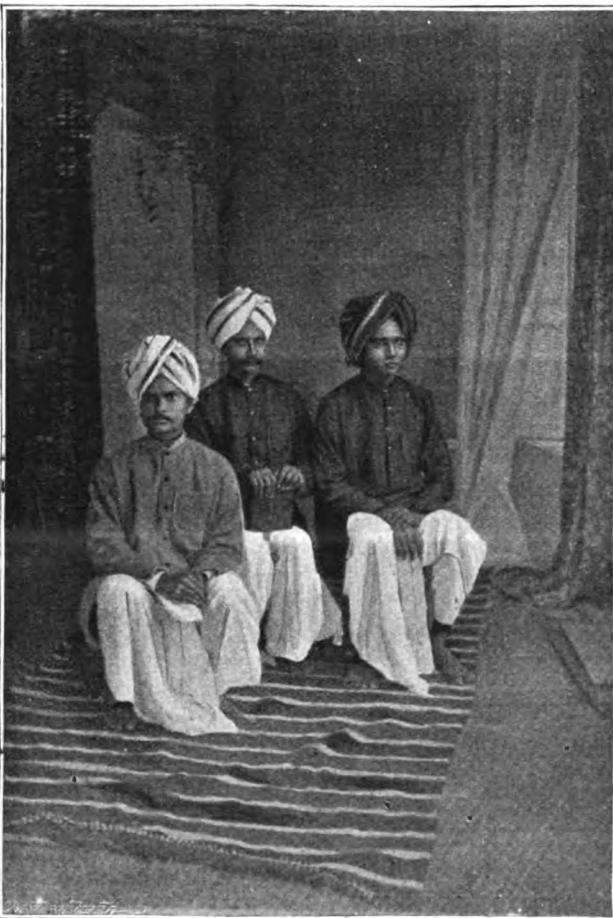
"True," broke in Mr. Leupolt, taking up the metaphor, "but, remember, many a poor handle gets worn out, and many a one breaks; and it takes a long time to get a new one from Europe, and still longer before it is prepared and fitted."

The sepoy's answer was very ready. "If that were all," said he, "it would not much matter. But no sooner does the handle find it can no longer swing the axe than it says, 'What am I to do now? I am becoming worn out.' He walks up to the tree, looks at it, and says, 'Why, here is a fine branch out of which a handle might be made.' Up goes the axe, down comes the branch; the branch is soon shaped into a handle; the European handle is taken out and the native handle put in, and the swinging commences afresh. And the worst of it is that the tree has so many branches of which handles might be made, that finally the tree will be cut down by handles made of its own branches."

Our picture gives the portraits of three such "native handles," coming from the Telugu Country, near Masulipatam. The first on the left is the Rev. M. Jivaratnam, native pastor of the Ellore circle, that is, not merely of the town of Ellore itself, but of a certain district round it. He has 720 baptized Christians under his charge, besides other adherents. He and his elder brother, who is the native pastor of Masulipatam, were the children of Christian parents. They were ordained together as deacons in 1896, and received priests' orders in December, 1897. "I had the privilege," writes the Rev. F. W. N. Alexander, "of laying hands on the heads of these my two children in the faith."

The central figure is that of the Rev. M. Jonah, who has seen twenty-two years of Mission service, first as school evangelist, then as catechist, and later on as deacon and priest. In the Sirivada district, where he originally laboured, there are now 282 adherents, *nearly all of them the result of Mr. Jonah's work*. He is now pastor of Polanipalli, with charge of 639 Christians.

The figure in the dark turban is that of Mr. L. Gnananandam,



THREE NATIVE HELPERS IN THE ELLORE DISTRICT.

the senior evangelist of the Mission, who has had eighteen years' service, passing through the various grades. Nuzaneed, the town where he labours, is an important centre for preaching. Many rajahs live there. In Nuzaneed there is also a public hospital and dispensary, and it is arranged that the evangelist shall help Native Christians to attend the public hospitals when they need medical treatment. Mr. Gnananandam is an able preacher and a good man of business. Mr. Alexander speaks very highly of him.

These three "native handles" are, it is plain, wielding the Gospel axe to good purpose. But they are only specimens of many who are doing noble work for God in all parts of India. The C.M.S. has all along believed in the "native handle." One of the very earliest agents to be employed in India was Abdul Masih, who was first led to Christ through the influence of Henry Martyn. The portraits of Abdul Masih and his great teacher both hang in the Committee-room at Salisbury Square to this day. The desire for shaping and fitting "native handles" can be heard in many a missionary's speeches, and in the Instructions issued by the Committee to those who go forth. It is felt that if India is to be won for Christ, it must be by her own sons and daughters. So year by year the number of native workers has grown, until we now have, by the last returns, 153 native clergy, 2,405 laymen, and 621 female helpers engaged in the work. The numbers look large, but what are they, and those employed by others as well, compared with the 290,000,000 of the Heathen and Mohammedans? Will our readers pray for a mighty increase in the numbers of the Natives of India who wield the Gospel axe; for those who are wielding it, that they may do so with power; and that the time may not be far distant when the "tree of Hinduism" shall be laid low, and those who have been its branches may be built into the temple of the Lord?

MISS S. G. STOCK.

FOR more than twenty years the writings of Miss Sarah Geraldina Stock have been familiar to the readers of the GLEANER. Stirring hymns, Bible studies, and prose articles of many kinds have come from her pen in the course of all those years to stimulate and instruct us. We had long learned to look for her signature, and to expect attractiveness and profit from whatever she wrote. And now the Lord has called His faithful servant from her toil in His service here below to rest and service in His presence above.

Through July and the greater part of August she was labouring very hard, perhaps too hard, over the preparation of the new *Church Missionary Hymn-book*, while carrying on her other literary work. *The Story of the Year*, which she has compiled each year since it was started in 1894, had occupied the earlier months, and, with the historical articles in the GLEANER, had entailed a great deal of preparatory study. She went away to Penmaenmawr towards the end of August, for a short holiday. On Friday, Aug. 26th, she was seized with pneumonia. Next day the illness became much worse, and so continued throughout Monday. On Monday evening the heart failed suddenly, and she died peacefully about eight o'clock. In the course of the afternoon she was giving directions about her work. The last thing read to her was a letter she had received from one of our missionaries in Uganda.

Miss Stock was first known in connexion with Sunday-schools. She wrote some valuable series of lessons and other similar works. Her first published hymn appeared thirty years ago. She began to write in the GLEANER in 1876. At first her appearances were comparatively few, but after a few years they became regular and frequent. The Gleaners' Union attracted her sympathies at once. The first mention of it appears in the GLEANER for July, 1886, and in the following month Miss Stock's poem, "A Call to the Gleaners," was printed. From that time onward she became, more than any one else, the poetess of the movement. The hymns sung at the Gleaners' Union Anni-

versary nearly always included some of hers. At those great meetings such hymns as "A Cry as of Pain" produced a deep impression.

For many years her health was such as to keep her very much secluded, but about nine years ago it pleased God to give her some accession of strength. This great blessing not only enabled her to add to her labours, even to the extent of attending Ladies' Committees at Salisbury Square, but brought her into personal contact with many who had previously only known her by her writings. It is difficult for one who was admitted into the widening circle of her friends to speak of her in language which would not seem exaggerated. Though shy and retiring in manner, her ready sympathy, her gentle consideration for others, the reality of her holy life, drew all hearts to her.

The Lord's work seems to be much the poorer by her loss, and our Society will long miss the assistance of her pen; but to her friends the hallowed memory of her life will be a cherished possession, and to the Church at large her hymns are an enduring legacy.



SARAH GERALDINA STOCK.

St. Matt. vi. 19-21; Col. iii. 1-3.

SHE stored her treasure in the skies;
She sent her heart to join it there.
God's teaching made her pure and wise,
Her busy pen was steeped in prayer.
She hath "gone in to see the King,"
Who gave us royal songs to sing.

She wrote *The Story of the Year*,
But years to her henceforth shall seem
Brief moments in that larger sphere,
And earthly life a vanished dream.
How few will be such moments then—
Till we, "in Christ," shall meet again.

We labour on mid doubts and fears,
But she can smile on perils past;
The stream which now our spirit cheers,
She sees a River, deep and vast.
We call that River "Life" and "Peace";
Saints call it "Love," which cannot cease.

And God, perhaps, to her makes plain
Some secrets, hidden from our view.
When all our labour seems in vain,
And hearts "disheartened through and
through,"
She knows in part the Father's plan,
His tender love for sinful man.

Oh, would these poor dull ears of ours
Once catch the strain she sings so sweet!
Would that not stir up all our powers
To bring the world to Jesns' feet?
"Press onward through earth's little while,
Then rest for ever in His smile."

A mighty host of saints and kings
And martyrs heaven's glory share,
Nor one poor trembling soul which clings
To Jesus is forgotten there.
"All nations" meet around the Throne.
"The Lord is mindful of His own."

Cromlyn, Rathowen, Ireland.

C. MAUD BATTERSBY.

PRAISE AND PRAYER.

PRAISE.—That the Eastern Soudan has been rescued from the yoke of oppression and slavery (p. 145). For the devoted life of a fellow-worker recently called to her heavenly rest (pp. 146, 157). For the evangelistic zeal of the Indians of British Columbia (pp. 150-152). For recent accessions to the Church in India (p. 158).

PRAYER.—For the proposed Medical Mission at Khartoum (p. 145). For the Deputation to Canada (p. 145). For timid believers in Indian colleges, that they may come out boldly on the Lord's side (pp. 148-150). For the work in Turkish Arabia (pp. 152, 153). For the increase of native pastors and teachers, especially in India (p. 157). For the Valedictory Meetings (p. 157). For the "awakening" of Japan (p. 158).



Uganda.—Bishop Tucker has sent home a sketch of his impressions of Uganda on visiting it for the fourth time, after an interval of two years. With regard to the outward aspect of things and the material prosperity of the country, the Bishop says his anticipations have not been realized. The country has not advanced as much as he had hoped. But considering the events of the past twelve months the marvel is that it has not gone back to any appreciable extent. The Bishop says:—"The reading of the Scriptures is as great a feature as ever in the life of the people. . . . The attendance at public worship is as large as ever. . . . Looking at the situation all round, I am convinced that we shall yet see greater things than any that in the days gone by have so cheered our hearts. But nevertheless our need is great. We need patience and perseverance, untiring industry, and unflinching courage in going forward. We need also holy wisdom and guidance, faithful preaching and teaching, warning every man, that we may present every man perfect in Jesus Christ." This letter from the Bishop is printed in full in the current *C.M. Intelligencer*. We give here an extract from another letter, in which the Bishop briefly summarized the work in which he has been engaged. Writing on June 14th, he says:—"I have just been holding a series of most happy confirmation services. There is a joy here in this work which no words can describe. I often think how your heart would rejoice to be in the midst of it, to see such evident tokens of God's grace. . . . Since I came out six months ago I have walked more than 1,000 miles, and confirmed more than 1,000 candidates. The country is now fairly quiet, except in North Singo and Bulemezi. But I hope that ere long the more distant parts will settle down. I have very good accounts of the work in Toro. Mr. Lloyd tells me in a letter that it has gone forward by leaps and bounds, and needs at least four men to grapple with it."

Bengal.—During June the Rev. R. B. Marriott baptized at Kushtia two men, three women, and a girl; all of them Mohammedans. The converts, we understand, have undergone a good deal of persecution. Kushtia is situated on the railway in direct connexion with Calcutta. It is the centre for legal and commercial interests, with law courts and a large bazaar. In addition there are schools, dispensaries, &c. The villages around are very numerous, and the inhabitants more enlightened and advanced than in the more remote country districts. To work Kushtia and its immediate neighbourhood at all effectually it needs a resident missionary, and to meet that need Mr. Marriott has been content to dwell there in a mud and thatch house for several years. The converts mentioned above are the firstfruits of this Mission, and we pray that others may soon follow.

North-West Provinces.—Fifteen Heathen (four men, five women, and six children) were baptized in St. John's Church, Agra, by the Rev. J. M. Paterson, on Sunday, May 15th. One of those baptized was a *Buniya* by caste, whose tuft of hair on the top of his head was cut off with scissors in the presence of the whole congregation. The rest were of the weaver class. On the previous Friday, Mr. Paterson had baptized a man and two women of the same class at Khandauli village. One of these women, having heard something of the great love of Christ (before she received any instruction from any Christian woman), made a little image of Christ, and used to burn lights before it and offer prayers in her simple way, till the solitary Christian family in that village came to know of it, and gave her regular instruction. All these converts, we learn, are rejoicing in their new life, and may the grace of God build them up in it.

"The work is progressing all along," writes the Rev. E. D. Price, of Mandla, in the Central Provinces. "There are now a few over two hundred orphans at Patpara. This year we have had about one hundred baptisms—some forty odd at Patpara and the rest at Marpha. We are in the unique position of having at the latter place more female Christians than male." Mrs. Price appeals for help in her work among the women in the city of Mandla, where she is the only European lady missionary.

Western India.—A Servants' Mission, which has for a long time been quietly carrying on the work of instructing domestic servants in Bombay, is now beginning to reap the fruit of patient toil. A considerable number of inquirers are found among the Suratis, and five young men of this class were baptized at Girgaum church on Sunday, July 24th. These had all received careful training. A short form of service in Gujarati has been started at the Robert Money School on Sundays, which is attended by the new converts and other servants.

South India.—The Tinnevelly friends of the C.M.S., we understand,

intend to build in Palamcotta a Centenary Hall, which shall be a memorial of former C.M.S. missionaries, and a monument of the first hundred years of the Society's existence. The new hall is intended to serve as a church-room to the Mission, the home of the local Y.M.C.A., and a centre of evangelistic work. In order to commemorate the work of former Tinnevelly missionaries, it is proposed to have a tablet or panel in the new building inscribed with their names. An excellent site for the purpose has, we believe, been secured, through the kindness of the Government, and it only remains to raise the necessary funds. To meet the expenses a sum of at least Rs. 30,000 is necessary.

The Viceroy has conferred the title of Rao Sahib on the Rev. Samuel Paul, a C.M.S. pastor in Tinnevelly. ("Rao" is a Hindu title for a chief or prince.) Mr. Paul has not only been a successful pastor, but he has also translated many important works from English into Tamil, besides writing several original works in the latter language.

Ceylon.—Miss Heaney and the girls of the Nellore Girls' Boarding School are in the habit of holding an annual "Ingathering," that is, raising money for the pastorate fund. This year, instead of a bazaar, the girls, past and present, were invited to collect from their own friends and to give their own pocket-money. "For weeks the children brought their offerings," writes the Rev. H. Horsley in the Ceylon *C.M. Gleaner*, "and every Sunday evening the amount collected during the week was solemnly dedicated to God by one of the elder girls." The total came to 130 rupees.

South China.—In the city of Kieng-ning all is peaceful and promising. Regular worshippers to the number of thirty-six come to service in the preaching hall (see *GLEANER* for May last, p. 71) and two have applied for baptism. A thoroughly qualified native doctor is now associated with the native pastor, and on July 4th, when Dr. Rigg wrote, he was about to open a dispensary. "Everything in the city looks hopeful," Dr. Rigg says. "Our human side of the work is in good shape, and we do not doubt God will bless and convert many." The evangelistic and itinerating work in the district is prospering, and is only limited by the lack of native helpers. One village, Cüe Ciong, where the Gospel first got a foothold over twenty years ago, and which afterwards became so dead that the catechist was removed, has been reviving for the last two or three years through the voluntary work of a young Native Christian. There is a congregation of from fifteen to thirty, and it is growing. Nang Sang, another station of over twenty years' standing, which had also been abandoned, has been resumed, and a body of women come to worship.

West China.—We are glad to learn that Miss L. S. Digby (who was by a slip of the pen referred to last month as Miss Wingfield-Digby) has now recovered from her attack of typhus fever.

Japan.—In view of the critical condition of Christianity in Japan and of the various movements amongst Japanese Christians, and "realizing that a deep responsibility rests on the Christian workers and the Christian Church for united and widespread evangelistic effort," the United Conference of the C.M.S. Mission in Japan, held at Arima from April 27th to May 4th—at which three bishops and fifty-three missionaries were present—decided to appeal to all the Christian churches in Japan to set apart Sunday, Oct. 30th, as a day for special prayer and humiliation before God for the awakening of Japan, such as was held in India on Dec. 12th last year.

To commemorate the C.M.S. Centenary, the Japanese workers in connexion with the Society in the Hokkaido have unanimously resolved to give for five years one-hundredth part of their salaries towards the carrying on of evangelistic work at one of the Society's stations in Palestine. The contribution will be confined to Japanese workers in the diocese, and will be paid by catechists, probationary catechists, Bible-women, and students. The Rev. W. Andrews says this is only the small beginning of what he hopes may prove eventually to be a general interest in work in other countries.

North-West Canada.—The illness of Bishop Bompas was referred to under Editorial Notes last month. We are happy to hear from the Bishop himself that the miners' sickness (*scurvy*) which he caught at Klondyke has left him. It is interesting to note that Klondyke, originally called Fort Reliance, has been a visiting station of the Mission for thirty years, though without a resident missionary until the last two years, and that the Indians have long since been Christianized, and can many of them read their books. The influx of miners has subjected them to great temptation.



GLEANERS' UNION MISSIONARY LIBRARY.

All Gleaners are cordially invited to join the Gleaners' Union Circulating Library. Books are sent to all parts of England and Wales by post and rail. This is the best time to join, as the winter's meetings and work will soon begin. Any Secretary can have a parcel of books for circulation among the members. Any individual can have them for private reading and lending to friends, servants, or children. Subscription for one year 5s., carriage to pay one way only. Catalogues 1/- Apply early to Mrs. Charles Flint, Bracken Lodge, Hampstead, N.W.



THE Programme for our Twelfth Anniversary is nearly complete, and we are able to give a copy of the draft of it. Full copies will be ready about Oct. 12th. As during the last two or three years that the Anniversary was held in London, so again this year we hope to provide hospitality for such of our country Secretaries as may need it, and reserve special seats for them at Exeter Hall for the Anniversary Meeting on the Tuesday evening. The usual invitations will be despatched to them very shortly after the issue of this number of the GLEANER.

Among those who have already promised to preach, speak, or read papers are the Lord Bishop of Exeter; the Very Rev. the Dean of St. David's (Dean Howell); the Rev. Canon Denton Thompson, of Southport; Mr. H. E. Thornton, of Nottingham; the Rev. J. F. Medley (Exeter); Miss Maude (Wales); Mrs. C. A. Flint (G. U. Librarian); Mrs. Thwaites (Salisbury); Mrs. Bickersteth Cook (Hampstead); Miss Batty (Finchley); and Miss E. M. Grimes (S.A.G.M.).

THE ANNIVERSARY: DRAFT PROGRAMME.

Monday, Oct. 31st.

Evening. Reception of Country Friends and Prayer Meeting at Church Missionary House.

Tuesday, Nov. 1st.

Morning. Communion Service and Sermon at St. Bride's.

Afternoon. Jubilee Meeting at Exeter Hall.

Evening. Anniversary Meeting, Exeter Hall.

Wednesday, Nov. 2nd.

Morning. Prayer Meeting.

Conference of Secretaries.

- (1) "The Ideal Secretary from a Gleaner's point of view."
- (2) "The Ideal Gleaner from a Secretary's point of view."

(3) "Missionary Literature and Study."

Afternoon. Ladies' Meeting at Exeter Lower Hall.

Evening. Conference of Secretaries.

Reports and Discussion.

Paper: "Lapsed Gleaners."

Short Devotional Address.

WORK AMONGST THE YOUNG.

A NEW Junior Association at Stoke St. Milburgha has been registered.

The circulation of the *Children's World* increases more than steadily. In the 1895 Report mention is made of the printing of 650,000 copies; in 1896 the number was 664,000; in 1897, 674,000; and in 1898, 698,000. It was suggested in the GLEANER last year that friends should aim at bringing up the number printed to 700,000, and it is encouraging to find that that figure has so nearly been attained. This increase in the circulation of 2,000 copies a month represents a good deal of earnest work, and indicates that more attention than heretofore is being given to the children. But high-water mark is by no means yet reached, and the next Report should show an issue of at least 720,000 copies a year.

Now that the winter's work is commencing, it may not be amiss to refer to one or two ways in which the young can work on behalf of Foreign Missions. Mention must first be made of the use of services of song, published by the Society. In some parishes these services have been held with gratifying financial results. In working-class parishes the children are usually glad of some occupation for the evenings, and it is found that they persuade their relations to come to the gatherings in which they are taking an active part.

Many have suffered at Christmas time from the children who pose as carol singers on the strength of the repetition in a hoarse voice of two lines or so of some hymn, but there is no reason why many of the young people should not be properly taught some nice carols, and then with suitable adult escort go round and sing them, part of the "profits" being given to the C.M.S. This plan has been tried with success in several places.

All Secretaries of Junior Associations should apply for the new card of membership from the Central Secretary at the C.M. House. It is very desirable that the young people should have some definite visible link with the Society.

VALEDICTORY DISMISSAL OF MISSIONARIES.

PUBLIC farewells to missionaries will be held at Exeter Hall on Oct. 4th and 5th. The President will preside on the former occasion, when missionaries proceeding to Africa, Western India, South India, Travancore, Ceylon, China, and Japan will be taken leave of. On Oct. 5th the Chair will be taken by Sir Douglas Fox, and missionaries proceeding to Egypt, Palestine, Persia, Bengal, North-West Provinces (India), and the Punjab will be taken leave of. A limited number of seats, reserved and numbered, tickets one shilling each; body of hall and platform, tickets free; may be obtained on application to the Lay Secretary, C.M. House, Salisbury Square, E.C. Holy Communion will be celebrated at St. Bride's Church, Fleet Street, on Wednesday, Oct. 5th, at eleven o'clock, for the outgoing missionaries and friends.

List of Missionaries to be taken leave of.

Those marked thus (*) are going out for the first time.

SIERRA LEONE—

Mr. T. E. Alvarez.
Mr. T. Caldwell.

YORKSHIRE—

Rev. and Mrs. N. T. Hamlyn.
*Mr. J. Carson.

NIGER—

*Rev. A. E. Richardson.
*Rev. J. C. Dudley Ryder.
*Dr. W. R. S. Miller.

EASTERN EQUATORIAL AFRICA—

Rev. and Mrs. W. E. Taylor.
Rev. J. E. Hamshire.
Mr. D. Deekes.
Mr. J. H. Briggs.

Egypt—

Rev. and Mrs. F. F. Adeney.
*Mr. D. M. Thornton.
*Miss E. S. Shields.

PALESTINE—

Miss E. G. Reeve.
*Rev. S. Gibbon.
*Miss R. E. A. Leishman.
*Miss M. Tiffin.

PERSIA—

*Rev. Napier Malcolm.
*Miss L. Buncher.
*Miss G. E. Stuart.

BENGAL—

Rev. J. Brown.
Rev. and Mrs. J. A. Cullen.
Rev. and Mrs. I. W. Charlton.
Rev. and *Mrs. F. Etheridge.
Rev. C. B. Clarke.
Mr. and Mrs. S. J. Jessop.
*Rev. E. Cannon.
*Mr. J. H. Hickinbotham.

NORTH-WEST PROVINCES—

Rev. and Mrs. A. W. Baumann.
Rev. and Mrs. C. H. Gill.
Rev. and Mrs. W. B. Collins.
Rev. and Mrs. G. W. Proctor.
Mr. J. W. Goodwin.
Mr. R. Baker.
Miss M. Stratton.
Mrs. E. Durrant.
Miss E. B. Durrant.
*Rev. F. E. Marksby.
*Rev. W. Walton.
Mrs. J. J. Johnson, to join her husband.
*Miss C. Deekes, fiancée to Mr. J. Fryer.
*Miss L. A. Wilson (Victoria C.M.A.)

PUNJAB—

Rev. and Mrs. T. Bomford.
Rev. A. E. Day.
Rev. and Mrs. F. Pappill.
Rev. and Mrs. W. J. Abigail.

PUNJAB (continued)—

Rev. and Mrs. H. J. Hoare.
Rev. and Mrs. D. J. McKenzie.
Rev. and *Mrs. H. F. Rowlands.
Rev. and Mrs. R. Sinker.
Dr. A. Neve.
Mr. W. Stobie.
*Rev. E. Johnson-Smyth.
*Rev. J. A. Wood.
*Miss M. N. Neve.

WESTERN INDIA—

Rev. C. W. Thorn*.
Mrs. W. A. Roberts, to join her husband.

SOUTH INDIA—

Rev. J. Harrison.
Rev. M. G. Goldsmith.
Rev. and Mrs. E. A. Dougla*.
Rev. and Mrs. A. N. C. Storrs.
*Rev. H. M. Moore.
*Rev. E. S. Tanner.
Mrs. J. B. Panes, to join her husband.

TRAVANCORE—

Rev. and *Mrs. C. E. R. Romilly.
*Rev. F. B. Maule.

CEYLON—

Rev. S. Coles.
Rev. and Mrs. J. G. Garrett.
*Rev. W. J. Hanan.
*Miss V. M. L. Franklin.
*Miss A. Goodchild.
*Miss M. L. Young.

SOUTH CHINA—

*Rev. G. A. Bunbury.
*Rev. S. J. Nightingale.
*Dr. Mabel Pouter.
*Miss A. E. H. Burton.
*Miss A. F. Forge.
*Miss F. A. Forge.
*Miss A. L. Greer.
Mrs. Ll. Lloyd, to join her husband.

CHINA—

Rev. J. Bates.
Miss E. Onyon.
*Rev. W. H. Elwin.
*Rev. T. C. Goodchild.
*Miss H. M. B. Clayton.
*Miss B. L. Frewer.
*Miss L. C. Pope.

WEST CHINA—

Miss R. Lloyd.
Miss G. E. Wells.
*Rev. L. H. Byrde.
*Mr. E. Hamilton.

JAPAN—

Mrs. J. Harvey.
Mrs. H. Evington, to join her husband.

HOME NOTES.

THE Committee have placed on record the acceptance by the Victoria C.M. Association of Miss Margaret Ellen Sears, Miss Kate Nicholson and Miss Ellen Mort as missionaries of the Society.

Miss S. G. Stock, whose lamented death is noticed earlier in our issue was one of the Society's Honorary Life Members.

The Bishop of Derby and the Bishop-designate of Mauritius have accepted the office of Vice-President of the Society.

C.M. UNIONS, &c.

The Manchester Lay Workers' Union, up to the end of April last, had circulated the following magazines throughout the city and neighbourhood:—GLEANER, 28,125; *Children's World*, 11,175; *Awake*, 5,164; *Intelligencer*, 554; and *Mercy and Truth*, 339. This is an exceedingly satisfactory return, and shows a distinct advance on the return for the previous year. How much more widely our literature would be disseminated if other unions would take up the work as the Manchester men

have done! It is hoped that the seed sown by the literature thus distributed will bear much fruit during the current year.

A friend sends us an account of a missionary working party which has been carried on for the past three seasons at San Remo. Many of those spending the winter at this place are very pleased to join in this opportunity of helping on the Master's cause, and it is felt that such a working party could be started in many other winter resorts in the Riviera.

The Rev. T. W. Thomas, of St. Barnabas' Vicarage, Cambridge, is arranging for a Sale of Work on Oct. 6th, which he describes as a "Missionary Surprise Table Sale." In view of the approaching Centenary, Mr. Thomas is anxious to have a record sale, and would gladly welcome gifts of any sort from country and other Cleaners.

Sales of Work have been held as follows:—Alnmouth, Aug. 17th, opened by Archdeacon Martin, of Lindisfarne, and furnished with a supply of flowers and fruit by the Duke of Northumberland, realized £45; Lutterworth, held in the grounds of Western House, by the invitation of Mr. and Mrs. Sanders, £16; Heaton; Ash-next-Sandwich, £35, &c., &c.

We are asked to announce that the Valedictory Dismissal Meeting of the Zenana Bible and Medical Mission will be held at the new Y.W.C.A. Hall, George Street, Hanover Square, on Thursday, Oct. 20th, at three p.m.

The Church of England Zenana Missionary Society will hold a meeting, to take leave of missionaries, in Queen's Hall, Langham Place, on Thursday, Oct. 6th, at 2.30 p.m. Sir Charles Elliott will take the chair.

THE CENTENARY AND SECOND JUBILEE FUNDS.

THE Centenary and Second Jubilee Funds are making progress, although, owing to the holiday season, public attention has not hitherto been strongly attracted to them. The amount up to the date of our going to press was £25,252.

The time has now come when we think the subject should be given more prominence than we have hitherto given it in the GLEANER.

We commend to our readers a happily-devised method of giving to the Centenary funds. It is that of

A Hundred Coins,

or, rather, of their value. The gift may thus be in proportion to the means of the giver and yet have a certain appropriateness to the Centenary.

The value of a Hundred Farthings is	£	s.	d.
" Half-pence	0	2	1
" Pence	0	4	2
" Threepenny-pieces	0	8	4
" Sixpences	1	5	0
" Shillings	2	10	0
" Florins	5	0	0
" Half-crowns	10	0	0
"	12	10	0

and so on. Of course those who can afford to do so might go further, to a hundred five-pound notes, or even higher sums. The Queen's contribution, as mentioned in our August number, is one of A HUNDRED POUNDS. A special form for promises to contribute one or other of these hundred coins has just been issued and may be had on application. Besides our own gifts, an important method of helping is by collecting. In the very early days of the Society, so far back as 1812, Josiah Pratt's fertile brain devised the plan of penny-a-week subscriptions from young and old, rich and poor. It was proposed that each member of the Church Missionary Associations then formed should undertake to collect at least twelve such subscriptions, amounting to a shilling a week, or £2 12s. a year. Ever since that day collecting in various forms has yielded large sums to the Society. The Three Years' Enterprise collecting-cards and boxes may still be used very suitably, because it must not be forgotten that the T.Y.E. was intended to lead up to the Centenary.

We would urge one thing upon Secretaries and Treasurers, not for the first time. It applies to all C.M.S. contributions, and not merely to the Centenary funds. Please do not keep the money you receive standing idle till the end of the year; but as soon as the subscriptions have accumulated a little, send in a round sum to Salisbury Square. You may not, perhaps, have so large a sum to forward in a single cheque at the end of the financial year; but you will be putting the money to use, and saving the Society more in interest than you could possibly obtain for it by letting the money remain in the bank.

FINANCIAL NOTES.

THERE are still some of the new missionaries of the year, going out or already gone, who have not yet been taken up for support. We should be very glad to allocate them as "Own Missionaries" to any friends or bodies of friends who are willing to undertake their support

in addition to what they already contribute. It is a great comfort to the Committee to know that for several years past almost all the new missionaries have been provided for in this manner, so far as their stipends are concerned, a fact which tends to support materially the burden of expenditure consequent on the annual increase in the number of European missionaries. Of course the increase in the number brings much expenditure with it, additional to the stipends of the missionaries, which is not as a rule borne by specific contributions, but falls upon the General Fund. We should be glad if some of such additional expenditure were also undertaken by the specific gifts of friends, such as the cost of passages and outfitts of missionaries on first going out (which amount to about £80 a head), the provision of house accommodation in the Missions, &c.

To the end of August the amount received towards extinguishing the Adverse Balance of last year of £20,013 11s. 1d., was £306 13s. 1d.

The following anonymous contributions are thankfully acknowledged:—

E. A. H. (Thankoffering), 10s. 6d.; Anonymous, 10s. 6d.; Isa. xlii. 18 (for the Jews), 5s.; Anonymous, 2s.; Gl. 22,534 (missionary-box), 6s. 6d.; Gl. 68,946, 6s.; Anonymous, 5s.; M. A. McF. 1s.; Friend, 10s.; J. A. M., 6s. 6d.; J. L., 10s.; A. O. (in memory of J. P.), 5s.; J. O. 6d.; God's Tent, 5s.; Two Cleaners near Petersfield (missionary-box), 5s. 5s. 1d.; Hag. ii. 18, 19, 13s.; E. D. P., 5s.; J. A. M., 6s.; R. M. H., 2s. 10d.; T. D. (box), 5s. 10d.; Gl. 7,301, 5s.; Chrysanthemum, 4s.; S. M. B., 2s.; A. P., Harlequin, 5s.; F. J. (earned by Chinese curios, for Fuh-Kien), 5s.; Gl. 3,521 (in memory of E. M. H., for O.O.M.), 7s. 6d.; Anonymous, 3s.; Anonymous, for Khartoum, 5s.; Gl. 5,784 (missionary-box), 10s.

Sales of Jewellery, 4s.—M. G., 15s.; Gleaner, 8s.; Gl. 41,966, 10s. 6d.; Mrs. F. (sale of raw silk), 2s. 6d.

Towards the Three Years' Enterprise.—J. L., 2s.; Gl. 9,000 and 9,029, the tenth, 10s.; E. R., 10s.; D. C., 5s.; M. P. V. G. (box), 2s. 6d.; J. N., 5s.; E. C. D., 10s.; R. M. H. (returned income-tax), 4s. 8d.; A. W. (obtained by knitting), 7s. 6d.; A. M. G., 5s.; Anonymous (pennies), 13s.; A. and E. I. B., 15s.

Towards Centenary Fund.—M. A. T., Gleaner, £5; Gl. 266, £30.

Packets of used Foreign, Colonial, and English Postage Stamps are gratefully acknowledged from the following friends:—

Miss C. Marshall, Miss Treffry, Rev. W. R. Stephens, S.P.B., Gertrude Manley, Miss Davoren, Gl. 89,724, Miss Ellen Humphrey, Gl. C. 75,361, Miss Mary Courtenay, Miss E. Ludlow-Bruce, C. D. Marriott, Esq. (a six album), Miss Newbold, W. J. A. E. L. S., Mrs. Koch, J. W. Ozzard, Esq., R.N., Miss Hymer, Miss E. Louisa, C. Lock, K. French, Miss Lizzie Thompson, Mrs. Johnson, and eleven packets from anonymous friends.

Two sets of Communion plate have been received for use in C.M.S. Mission churches. They will be placed where most needed, and the Lay Secretary will gladly receive applications from C.M.S. missionaries for them.

PUBLICATION NOTES.

THE History of the Church Missionary Society, which is now in preparation, will be ready, it is hoped, early in 1899. The work will be in three vols. Further particulars will be announced shortly.

In the meantime a short Sketch of the History has been prepared for popular circulation, entitled One Hundred Years: Being a Brief Sketch of C.M.S. History. Crown 8vo, 180 pp., limp cloth, price 1s., post free. This book will be published about the middle of October. Orders can be received at once.

The Church Missionary (Sheet) Almanack for 1899 is to be a special Centenary one. The central picture illustrates the inaugural meeting of the Society, April 12th, 1799. Other illustrations are a group of former Secretaries, a group of typical Missionaries, and Scenes in the Mission-field. The letterpress includes a Text for every day in the year, a brief devotional address, &c., &c. The whole is printed in red and black on a sheet for hanging up. A much larger circulation than usual is anticipated, as every friend of the Society should possess a copy of this special issue. Price One Penny (1½d., post free). Twelve copies will be supplied direct from the C.M. House for 1s., post free, 25 copies for 2s., 50 for 3s. 9d., 100 for 7s. 3d.

The Almanack is also arranged for LOCALIZING; particulars and a specimen copy will be sent to any intending localizer on receipt of a post-card.

The supply of copies of the large Annual Report has fallen short of requirements. With the help of Secretaries of Local Associations, and other friends who have returned copies, the necessity for a reprint has been obviated; but the Lay Secretary will still be glad to receive any copies which friends can spare after they have read them. When required, the Lay Secretary will send copies of the "Story of the Year" in exchange.

The C.M. Gleaner may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

All orders for Books, Magazines, and Papers should be addressed to The Lay Secretary, C.M. House, Salisbury Square, London, E.C.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

The

Church Missionary Gleaner

NOVEMBER 1, 1898.



EDITORIAL NOTES.

THE thoughts of many will be turned at this time from the Second Jubilee of the Society to the First, celebrated, as it was, so exactly at the same period of the year. The present political outlook contains elements of gravity; but it is brightness itself compared with the gloom of 1848, that year of unrest at home and revolution abroad. The attitude of the Church and the world towards missionary work have changed. Then the world laughed at Missions as a fantastic exhibition of superfluous and absurd charity; now it sees the movement is to be treated with respect, at least, and occasionally even with sympathy. Then the Church still treated Foreign Missions as the fad of the few; now we are within a measurable distance of their being considered an essential part of every Christian's duty, while the idea of the evangelization of the world in this generation is beginning to be seriously entertained. The Society since then has made great strides. Then 168 names were on the roll of missionaries, and 777 (excluding wives) now; then the native clergy in connexion with the Society numbered fourteen, now 340; then the converts were estimated at 100,000, now at 240,876; then the income amounted to £89,365, now it has risen to £331,598. This progress has not, indeed, been uninterrupted. Like the rising tide, it has had its periods of stagnation between the waves, but, on the whole, the rise has been continuous; nor, we trust, has it yet reached the flood.

The number of outgoing missionaries who have not yet been applied for as "Our Own Missionaries" is now reduced to fifteen. We should like our friends to understand clearly that when a certain sum is named to them as entitling them to consider a missionary as their "own," it by no means represents all that he costs to the Society, but only his personal allowances. Outfit and travelling expenses are always considerable, and for the less easily accessible parts of the Mission-field, such as Uganda or Mackenzie River, very heavy items of expenditure. The cost of necessary buildings at Mission stations, their maintenance, the pay of native agents, and a hundred other expenses have also to be reckoned. The more successful a missionary is, the more costly he becomes, for with his success comes the expansion of all the outgoings connected with the Mission. It need hardly be said that such growth of expenditure, though carefully watched at home, is a great matter for thanksgiving. The above explanation is given lest our friends should suppose that the adoption of "Own Missionaries" is making contributions to the General Fund less necessary than formerly. No doubt the system is a relief to the Fund, *so far as it goes*. But care should always be taken that the contributions for "Our Own Missionary" are not detrimental to the ordinary subscriptions and donations. We have the more reason for saying this because the General Fund is at the present time very far from showing that growth which is needed to supply the growing needs of the foreign field. It is significant, too, that while no special appeal was issued, or is likely to be issued, for the deficit, only £506 has been received towards its liquidation.

On Oct. 13th and 14th two very useful conferences of

C.M.S. missionaries in England were held at Salisbury Square, attended by nearly a hundred of both sexes. The subjects discussed were the Native Worker, his selection, probation, training, and relation to the rest of the work; Christian Vernacular Literature; and Women's Work in the Mission-field. On the first head opinions were very divergent in detail, but the speakers showed a unanimous desire to promote a healthy, independent Native Christianity.

There is no very definite progress to report as yet about the Khartoum Mission. Meanwhile information on the subject of the newly-opened country is accumulating. The Rev. C. W. Pearson's article on a later page vividly recalls the city as it was twenty years ago. Dr. R. W. Felkin, who was also a member of the Nile expedition to Uganda in 1878, contributes a striking article to the *Contemporary Review* for October on the present condition and prospects of the recovered Equatorial provinces. He has much to say of the prosperity, actual or potential, of the Nile region in the days when Gordon still ruled, and is sanguine that it will flourish again under a strong and disinterested government. He speaks of the decimation of the surrounding population and especially of the men, under the Mahdi and Khalifa, from which the country will take long to recover. He recommends that Khartoum should not be rebuilt on its old site, because the risings of the river periodically turn its outskirts into a malarious swamp, but to the north, either at Omdurman or on the opposite bank of the river. Meanwhile, all idea of easy communication between Khartoum and Uganda must, for the time being, be abandoned. The distance is enormous. The river is entirely blocked at intervals by vegetation, not to speak of the rapids, while the White Nile has an impassable barrier to navigation in the form of the Murchison Falls.

Two veteran labourers and one young brother have been called into the Master's presence since the writing of our last Editorial Notes. The Rev. H. Reeve, Rector of Threton, who was ordained in 1852, served the first three and a half years of his ministerial life as a C.M.S. missionary in Shanghai, and was an Association Secretary from 1858 to 1860. Mrs. Henry Baker, who died on Sept. 15th, was the widow of that fine missionary, the pioneer of the Hill Arrian Mission, usually called, to distinguish him from his father, Henry Baker, Jun. Her case was typical of the *ancien régime*. Although as wife and widow she laboured for *no less than fifty-three years* in Travancore in connexion with the C.M.S., she never appeared on the list of our staff. We hope to give her portrait next month. The Rev. H. T. Jacob, who died on the same day at Poona, went out to Bombay in 1895, and was a bright, earnest young missionary, whose great promise of useful service was already being fulfilled.

Last August we drew attention in these notes to the contributions of Native Christians, and showed that for the last financial year they averaged about six shillings per communicant, or two shillings for each baptized Christian. This average covers the whole Mission-field. The Rev. A. F. Painter has pointed out to us how very much larger this sum is than appears at first sight. "Many Christians in South India," he writes to us, "earn only four or five rupees

a month, that is, 5s. or 6s. 3d. in English money; and men with an income of twenty rupees a month are considered to be in very comfortable circumstances. This makes 2s. a far larger subscription, proportionately, than if subscribed by an Englishman earning say £4 to £10 a month." In other words, the poorer Hindu Christians earn only about one-sixteenth as much as the English working man. The contributions of the Tinnevelly Christians do not average 2s. per head, but about 1s., and those of the Travancore Christians, to which Mr. Painter especially refers, average about 7d. But if we raise these sums to their proportionate value—where is the English parish in which the subscriptions for God's work annually amount to 16s., or even 10s., per head of the population?

There are vacancies in the Choir of Ladies who lead the singing at Exeter Hall and other meetings. Ladies with good voices are requested to send in their names to Mr. Charles Strong, at the C.M. House. We hope this very attractive and helpful feature of our meetings will continue to be heartily supported.

As announced last month, Mr. Stock's *History of the C.M.S.* will be published by subscription. We recommend our readers to apply for the prospectus and order form as early as possible. As will be seen from our publication notices, a substantial advantage is offered to those who subscribe for the work. The price has been fixed at an unusually low figure for such a book, in order to bring it within the means of as many of our friends as possible.

Mr. Stock's handbook on C.M.S. History, at a shilling net, post free, entitled *One Hundred Years*, is now ready.



ONE HUNDRED YEARS; OR THE STORY OF THE C.M.S.

X.—THE BEGINNING OF MR. WIGRAM'S SECRETARIAT.

[Miss Stock's most valued help being in God's providence withdrawn, we have thought it best to complete the series of historical articles by two papers greatly condensed from chapters of her brother's book, *One Hundred Years: Being the Short History of the Church Missionary Society*. It should be clearly understood that the latter work, although similar in title, is perfectly distinct from these articles.—ED.]

MR. WRIGHT was succeeded as Honorary Secretary by his brother-in-law, the Rev. Frederic E. Wigram. Other new appointments followed. Within a few months the Society also lost its energetic Lay Secretary, Edward Hutchinson, and his place was taken by General George Hutchinson. Another new Secretary was appointed, the Rev. Robert Lang. At the same time, the holders of two offices previously regarded as secondary, the Rev. H. Sutton, Central Home Secretary, and Mr. Eugene Stock, Editorial Secretary, became full Secretaries. Another important appointment was made in the following year, when the Rev. T. W. Drury became Principal of the College.

In the meanwhile the earnest prayers offered to God for the supply of means had been abundantly answered. Even before Mr. Wright's death, the deficit of £25,000 in 1879 had been entirely covered by special gifts. When seventeen men were kept back in 1880, friend after friend came forward with additional contributions to send them out. By the autumn of 1881 not one was still detained, and in the next twelve months the Committee sent out thirty-three new men, and were appealing for more. Moreover, most of the stations that were to be abandoned were saved, and indeed were being reinforced!

Then began an era of development and extension. The Mission to the Beluch people on the north-west frontier of India had been started in 1879 by the "pilgrim missionary," George Maxwell Gordon, and at his own expense. In 1879, also, H. D. Williamson began the Mission to the aboriginal Gonds of Central India. Another aboriginal tribe, the Bheels, attracted the sympathies of E. H. (now Bishop) Bickersteth, who gave the Society £1,000 to start a Mission amongst them.

In 1886 a Medical Mission was established at Quetta. Meanwhile the Punjab Mission was developing in many ways, most of all through the devoted labours of the ladies of the Church

of England Zenana Society and the munificent contributions from one of the most self-effacing of missionaries, F. H. Baring, a nephew of Lord Northbrook.

In China, Fuh-ning was occupied for the first time in 1882, and Ku-cheng in 1887; and by means of funds raised by Bishop Burdon, a new Mission was started at Pak-hoi, in 1886. Interior cities of Japan began to be occupied by resident missionaries in 1888. In 1885 missionaries advanced from Mombasa to Taita and Chagga, in the interior of East Africa. The historic city of Baghdad became a C.M.S. station in 1883. But before that, in 1882, the more important move was made of recommencing a Mission in Egypt. This followed upon the British occupation of that ancient country; but it was done with an eye to a possible advance by-and-by up the Nile to Khartoum and the Egyptian Soudan, whither Gordon had invited the Society five years before. The collapse of the Egyptian rule in the territories he had subjugated, and his fatal last expedition, put an end to such projects for a time, though, upon his death, contributions amounting to £3,000 were spontaneously sent in to the Society to start—some day—a Gordon Memorial Mission to the Soudan. Has not that day now come?

There were many signs of progress in the established Missions.

One was the extension of the Episcopate. In 1879 were formed the dioceses of Caledonia, and Travancore, and Cochin, to which were appointed, as first Bishops, two C.M.S. missionaries, Ridley and Speechley. In 1880 North China was divided into two, and a C.M.S. missionary, G. E. Moule, became Bishop of the division thenceforth to be called Mid China. In 1883 was founded the Japan Bishopric, and the new Archbishop of Canterbury, Dr. Benson, made his first episcopal appointment by selecting for it a C.M.S. missionary from India, A. W. Poole. In 1884 Bishop Bompas' vast diocese was divided, and he took the northern half, which received the name of Mackenzie River. In the same year a Bishop was appointed for Eastern Equatorial Africa in the person of James Hannington.

The more general progress of the India Missions was revealed by the Government Census of 1881. Although the Native Protestant Christians were still under half a million in number (493,000), the rate of increase in the preceding decade, eighty-six per cent., was fifteen times larger than that of the population as a whole. The communicants had increased at a higher rate still, 114 per cent. The Society felt more and more the importance of superior Divinity schools for the training of the native clergy and evangelists; and French's Lahore College had now rivals in other provinces—at Allahabad, Calcutta, Madras, and Poona.

In China and Japan also, similar colleges were established at Fuh-chow, Ningpo, and Osaka. In Japan the native episcopal congregations combined in 1887 to form a regular "Church of Japan" (*Nippon Sei-Kokai*).

Some of the Missions, however, were causing grave anxiety during the earlier years of this decade. Metlakahtla was one of these. The Committee, while admiring, as all the world did, Mr. Duncan's singular success, had long felt dissatisfaction with him on account of his contriving to postpone, year after year, the admission of the converts to the Lord's Table. But even Bishop Ridley, on reaching his diocese in 1879, could effect no improvement except at the cost of an open breach. After nearly two years more of patient effort, the Committee could no longer forbear to send out a positive order to their valued lay missionary, with the alternative of disconnection. Duncan at once separated himself and his Indians—at least, the large majority—from the Society. Five or six years of great trial and difficulty ensued. At length, the disaffected Indians having quarrelled with the Canadian Government, Duncan moved away with them some sixty miles into a corner of the United States' territory of Alaska. From that time the original Metlakahtla prospered under the fostering care of Bishop and Mrs. Ridley. Moreover, the Mission grew and flourished in the interior, and also in Queen Charlotte's and other islands.

Throughout the period Uganda was in the front as regards constant and eager interest. The three years 1879–1881 were years of much trial, from the caprice of Mtesa, the rivalry of the French priests, and the bitter hostility of the Arab traders. At length, on March 13th, 1882, the first five converts were baptized. James Hannington, R. P. Ashe, and Cyril Gordon had gone forth, in 1882, to join the Mission; but only Ashe actually entered Uganda at that time. Hannington, driven home by severe illness, went back again as first Bishop of Eastern

Equatorial Africa. Then he essayed to reach Uganda by a new route direct from Mombasa; but on the very border of the country he was cruelly put to death (Oct. 29th, 1885) by order of the new king, Mwanga, who had succeeded Mtesa just a year before. The young tyrant had already roasted alive three Christian lads, and he now proceeded to slaughter ruthlessly some scores of the adherents of both the English and French Missions. This persecution was in 1886, and it was followed by two years of trial and difficulty, while yet converts were being won all the time.

Then came a crisis. In 1888 occurred a series of revolutions, which led to the flight of King Mwanga, and the expulsion, in October, of both the English and French Missions from Uganda by the Mohammedan party. Just a year after their expulsion, in October, 1889, the Native Christians and the thousands of their fellow-countrymen who sympathized with them defeated the Moslem party, regained the chief power in Uganda, restored Mwanga to the throne, and invited the missionaries back—but this carries us beyond our present period.

Let us now glance at some incidents at home. From 1881 onwards there was a succession of new plans and agencies, not mapped out beforehand, but each separately suggested and adopted. In these developments there has scarcely ever been a "plan of campaign," and when there has been one it has generally failed. Looking back over a series of years, it is impossible to doubt that God has led the Society step by step to the adoption of new methods.

In the same year a beginning was made with what is now known as the Loan Department, particularly in regard to lanterns and slides. In 1882 the first Missionary Exhibition was held, at Cambridge. In 1884 the first "Missionary Missions," originally suggested by Mr. Bickersteth, were conducted by Mr. Whiting. In 1883 the Lay Workers' Union for London was formed, the progenitor of many similar unions and bands. In the same year Norfolk again set a new example by the formation of a Ladies' Union. In 1885 London imitated this step, and also established a Younger Clergy Union. Most of these plans have since been adopted by other organizations—societies for both home and foreign work, societies within and without the Church of England. The very successful Junior Clergy Missionary Association of the S.P.G. is the most conspicuous instance.

The year 1885 was remarkable in other ways. In March of that year the enlarged C.M. House was opened. The House now completely altered its character. From being a mere business office, "Salisbury Square" rapidly became a place of resort for the members and friends of the Society. Above all, the Thursday Prayer Meeting was at once begun, and has ever since been a blessing to all the work. This was followed by the issue of the Monthly Cycle of Prayer, which is now used and valued all round the world, and has also been imitated by many other societies.

The year 1885 also witnessed the sailing of the famous "Cambridge Seven" for China, led by Stanley Smith and C. T. Studd, and in connexion with the China Inland Mission. One thing is certain, that the increased proportion of University men among C.M.S. candidates for missionary service dates from that time.

The memorable "February Simultaneous Meetings," suggested and planned in that same year, 1885, were held in 1886 in the chief towns all over England. The London meetings were separately held in February, 1887. The "F.S.M." movement led to the formation in 1886 of the Gleaners' Union, at first a simple union of readers of the GLEANER, worked by the Editor, which soon became a great organization, with hundreds of parochial or other branches, and has had no little influence in awakening and maintaining a true spirit of prayer and work for the evangelization of the world. Like the other movements, its progress has been singularly spontaneous, and with scarcely any "pushing" from headquarters.

Yet another event of 1885, unnoticed at the time, marks the beginning of one of the most important of the Society's recent developments. In that year Miss Harvey went to Africa. The Society has always had upon its missionary staff a few single ladies, working in girls' schools or otherwise; but there was no systematic employment of women missionaries. Miss Harvey was the first of what may be called the modern race or company of Christian women upon the roll of the C.M.S. itself. Here again there was no plan of campaign.

In 1885 the Society lost its venerable and venerated

President, the Earl of Chichester, who had held the office fifty-one years, and all that time had only once missed the Anniversary Meeting. For a few months the still more venerable Treasurer, Captain the Hon. F. Maude, occupied the President's chair, and on his death Sir John Kennaway was elected early in 1887, while Sir T. Fowell Buxton became Treasurer.

An important movement at this period, due to General Haig, then a member of the Committee, was the Special Winter Mission to India. If the Native Christians could be lifted to a higher spiritual life, that would be the most effectual step towards the evangelization of the Heathen. It is at this that Special Missions are aimed. The first Mission of the kind, indeed, was not due to General Haig's motion, nor was it sent to India, but to West Africa. But General Haig's scheme was on a larger scale and attracted more notice, and it proved the parent of many similar efforts. Under it the Society sent eight men to India and Ceylon in 1887.

In 1887, again, a letter to Mr. Bowker, the President of the Keswick Convention, from a C.M.S. missionary, Mr. Longley Hall, of Palestine, asking for lady missionaries, and an unofficial meeting, arranged by Mr. Reginald Radcliffe, led to several offers of personal service. In the following year, 1888, missionary meetings were for the first time included in the regular programme of the Convention, on the principle, at length openly avowed, that "consecration and the evangelization of the world ought to go together." From that time Keswick has, without question, been a potent missionary influence.

The influence of Keswick in that year, 1887, is also perceptible—though not always acknowledged—in one of the most important steps the C.M.S. Committee ever took. Candidates, owing to the Cambridge and "F.S.M." and other movements before referred to, were coming forward more freely, and the Society's Finance Committee warned the General Committee not to go too fast in accepting them. A few members, whose eyes the Lord had opened to see that His time had come for a great expansion of the work, pleaded that *all* candidates who might appear to be of His choosing might be received, in faith that for them He would assuredly supply the means. The General Committee, after special prayer, passed a resolution, guarded indeed in terms, but yet sufficient as a guide to the Executive, affirming the principle thus expressed.

At this very time of development and expansion, of increasing prayer, of Bible study regarding Missions, and of a more decided spiritual tone in all the Society's proceedings, it pleased God to let the faith and patience of the Committee be sorely tried by a succession of troubles, anxieties, and controversies. In 1887 arose the agitation about the Jerusalem Bishopric, to which we can only allude. In 1888 the question was raised of the connexion of the Society with Church controversies at home. In the same two years occurred Canon Isaac Taylor's attacks on the Society. At this same time there were grave causes of anxiety in India, on the one hand from the growth of sacerdotalism in the English Church, and on the other from the too hasty baptizing of uninstructed inquirers by some Missions, or the dropping of baptism altogether, as by the Salvation Army.

Yet all the while the Society was moving forward.

A MISSIONARY HYMN.

Exodus xiv. 15. *Tune—Montgomery.*

GO forward! go forward! The Master commands;
His glorious Evangel make known to all lands;
March on o'er the desert, pass on through the wave,
The Lord, your Commander, is able to save.

The shield of His love and the might of His power
Be o'er you, and in you, in danger's dark hour;
Endued by His Spirit, upheld by His arm,
Go forward! go forward! The foe cannot harm.

March onward, ye heralds, the tidings convey
Of perfect redemption through Jesus the Way;
Uplifting His banner, proclaiming His name,
Go forward! go forward! and victory claim.

Lord Jesus, our Captain, we come at Thy call,
We march at Thy bidding, we trust Thee for all.
The captives still bound in the toils of the foe—
To save them, to free them, O Master, we go.

EMILY SYMONS.



THE BLACKFOOT MISSION AT NIMIXI.



HE first missionary who faced the Editorial chair and kindly submitted to a fire of questions was an Archdeacon from the Far North. On the last afternoon in September another Archdeacon, whose sphere of labour lies some hundreds of miles south of Klondyke,

was good enough to undergo the same ordeal.

"If I remember rightly, Archdeacon Tims," said the Editor, "when you went out in 1883 there was something quaint about the Committee's Instructions to you."

"Yes," replied he; "they began something like this: 'Your first duty, Mr. Tims, will be to labour, like St. Paul, with your own hands, and to build your own house.'"

"Where were you going, then?"

"All I knew was that I had to find my way to Blackfoot Crossing, somewhere near the Rocky Mountains."

"You speak about 'finding your way.' Was there any difficulty about it?"

"Indeed there was. Mr. Wigram, Mr. Fenn, and I sat with the map spread out upon the table for a long time, trying to puzzle out the route. At last they gave it up. My passage was booked to New York, and I had money given me to get on from there as best I could."

"What did you do?"

"I took the railway to Chicago, then on to St. Paul, and then to Helena. There the railway ended in those days. I found I had about 500 miles more to go. I took coach as far as Fort Benton. I was still 350 miles away from Blackfoot



ARCHDEACON TIMS.

Crossing. For the rest of the journey I jolted along in a waggon."

"Where was Blackfoot Crossing after all?"

"I found it was a place about sixty miles on this side of the Rocky Mountains, and not very far from the boundary between Canada and the United States. Blackfoot Crossing, by the way, is not the Indian name for the place. The Blackfeet themselves call it *Suio-paukui* ('the ridge under the water'). The Mission is not at Blackfoot Crossing itself, but at Nimixi, a place about ten miles further up the Bow river."

"Why didn't you settle at Blackfoot Crossing?"

"Well, about a twelvemonth before I arrived, the Roman priests got wind that the C.M.S. was coming, and persuaded Crowfoot, the chief of the Blackfeet, to refuse to let me have a site for our Mission at the Crossing, so I had to settle all that distance away. Their opposition has, however, been overruled for good. The Indians have now settled in numbers round about our station, but the priests have only a few near them."

"When you did find a settlement, did the Instructions prove to be true?"

"Oh yes. I had to build my own log hut."

"How did you manage until that was done?"

"Oh, I lived in a tent which a Methodist missionary, who was going on a journey, lent me for a week or two. Then I shared a hut with a Government official and a cowboy who killed cattle for Indians' rations."

"The next thing was to learn the language, I suppose?"

"Of course."

"Had you the help of good teaching?"

"Oh no. The language had never been committed to writing before."

"How did you learn it, then?"

"First of all I pointed to a number of things, and made the Indians understand by signs that I wished to know their names. I pronounced the words after them, and then wrote down the sounds as best I could. Then I went through various actions in dumb show, and got the Indians to say what I had been doing."

"I see. Nouns first and verbs afterwards. How long was it before you were able to speak the language?"

"I could manage enough for conversation—of a sort—in three months; but it was fully two years before I could preach to the Indians in their own tongue. You can understand that it would require a much deeper knowledge of the language than one needs for ordinary talk."

"Were you all that time without being able to do any missionary work at all?"

"By no means. As soon as I could, I gathered the children together into a school. I wrote out short, simple sentences, such as 'God sees me,' 'God loves me,' 'God pitied me,' 'He sent His Son to die for me,' and made the children learn



INDIAN CAMP.

them. Of course, like all children, they would talk at home about what they had learned."

"Did you meet with much result from your school?"

"Not from the day-school. You see, the children would only come irregularly, just as they pleased—sometimes three days a week, sometimes less—and of course the evil influences in their camps undid a good deal of what they had learned. We found ourselves obliged to start Boarding Schools, so as to have the children altogether under our care. We have now six of these 'Indian Homes,' as they are called, in the diocese, five of them under C.M.S. missionaries. We feel them to be of the highest value for bringing the young under the influence of the Gospel; but the expense is a constant source of anxiety."

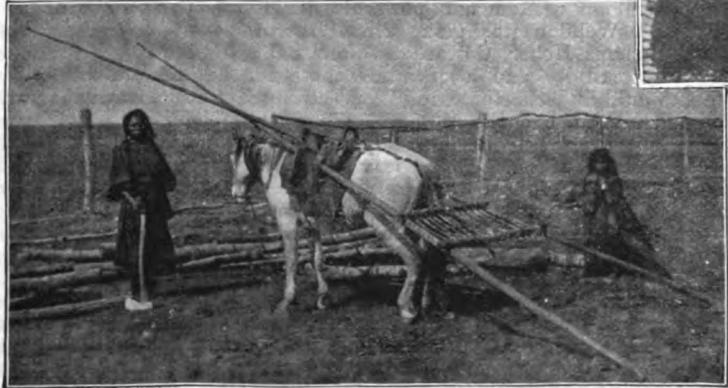
"Well, you began with a school, and you went on to a Boarding School. What did you finally get to at Nimixi?"

"I left that station three years ago. But there are now a School-church, Mission-room, Girls' Home—the Boys' Home is some miles away—and a hospital with twelve beds in it, besides the Mission-house. Dr. Turner, who superintends the hospital, is an honorary missionary. One of his daughters is the nurse and another the matron."

"That is remarkable progress for only fifteen years. But, talking of doctors, is it true that the Indians themselves try to cure sickness by putting red-hot stones on the body of a patient?"

"Perfectly true. I have seen a man whose body was all covered with pits like huge small-pox marks, where he had been burnt by these stones."

"Have you ever seen the medicine-men at work?"



INDIAN WOMAN LOADING WOOD.

[The arrangement of crossed poles with the ends trailing on the ground is called a *travois*, and is used for carrying burdens.]



JAMES BIG-PLUME, NEPHEW OF THE CHIEF OF THE SARCEES.



A HEATHEN INDIAN WOMAN.

ing of so many Indians together unsettled them very much."

"What effect has the suppression of the sun-dance had?"

"There is little to be seen in the way of worship now. Still, the Indians frequently cut off a finger in time of bereavement, and at other times in cases of sickness, with the hope of propitiating the sun, saying, 'Sun, pity me, eat my body, drink my blood.' They quite understand that 'without the shedding of blood there is no remission of sins.'"

"How many of these Blackfeet are there?"

"About 1,500; but the Blackfoot language is spoken by about 4,000 Indians in all. The Bloods, Sarcees, and Peigans understand it as well as the Blackfeet."

"How do they live?"

"They are now settled on large reserves. The Blackfoot reserve, for instance, is thirty-six miles long by fifteen broad. Government try to induce them to cultivate the land, and partly support them with rations of food and other gifts. I have told the readers of *Awake* something about the way in which the Sarkees live, and much the same applies to the Blackfeet."

"Did you have to wait long before you saw any results to your work?"

"Not long before there was any result. But it was nearly seven years before I was able to baptize any one. The conversion of young James Big-Plume came later on. Mr. Stocken was feeling much cast down one Saturday evening, when there was a knock at the door. Young Big-Plume came in and told him how he wished to follow Jesus. You can imagine how cheering that was."

"How many Blackfoot Christians are there now?"

"About thirty adults, besides children. There have been more baptisms this year than in any previous year."

"How do you account for that?"

"Most undoubtedly the increase has come through more prayer, and that prayer has been due to the Three Years' Enterprise."

"Do the Christian Indians suffer much persecution?"

"Well, no, not exactly persecution. They undergo a good deal of petty annoyance, and they are boycotted by the other Indians. However, I am inclined to think that this boycotting has its advantages. It keeps the Christians apart from heathen influences and it drives them into closer fellowship with each other. I am glad to say they have a daily prayer-meeting of their own."

"Do you find them earnest in trying to bring in the Heathen?"

"Indeed I do. One Indian Christian that I know seldom comes to a service without bringing a heathen friend with him. Two of them have begun to preach the Gospel themselves."

"You said just now that you had left the station three years ago. What have you been doing since then?"

"The Bishop appointed me to have the oversight of all the Indian work in the diocese, and to be in charge of the Sarcee Mission, fifty miles away from Blackfoot Crossing."

"Then who is now in charge of the Blackfoot Crossing Mission?"

"The Rev. H. W. G. Stocken, who as early as 1885 joined me in the work there. He and his wife are ably carrying on the work. I am glad to say they find much of their time taken up just now in preparing candidates for baptism and holding classes for new converts. The Rev. C. H. P. Owen is Principal of the Boys' Boarding School, which, as I told you, is some miles away, near the Blackfoot Crossing."

"What other workers have you in the Calgary diocese?"

"The Rev. E. F. Hockley is itinerating missionary amongst the Blood Indians, and the Rev. A. de B. Owen is Principal of the Boarding Schools there. These are supported by the C.M.S. block grant to the diocese. The Rev. J. Hinckliffe, who works amongst Peigan Indians (the one Mission in the diocese not C.M.S.), is supported out of diocesan funds. He was formerly teacher of a day-school under C.M.S."

* * * * *

The talk had been quite a long one and the questions many—more even than have been set down here. But the Archdeacon detected an omission.

"There is one thing you haven't asked me."

"What is that?" for we thought we had asked about almost everything.

"About the translation of the Bible."

"Of course. I am so glad you mentioned it. What has been done in that way?"

"We have the Gospel of St. Matthew and portions of the other Gospels in print, besides a manual of instruction, which contains the Lord's Prayer, the Creed, the Ten Commandments, some prayers, and some elementary teaching. We hope shortly to have another Gospel, portions of the Prayer Book, and some hymns also printed. Of course you know that in the Red Indian languages we use a system in which each character represents, not a letter, but a syllable."

The Archdeacon's last answer seemed to offer a tempting opening for still more questions, but his time and our space were alike exhausted. Our readers will follow the work all the more earnestly in their prayers for what he has told them through us.

THE VALEDICTORY MEETINGS.

THE two great meetings on Tuesday and Wednesday, Oct. 4th and 5th, were both thronged to the doors. All the old features were reproduced. The missionaries on the platform were grouped under placards bearing the name of their Mission in large letters. The choir of ladies sitting behind them sang hymns during the period of waiting. The feeling of gloom was conspicuously absent from both great meetings. The joy and privilege of missionary service were prominent thoughts, while the solemn responsibility of attending such meetings without facing the question of one's own duty with regard to missionary work was strongly insisted upon.

Three meetings of the General Committee were taken up with the delivery of Instructions to each outgoing missionary, with the replies of each of the men going forth. At these more private gatherings the cordial affection of the Committee towards the missionaries, and their confidence in the Committee, are constantly exhibited, and give an air of family life to the parting.

The administration of the Holy Communion was held at St. Bride's on Oct. 5th, for the outgoing missionaries, their friends, and the members of Committee. The address was given by the Rev. Prebendary Webb-Peploe. The occasion is always felt to be one of great solemnity, but Mr. Webb-Peploe's burning words intensified the feeling. His affectionate yet searching warnings on the responsibilities of parents who kept back their children from the Mission-field and on the temptation of the missionary to the worldliness of Lot, or the use of unworthy means for bringing about the Lord's will as did Abraham, made a deep impression.

We append accounts of the two Exeter Hall meetings, written by a friend.

Tuesday Evening at Exeter Hall.

Punctually at seven o'clock the President took the Chair at the first meeting. After the singing of the hymn, "Thy kingdom come, O God," the Rev. F. Baylis read a portion of Jeremiah i., and then prayed for a blessing upon the meeting.

Sir John Kennaway then said that he would like to assure our friends on the platform of the affectionate sympathy of those whom they were leaving behind. They were going to fields of varied interest in Africa, China, and Japan. Africa was the first name in the title of the Society. Turning to the missionaries, Sir John Kennaway said, "We rejoice to think that you are going in part to repay England's debt to Africa. England has taken much from Africa, and has shed much blood there in the past; you will endeavour to redeem this." The precious lives which had already been laid down in Africa had not been in vain. Churches had been organized. The hope once expressed that West should join hands with East by a chain of Missions extending across the continent from West to East had practically been realized. And now the recent victory in the Soudan would open the way from North to South, so that, as Sir Herbert Kitchener said, there might be direct communication from Cairo to the Cape. With regard to India, those who were going to that great dependency were going at a time of very special interest. New rulers both in Church and State had just been appointed, and would shortly take up their work; let us earnestly ask both for Lord Curzon and Bishop Welldon wisdom and power to fill rightly their high offices. Dr. Welldon was going from Harrow to sit in the chair of Bishops Heber, Cotton, and Johnson. He would find a unique opportunity and a splendid sphere for his fine talents. He would find the forces of Rome strongly entrenched and amply equipped, but the new Bishop was not the man to let Rome have everything her own way. He would find that the educated Natives of India were leaving the faith in which they had been cradled and were seeking earnestly for something better to put in its place. Harrow would be sorry to lose Dr. Welldon; it would be a happy result of his going if there were ultimately established a Harrow Mission to Calcutta. Some of our friends were going to Japan, some to China. "You, my brethren, go as the heralds of the King of kings. You go in the sure certainty that you have this mission, and that you will receive the power to carry it out. Though you may appear outwardly to be overmatched by the forces which are against you, yet behind you is that almighty power, in the strength of which you must surely prevail."

The Chairman then called upon the Hon. Secretary to intro-

duce the missionaries, each of whom rose for a moment as his or her name was called out, that those present might know them by face as well as by name. The brief comments of Mr. Fox, as he read the names, showed how close was the personal interest between the missionaries and the staff at Salisbury Square. One lady, going to Ceylon, was described as a "feminine curate." Another, who bore a name honoured on C.M.S. platforms, was going to join her future husband, the son of a former Secretary at Salisbury Square. Miss Bullock's name was almost one of our "Home Words." The analysis of those who were leaving, or had recently left, showed that of 166 names ninety-nine were returning to their work and sixty-seven were going out for the first time. Of the ninety-nine, one was a Bishop—Bishop Hodges—thirty-four were clergymen, one was a medical man, nine were laymen, twenty-five were lady missionaries, and twenty-nine were missionaries' wives, who of course ranked as missionaries. Of the sixty-seven recruits, twenty-three were clergy, three representing Oxford, eight Cambridge, two Trinity College, Dublin, one Wooster College, U.S.A., and Ridley Hall, and nine Islington; three were doctors, two of them being ladies; six were laymen, three coming from Islington, one from Clapham, one being an industrial agent, and one an accountant; twenty-five were lady missionaries, five were missionaries' wives, and five were going to be missionaries' wives.

Probably to the greater part of the audience the brief addresses from outgoing missionaries, which followed Mr. Fox's introduction, possessed the most interest.

Those who were returning naturally had the first place. The Rev. J. Harrison, of the Telugu Mission, spoke of the two-fold aspect of his work, first amongst the caste people and secondly amongst the non-caste people, and told of the impression which was made on the former by the education given in the Mission schools. Then he spoke of the work among the latter, who were despised by the proud, high-caste people of Southern India, and after saying that in his Mission there were no fewer than 14,000 adherents, closed by asking, "Is such work worth doing?" Mr. T. E. Alvarez, from Sierra Leone, reminded us that the Mission there was still mourning the loss of three devoted men, Allen, Cox, and Humphrey, and the places of two of them at least were not yet filled. Men were the more wanted, as there was a wonderful movement among the people of Sierra Leone in the direction of native missionary effort. Volunteers were coming forward who greatly needed Europeans to lead them. The Rev. J. G. Garrett, going to Ceylon, told of the degradation and ignorance of many whom the sound of the Gospel had not reached. He finished by saying, "Our glorious Saviour is able to save them. You have that knowledge, and you may give it to the Heathen." The Rev. A. E. Douglas varied the character of the addresses by speaking upon some verses in Haggai ii.

The four returning missionaries were followed by four who are going out for the first time, Dr. W. R. S. Miller, the Revs. G. A. Bunbury, E. S. Tanner, and L. Byrde. Their earnest words and their manifest devotion to the service of Christ made a deep impression. Each seemed to realize his own insufficiency for the work, and that his sufficiency was of God. Another characteristic which marked every address was the urgent appeal for more labourers in the Lord's harvest.

A commendatory and devotional address from Canon Trotter, followed by a brief petition that God would bless His servants in their work, brought the meeting to a close. Canon Trotter spoke from Eph. iii. 8 and 9, pointing out that the burden of the Apostle's message was the fellowship of all men in Christ. The missionary of the Gospel goes with the message that we are all to be one in Christ Jesus, whether Jew or Gentile, barbarian or Scythian, bond or free. He is to teach those to whom he is sent that they are to have a share in carrying on this work, and that they are not to regard the people of this country as entrusted with the Gospel on their behalf, but that they are equally with us to join in spreading it wherever men shall be found to hear.

Wednesday Evening at Exeter Hall.

The meeting on Wednesday was presided over by Sir Douglas Fox. The proceedings began by the singing of the hymn, "O God, our Help in ages past." The Rev. G. B. Durrant read a portion of St. John xiv. and led the meeting in prayer, after which the Chairman gave the introductory address. He said that our gathering together was prompted not by a fleeting interest in

those going out, but by a deep and lasting sympathy with them in their work, a sympathy which would lead us to bear them up in our hearts before God continually. With this feeling there must also be one of envy as they went forth to their distant labours. It would be theirs to feel not only their need of strength, but to realize in a way it was difficult for those at home to do, the presence and support of their Divine Master. After referring to Egypt, the Chairman quoted a letter he had received from an engine-driver in South Africa, who said that he hoped to see an extension of the kingdom of Christ in the region recovered by the British arms. The Chairman, in conclusion, quoted the prayer of St. Paul for the Ephesians: "For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that ye might be filled with all the fulness of God" (Eph. iii. 14–19), and said, "May God grant that this prayer be fulfilled for each one of the friends we are remembering to-night."

The Rev. H. E. Fox, as on the previous evening, introduced the missionaries, and said that although their total number seemed large as compared with last year, 166 against 136, yet of the new missionaries there were only sixty-seven as against eighty-seven last year, while there were now ninety-nine returning to their work as against forty-nine then. He referred to the still new method by which the personal allowances of individual missionaries were undertaken by friends in England. Of the sixty-seven recruits forty-seven had in this way been provided for so far as their own personal needs are concerned. In response to his appeal, he received almost immediately a promise from some friend in the hall to undertake the responsibility for one of the remaining twenty.

The Chairman then called upon the Rev. C. H. Gill, returning to N.-W. Provinces, India, who began by drawing an apt analogy between boating experiences at Cambridge during the minutes after the first gun and before the start of a race and certain stages in the Christian life—conversion, consecration, service at home, the realization of wider needs, and the start for the foreign field. The call to go out in his own case came as a distinct and clear answer to prayer, and he earnestly pleaded that others would seek to know the will of God concerning them.

Dr. Neve spoke of the encouraging report he could take back of missionary revival in England, of the large meetings, the wider interest, the missionary exhibitions, the change which had come over the attitude of his own profession towards Medical Missions. But what result could be shown for all this? Was Eastern Kashmir to have a missionary? Was the much-needed expert in Mohammedan controversy to be appointed? Were the Hunza people or those of Chitral or Chilas to have missionaries?

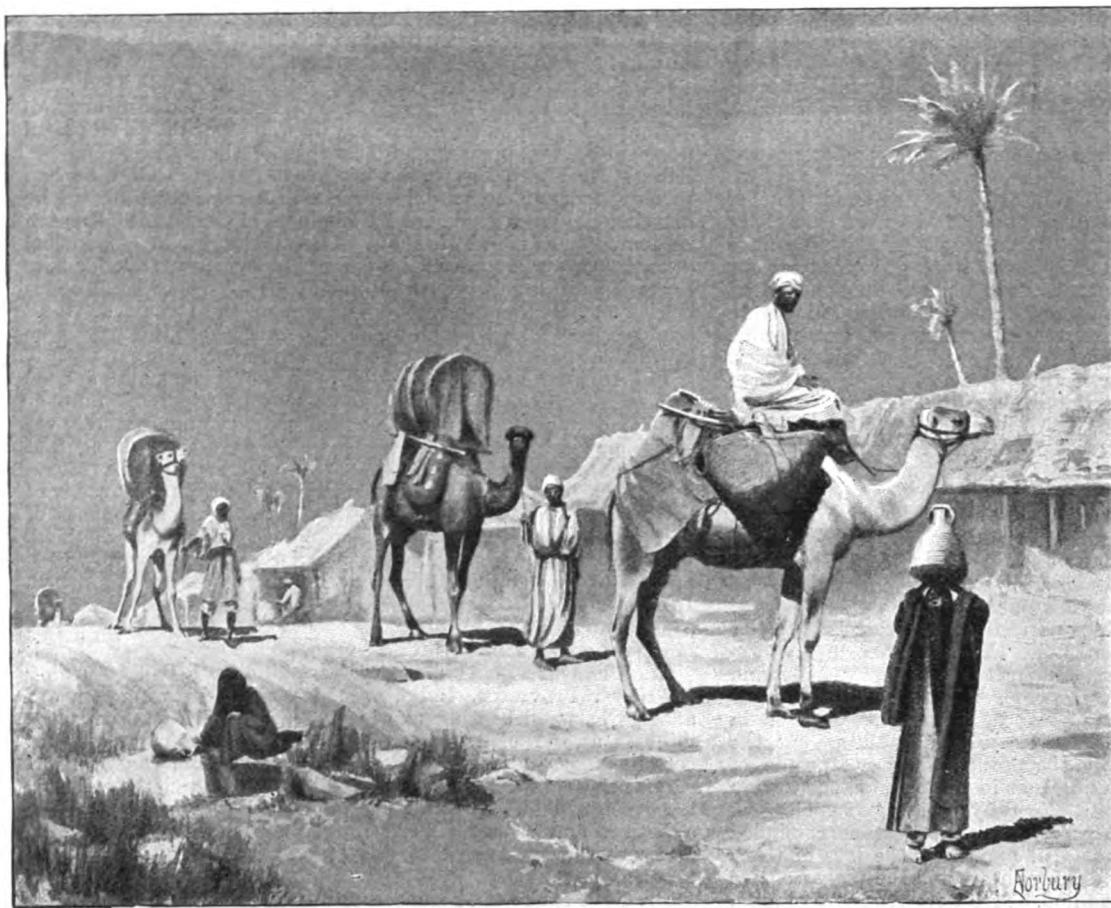
The Rev. D. J. Mackenzie, who represented the educational side of missionary effort, spoke of the value of this work, saying that some of the men who held the most important positions in the Native Church were converts from the Mission schools. He concluded by quoting the motto on Lord Lawrence's tomb in Westminster Abbey, "Be ready." "Be ready to use your powers in the extension of that kingdom which should be dear to you for your Saviour's sake."

The Rev. A. E. Day, leaving for the Punjab, pointed out the difficult character of work amongst Mohammedians, who welcomed him as a friend, but would have nothing to do with him as a missionary. He spoke of the need to strengthen the existing stations.

After a hymn, four more missionaries, recruits this time, gave addresses lasting for five minutes each. The Rev. D. M. Thornton (going to Khartoum), the Rev. E. Johnson Smyth, the Rev. S. Gibbon, and the Rev. J. A. Wood, were the outgoing missionaries thus chosen. Very earnest were the appeals of all for the prayers of those who remain behind.

The devotional address at the close was given by Prebendary Lunt from the words in St. John xii. 26: "If any man serve Me, him will My Father honour." He told of the peculiarly intimate sense which is borne by the word "serve" in this passage. It was a close, confidential, honoured service, which we might render to Christ; it involved self-surrender, it might bring persecution; but if any man served Christ in this sense him would the Father honour. He spoke of the honour which would be done to His servants by Christ when He Himself would serve them, and of the power of such a thought to move us to give ourselves to Him that He might do in and through us whatsoever He would.

W. G. J.



RETURNING TO KHAUTOUM BY LAND.

KHARTOUM AND GORDON.

BY THE REV. C. W. PEARSON, formerly of the Uganda Mission.

IN speaking of the town whose name is upon every lip, Khartoum, with its wonderful and pathetic memories, one has sadly to call to mind the fact that as an occupied town it exists no longer, for after the capture by the hordes of the so-called Mahdi and the murder of Gordon and his brave supporters the town was looted and destroyed and a rival set up on the opposite bank of the Nile, Omdurman, now made a historic name by the victory of the Anglo-Egyptian forces under Sir Herbert Kitchener.

Few inland towns in any country enjoy such an advantageous position as Khartoum, whether it be regarded from the point of view of commerce or of strategic warfare. It is situated at the junction of two noble rivers, the Bahr-el-Azrek, or Blue Nile, which pours down its vast waters from the Abyssinian highlands, and the Bahr-el-Abiad, or White Nile, which brings down a yet greater volume from the great water basin of the Equator, of which the Victoria Nyanza and Albert Nyanza are the reservoirs. On the way the Bahr-el-Abiad is reinforced by the addition of the water supplied by the Bahr-el-Ghazal from the west, and the Sobat from the south-east, and from a few rivers of smaller note.

The name of the city—for it deserved that appellation up to 1884—Khartoum, explains this position, for the name means the “Trunk” (i.e., of an elephant), or “Proboscis” (i.e., of a wild boar), a name cognate in idea with our “Naze” or Ness, and given by us to any promontory.

Khartoum as it was under Gordon.

When I saw the town in 1878 it was in the full blaze of commercial prosperity, and beginning to reap the harvest which the just and beneficent rule inaugurated by Sir Samuel Baker, and continued by Colonel Gordon, had made possible. Slavery in its worst aspects had been put down, and people were learning to put forth effort in the paths of agriculture, manufacture, and commerce instead of the old vile traffic in human flesh.

It had a population varying from 80,000 to 100,000 souls, and this population was of a motley character. Here one might see representative Europeans from almost every corner of Europe—Germans, Austrians, Italians, Frenchmen, Greeks, and so forth. Here, too, might be seen Hindus, Jews, Abyssinians, Maltese, Arabs of every hue and name, Syrians, Turks, and Circassians, with the native African, either free-man or slave, from all parts of the Dark Continent.

Merchandise in every shape and form could be met with in the markets and stores, brought down from the upper reaches of the Bahr-el-Azrek and Bahr-el-Abiad, or by the long caravans of camels from Darfur or Kordofan, in the west. Here, too, might be seen the produce of more civilized communities brought from Lower Egypt by way of the Nile, or across the desert which separates the Red Sea coast from Khartoum.

Almost anything could be bought in the shops, bazaars, or stores. In addition to the manufactures of European origin, the produce of Africa itself was in great amount, for to Khartoum flowed the streams of merchandise from all quarters. Ivory from the west and south, daturra, sesame, cotton, copper, iron, cattle in immense numbers, goats, and sheep. Report said that gold in small quantity was brought in, but from which quarter could not be ascertained.

Truly it was an emporium, and writing now that the power of the Khalifa is broken—we hope for ever—it is no stretch of fancy to boldly predict, under a newer and freer regime, a wonderful future for the city for which Gordon lived and died.

A Description of the City.

To describe the town itself. It was well built, as Eastern towns go, with the familiar flat-roofed houses, relieved here and there by the dome of a mosque, the minars from which the muezzin called the faithful to their frequent prayers, and one solitary Christian church, that of the devoted Austrian Mission. Some of the buildings were large, the largest being, as might be expected, the Government House, a palace then occupied by Gordon. This house has been compared by one writer to Buckingham Palace in size and appearance; but without adopting that comparison altogether, I would content myself by saying that it was very large and commodious. On one side rolled the Bahr-el-Azrek, only separated from the palace by the broad roadway. On the other sides it was surrounded by the garden and grounds in which Gordon so delighted, and these by a large wall.

Other buildings of note were the Arsenal, where were made the ammunition, the arms, the machinery, and steamers by clever Egyptian and Arab artisans. Then the Post and Telegraph Offices, the dwellings of the heads of these departments, either European or Natives, and those of the pashas, the *béte-noir* of Gordon's existence. In addition to these were the stores and the houses of the lower orders.

Some of these houses were built of a soft kind of sandstone,

but the greater part were of burnt brick and cement, a few of sun-dried brick and mud.

The Tribes round Khartoum.

In the marvellously fertile neighbourhood of which Khartoum is the centre dwelt and flourished an immense population. The numerous tribes of the Arabs who had wrested the rich Soudan from the original native possessors, the tribes of the Bishareen, Bataneeh, and Jaalieh, live on the north and north-east. More to the eastward was the *beled* of the Shukurieh. Westward were the powerful Baggara, Nuba, Hadendowah, and Kababish, who possessed a large tract of land ranging from the north north-west of Khartoum to the south south-west. Further away were the vast and unknown tribes of Natives who had been more or less successful in withstanding the razzias of the slave-dealing Turks and Arabs and in preserving their independence. Among these may be mentioned as the most prominent the Shilluks, in whose country is situated the town of Fashoda (and who early became subject to the Egyptian scheme of conquest), the Denka, the Nuehr, and still further away the Bongo, Mittu, Balok, and Djour. This list is not by any means exhaustive, for the population in this part of Africa is immense and varied.

Whether, however, we look at the map of Africa as modern research and exploration draw it for us, with an eye to commercial or political advantage, or with an eye on the outlook for fresh fields for the religious enterprise of the Church of Christ,

one cannot but be struck with the remarkable and unique "open door" which has been set by the turn of recent events before the Christian world.

Gordon's "Holy Jealousy" for Khartoum.

If Uganda be a point from which the light of Christ shall shine into the dark regions of which it is the centre, surely Khartoum is eminently more so.

Well do I remember Gordon's holy jealousy of Uganda, expressed to me on many occasions both at Khartoum and in England—

"Can't the C.M.S. do something for my people?"

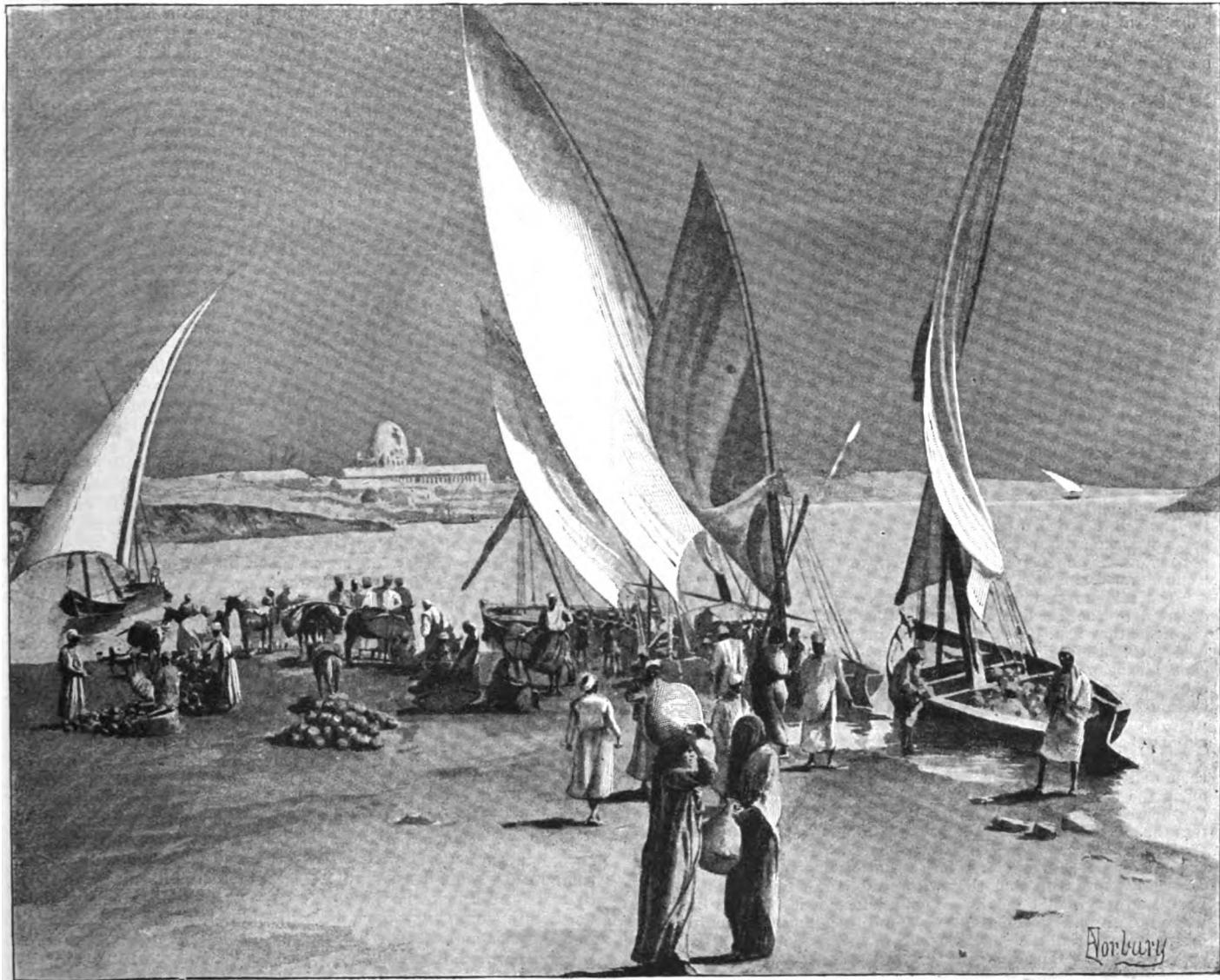
The Committee will remember his burning desire for a Mission west of the Nile, and the plan which we worked out at Khartoum in his room, sanctified by the Bible readings and prayers which we had there and, shall we not add, consecrated by his death.

"Only take up work in my territory," said Gordon, "and I will consider the Mission under my especial care, and will see that nothing is wanting."

Alas! his scheme could not be realized.

How he loved the people! Now he planned an importation of Chinese to show by a practical object-lesson to the easy-going Native the way to work. Now he would subsidize merchants to teach them the advantages of legitimate trade. How to elevate, how to civilize, how to Christianize them, was his constant idea.

"When you are on your way up the Nile," said he to me,



RETURNING TO KHAUTOUM FROM OMDURMAN. (Ruins of the Mahdi's Tomb, now razed to the ground, in the distance.)

Borbury

"you will have a great amount of leisure on your hands. Read up for me the prophecies in the Old Testament about Egypt and write to me your view of them. You know that prophecy of Isaiah (xix. 20): 'For they shall cry unto the Lord because of the oppressors, and He shall send them a saviour and a defender, and he shall deliver them.' Well, do you know, I sometimes think that I am the one meant."

Well, to-day it seems as if his heart's desire and prayer was to be realized. The door is open. When and by whom is it to be entered to take possession in the name of Christ?

Gordon's Own Preference.

One further idea. How is Gordon's especial memory to be honoured? By a school or university? This without doubt would be an excellent way, and while without wishing anything which would hinder that from being realized to its fullest possibilities, yet from what I know of Gordon's desires I think that there is one other which would be especially grateful to his memory. He had a respect for medicine and healing amounting almost to worship. "There is absolutely nothing under the sun," said he to me, "worth a moment's study (save the Bible), but the study of medicine," and when walking in the garden of his sister's house at Southampton he said, "Well, and what are you studying chiefly at Oxford?" I replied, "Theology." He expressed his disapprobation, and wished me to give it up, to go in for medicine, and go out with him again to work in the Soudan.

From this it is easy to form an idea of what he would have preferred—a hospital, where the afflictions and diseases of the Soudanese could be treated, and where others might learn the holy art of healing, and we may add that, from Gordon's known allegiance to his Lord, we may be sure that he would not have had such a scheme divorced from religion.

A Medical Mission, then, would be Gordon's ideal scheme. May God grant that this may soon become a fact.



CHRISTIAN SOLDIERS WITH THE NILE EXPEDITION.

MRS. HALL, wife of Dr. A. C. Hall, of Old Cairo, writes as follows from Alexandria, after having met with the Christian soldiers of the Warwickshire Regiment, of whom our readers heard in our September number.—

Sept. 23rd, 1898.

"Last night we had the pleasure of hearing their experiences through Corporal Morley. They especially spoke with great gratitude for having the C.M.S. magazines, which were sent to them regularly every month during the whole campaign. They were most eagerly read, not only by those to whom they were sent, but by others also. They are a great comfort to the sick, whose faces brightened when they saw their comrades coming with the magazines.

"The men often had meetings in the desert for prayer and praise. Often when they were singing and praying the Natives would gather round and watch them, standing when they stood and kneeling when they knelt. We could not help rejoicing, in view of future missionary work in the Soudan, over the impression which the sight of English soldiers at prayer would give to the Natives. Instead of associating the English with drink, which, alas! they often do, they will remember our brave men at prayer; and when the missionary speaks of God will not say, as they do here at times, 'Why, we thought you English were "unbelievers," and didn't love God.'

"The soldiers told us of ruined villages which had been so hastily deserted by the Dervishes that, in order to dispose quickly of their prisoners, they had thrown them in chains on the burning huts. Then we heard of the fight at Omdurman, and of the grand resistance the enemy made, and of their wonderful tactical skill and resources. Then came the entrance into the town and the fearful sights which met the eye and sickened the strongest man. Dead bodies of men and animals were lying in the streets, and had been there for days and weeks, making it impossible for the Europeans to stay there.

"The Natives received the soldiers with joy, and blessed them as their deliverers, seizing their hands and kissing them as they walked along the street. When the English flag was raised over the ruins of the house where General Gordon died, loud cheers from the Natives rent the air, showing their joy and thankfulness for the freedom guaranteed them by the presence of the English. It is a great matter for thankfulness that the Natives look upon the English with such favour, especially as we trust that they will receive the Gospel also from their lips at no very distant period. Our soldier friends told us that they wished to give a thankoffering to God for their preservation during the campaign, and that each man would give a donation to the C.M.S. to be spent on sending the Gospel into Egypt or the Soudan."

MISSIONARY WORK IN EGYPT.

BY THE REV. F. F. ADENEY.

EGYPT itself, that is, not reckoning the great provinces to the south just reconquered from the followers of the Mahdi, is not a large country. The population is about 9,500,000, of whom a tenth are Christians and the rest Moslems. Egypt, therefore, is not a heathen land. On the contrary, it was once at least nominally Christian, and only became Moslem in the seventh century, when it was conquered by the Arabs. And even then God did not leave Himself without a witness, for many refused to become Moslems, and ever since the Coptic Church, as it is called, has kept alight, albeit feebly, the lamp of truth amid the surrounding darkness.

The question will, perhaps, be asked, Why send missionaries to a country where there is a Christian Church, and where the people are not Heathen? There are two reasons. First, because the Christians in the country know so little of the truth, and, far from trying to teach the Moslems, hate and fear them. And secondly, because the Moslems, although they worship the one true God, know nothing of the way of salvation through Jesus Christ. They count Him indeed a prophet, but refuse to believe that He is the Son of God, and deny that He was really crucified.

Their religion is almost entirely a matter of externals—prayer, fasting, almsgiving, pilgrimage. It is well-nigh impossible to convince them of sin, and they are quite sure that no true Moslem can ever be lost. God is merciful, say they, and Mohammed, their prophet, will intercede for them.

Of spiritual religion, as we understand it, they have no idea, and if a Heathen or any other would become a Moslem, he has no need of a change of heart, but must merely profess the Moslem creed, "There is no God but God, and Mohammed is the apostle of God," say the appointed prayers every day, and fast during the month of Ramadan.

I do not say that all Moslems are bad; far from it. But judged by the standard of Christianity, the very best of them fall terribly short, and the sad thing is that neither their religion nor their holy book "the Koran" can help them to be much better. This is why missionaries are sent to Egypt to preach the Gospel of Jesus Christ to the Moslems. The religion of Mohammed has many good points, but only Jesus Christ can save from sin and make men fit for the kingdom of God. Christians, indeed, are not perfect, but Christ is perfect, and the more a man yields himself to be led by the Spirit of Christ, the nearer will he get to perfection.

But now I must tell you something of how missionary work is carried on in Egypt. Many years ago the Church Missionary Society made an attempt, by means of a training school, to influence the Coptic clergy and through them the Coptic Church, in the hope that the Copts, thus enlightened, would become missionaries to the Moslems. But the attempt was a failure. In 1882, however, partly in consequence of the British occupation, the C.M.S. started work again in Egypt. This time, instead of trying to influence the Copts, an attempt was made to reach the Moslems directly. This work we are still carrying on, chiefly in two centres, in Cairo, the capital of Egypt, and in Old Cairo, a poor suburb of it.

In four different ways we try to reach the Moslems—by schools, by a Medical Mission, by evangelistic work, and by literature.

(1) Our schools, of which there are four (two for boys and two for girls), contain about 350 children, the majority of whom are Moslems, the rest being Christians (Copts, Greeks, and other Easterns) and Jews. We could get a great many more Moslems if only we would not teach the Bible, but as our great object is to teach the children to know and love the Lord Jesus, we cannot possibly give this up. Our schools are always opened and closed with prayer, and the first hour in the morning is devoted to Bible teaching. This is given generally by the native teachers, who are all Christians, superintended by the missionary, who goes from class to class to see if the children are being well taught. Not long ago I went in to see the infant class at the Cairo Boys' School. I found thirty little boys sitting round three sides of a room, all with little red *tarabouches* (hats) on their heads, some dressed in Eastern fashion, but most of them in coats and knickerbockers, like boys at home. Some of them had white, some very dark brown, and a few quite black faces, but they all looked very happy. When I went in they all stood up and saluted like soldiers, and said, "Good morning, sir," for

all the children in our schools learn English. Then, one after another, they each said a text in Arabic, and I found that the little fellows not only knew the verses of Scripture, but could tell me the meaning of them.

Our Girls' School at Cairo is a boarding as well as a day-school. There are twenty-five boarders, mostly Moslems, and I am glad to say that two or three of these Moslem girls profess to believe in the Lord Jesus, and are living lives which seem to show that their profession is real.

(2) The Medical Mission is a very important branch of missionary work among Moslems, for not only is it a good means of gathering many to hear the Gospel message, but more effectually than anything else it removes prejudice from the minds of those we wish to win. Often and often a man comes into the hospital full of prejudice against Christianity and Christians, but the experience of practical Christian love is too much for him, and by the time he is cured he has quite lost his prejudices, so that he is ready to listen to Christian teaching and to gladly receive the New Testament to take home with him. Such a man becomes at least a real help to the Mission, for he is sure to speak well of the missionaries wherever he goes, and often sends other patients to the hospital.

The children's ward is a very attractive part of the hospital work, and from a missionary point of view perhaps the most profitable, for the children are not prejudiced like their elders, and knowing little of their own religion can more easily be taught about Christ. Day by day the Gospel story is lovingly told them, and many are the texts of Scripture they learn to repeat. We shall never know here the result of much of the seed thus sown, but we do know that many little ones have learned to love the Saviour in the hospital ward. One little lame boy, for whom all that is possible has been done, has been handed over entirely to one of our lady workers, and is being brought up as a Christian.

Besides the hospital work there is an out-patients' department, in which about a hundred patients are treated every day. There are two waiting-rooms—one for men and the other for women—and in each of these a short service, with an address, is held every morning before the doctors begin their work. While the patients are waiting their turn they are spoken to individually by some of our workers.

(3) The third method of missionary work I have called evangelistic, and under this head must be included Sunday services, week evening meetings, visiting the people in their homes, and talks with them wherever they can be met with. But space fails to say more than that we thank God for the freedom we have in Egypt of preaching everywhere and for the increasing readiness of the Moslems to hear about Christ.

(4) Lastly, I must not omit to mention our book-shop, situated in the middle of Cairo, at which we sell hundreds of Bibles, Testaments, and Gospels in various languages every year, as well as many controversial books and pamphlets in Arabic. Outside the shop door, fixed to a wooden desk which hangs on the wall, is an open Arabic New Testament, and many a passer-by stops to read in it the Word of Life.

So in every way that we can think of we try to make known to the people of Egypt the Gospel of Jesus Christ. It is up-hill, disappointing work, and we are sometimes tempted to wonder whether, after all, our efforts are not wasted. But the Lord's command is, "Go ye into all the world," and that must include the Moslems, although they are so hard to win. And it is not in our own strength that we work, but in the power of the Lord Jesus, who said, "Lo, I am with you alway, even unto the end of the world."

In conclusion, may I ask you, dear reader, what you are doing to obey your Saviour's last command? Even if you are not called to go out abroad as a missionary, remember you cannot be a true Christian unless you have the missionary spirit, which is the true spirit of Christ, who longs for the salvation of every man. And if you have that spirit, I am sure that you will both pray for our work and deny yourself, in order to help it forward.

Ladies' Union Work Dépôt,

44, St. Petersburg Place (opposite St. Matthew's Church, Bayswater).

THE Annual Sale of Foreign and other Goods in connexion with the London Ladies' Union will (D.V.) be held at the Dépôt on Tuesday, Wednesday, and Thursday, Nov. 29th, 30th, and Dec. 1st. Open from 11.30 a.m. to 5 p.m. each day. It is hoped that members and other friends will take this opportunity of visiting the new premises.

THE MISSIONARY LEADER'S ONE REQUEST.

A MISSIONARY BIBLE STUDY IN THE EPISTLES OF ST. PAUL.

BY MRS. ASHLEY CARUS-WILSON (MARY L. G. PETRIE, B.A.).

"Ye also helping together on our behalf by your supplication"

(2 Cor. i. 2, R.V.).

OUR oldest "letters from the field" are the thirteen Epistles of St. Paul. Four of these are addressed to individuals; the remaining nine to Churches. He wrote twice to the Churches in Thessalonica and Corinth, once to those at Galatia, Rome, Colosse, Philippi, and Ephesus (we omit the anonymous Epistle to the Hebrews, as there is considerable uncertainty about its authorship, though not as to its canonicity).

Now to six of these seven Churches, that is, to all save the unsatisfactory Church in Galatia, where reproof took the place of request, St. Paul makes one personal request, asking for the only thing he ever asked for himself, saying, "Give me something which I am already giving you: I am praying for you, pray for me."

So had Christ Himself inaugurated the two "missions" He sent forth, that of the Twelve and that of the Seventy, each of which was preceded by the injunction, "Pray ye therefore the Lord of the harvest" (St. Matt. ix. 38, x. 5; St. Luke x. 1, 2). And the record of the third Christian mission begins with the words, "When they had fasted and prayed, they sent them away" (Acts xiii. 1-3). In the Acts, the earliest missionary "report," the word "prayer" occurs nine times, and the verb "to pray" sixteen times.

Now, taking St. Paul's Epistles in the order in which they were written, let us observe six times over this sequence of messages from the advanced guard of the Christian host to the forces at home: "I thank God for you. I pray for you. Pray for me."

To *Thessalonica*. "We give thanks to God always for you all." "We are bound to give thanks to God alway for you, brethren, for your growing faith and abounding love." "Making mention of you in our prayers." "May your spirit, and soul, and body be preserved entire." "To which end we also pray always for you." "Brethren, pray for us." "Finally, brethren, pray for us, that the word of the Lord may run and be glorified." (1 Thess. i. 2, v. 23, 25; 2 Thess. i. 3, 11, iii. 1.)

To *Corinth*. "I thank my God always concerning you, for the grace given you." "We pray to God that ye do no evil." "With supplication on your behalf." "Ye also helping together on our behalf by your supplication." "That thanks may be given by many persons on our behalf." (1 Cor. i. 4; 2 Cor. i. 11, ix. 14, xiii. 7.)

To *Rome*. "First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world." "Unceasingly I make mention of you, always in my prayers making request." "Strive together with me in your prayers to God for me, that I may be delivered from the disobedient, and that my ministration may be acceptable and that I may come unto you in joy, and find rest." (Rom. i. 8, 9, 10, xv. 30.)

To *Colossae*. "We give thanks to God, praying always for you, having heard of your faith and love." "We do not cease to pray and make request for you, Epaphras always striving for you in his prayers." "Continue steadfastly in prayer, praying for us also, that God may open unto us a door for the word." (Col. i. 3, 9, iv. 3, 12.)

To *Ephesus*. "Having heard of your faith, I cease not to give thanks for you, making mention of you in my prayers." "I bow my knees unto the Father, that He would grant you strength and knowledge." "Praying at all seasons on my behalf, that utterance may be given unto me in opening my mouth, that I may speak boldly." (Eph. i. 16, iii. 14-19, vi. 18, 19.)

To *Philippi*. "I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy for your fellowship in furtherance of the Gospel." "I know that this shall turn to my salvation through your supplication, so now also Christ shall be magnified in my body." (Phil. i. 3-11, 19, 20.)

Much is suggested to us by this picture of unceasing co-operation between the messengers of Christ in the regions beyond, and the privileged inhabitants of Christendom. Observe first that the prayers are particular and not general. What is asked is not merely the common prayer of the Church at home,

for the Church abroad, but the definite petitions of individual Christians at home for individual missionaries; not merely vague prayer for blessing, but detailed request for the supply of particular needs; a safe journey home and a welcome on arrival; deliverance from enemies, opportunity and power to preach; that the messenger may be blessed to many, and that the words he utters may run. Unlike St. Paul, the missionary of to-day does not go forth familiar already with the tongue in which most of his work will have to be done; "bold utterance" may surely now be interpreted as facility in acquiring needed languages. This should certainly be one of our special requests for missionaries in their first year.

Again, as Henri Perreyre beautifully says, "A Christian is a man to whom Jesus Christ entrusts all his fellow-men." The widest direct personal influence can, after all, reach but a limited number; but through the ministry of supplication the lowliest and most isolated Christian may actually touch and bless indirectly all his fellow-men. We may be able to name the workers abroad, and to some extent credit each with his share in the success of their holy endeavour. But only in the last day will it be revealed how large a part in that success was due to the helpers in prayer at home. One or two instances of this may be noted.

During the earliest years of last century, in the midst of a sleepy and decaying Christendom, Hochstetter prayed daily for the revival of religion and the conversion of the Jew and the Heathen. In 1728 was founded the Institutum Judaicum, the first organized effort for Israel's evangelization; and the Moravian Missions, the first effort for the most distant Heathenism, date from 1732.

In 1872, at the instance of the S.P.G., the Archbishops appointed St. Andrew's Day to be observed by all Anglicans as days of special intercession for labourers. In the next few months both the S.P.G. and the C.M.S. had received more offers of service than they had had in as many years previously, and in the following year, 1873-74, the C.M.S. income reached by far the largest amount ever known up to that time.

It is scarcely necessary to point out to readers of the GLEANER the undoubted connexion between the formation of the Gleaners' Union, with its Cycle of Prayer, in 1886, and the wonderful advance all along the line during the last twelve years.

On March 12th, 1885, the year before the birth of the G.U., was inaugurated the Thursday afternoon prayer-meeting at the C.M. House, which missionaries all over the world now think of as a comfort and strength.

Having thus illustrated the petition "Pray for us," let me in conclusion illustrate the promise "We pray for you." The Week of Universal Prayer at the New Year, now observed in many countries at the invitation of the Evangelical Alliance, may be traced back to a little gathering for prayer of missionaries of different communions at Ludhiana, in the Punjab, some forty years ago.

Let us then pray, as those for whom faith in a prayer-hearing God is an experience, not a mere doctrine, and let us remember that before we can *pray* we must *know* what are the present and particular needs of those with whom it is our great privilege thus to co-operate.



ST. PETER'S CHURCH, RED RIVER.

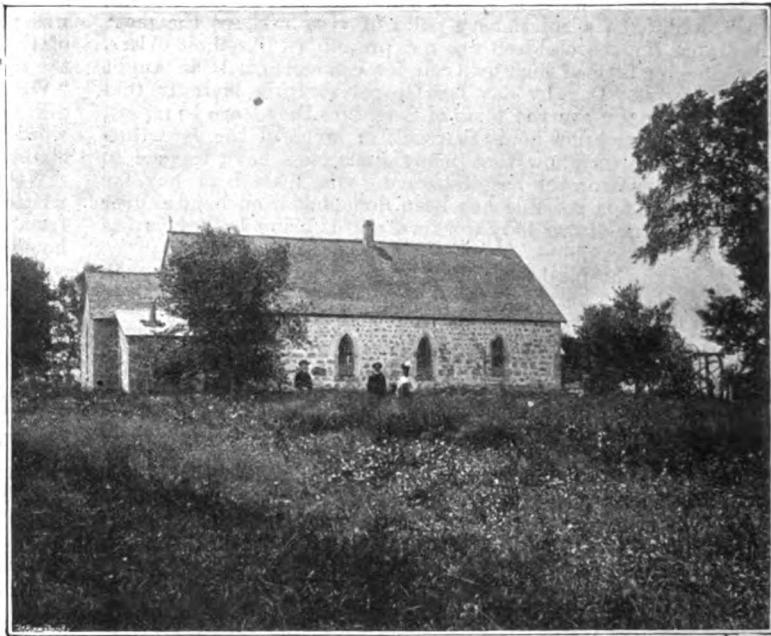
BY THE REV. F. H. DU VERNET, *Editorial Secretary, Canadian C.M. Association.*

THIS historic church is on the east bank of the Red River, twenty-five miles below the city of Winnipeg. It is the parish church for the large Indian Reserve which extends for many miles on both sides of the river, there being four chapels in different parts connected with the same Mission. As may be seen, the church is of stone. It is eighty feet long, not counting the chancel, and has seating capacity for over 400 people. There was formerly a stone tower in front, but it had to be taken down, the foundation being insecure. The bells now hang from a wooden scaffold.

The church was built in 1852 by the Rev. William Cockran. Having heard that after Archdeacon Cowley's death important records were unfortunately destroyed, I looked carefully over the

old parish registers. The first entry was made on Oct. 9th, 1839, the missionary being the Rev. J. Smithurst. He called his charge "Indian Settlement, Hon. Hudson's Bay Territories, America." On Nov. 21st, 1851, the Rev. Wm. Cockran made his first entry. In the autumn of 1853 the Rev. C. Hillyer was in charge. In the spring of 1854 he left for England on a visit, and the name of Abraham Cowley appears for the first time. Mr. Hillyer returned in 1855, but only stayed a few months. An interesting signature is that of "Henry Budd," the first Indian clergyman, who was evidently assisting in 1861. In 1866 "Archdeacon" is attached to the name of Abraham Cowley, and the Rev. H. Cochrane (an Indian) is put in charge of the parish under the Archdeacon. In the summer of 1874 the Rev. J. A. Mackay (now Archdeacon of Saskatchewan) becomes incumbent, but not for long, for on July 5th, 1875, the Rev. Gilbert Cook's name appears and continues until March, 1881. Another very interesting signature is that of "John Moosonee," who visited the Mission on Aug. 8th, 1875.

The Rev. Benjamin Mackenzie entered upon his duties at St. Peter's in the summer of 1881, and continued until June, 1890.* He was succeeded by the present incumbent, the Rev.



ST. PETER'S CHURCH, ON THE INDIAN RESERVE, RED RIVER.

John George Anderson, who was born in Scotland in 1866, educated at St. John's College, Winnipeg, taking his B.A. at Manitoba University in 1886. Mr. Anderson preaches every Sunday in Cree, Ojibbwe, and English, and is a devoted missionary. There are 264 Indian communicants on the roll, and over a thousand baptized members. The Sunday that I visited the Mission there were two infants baptized, representing the third generation of Christian Indians.

At the morning service in St. Peter's, the absolution, the Lord's Prayer, two hymns, and the sermon are usually in Cree, the second lesson in Ojibbwe, for the sake of the few Sotos who may be present. The evening service is the same, with the exception that the second lesson is in Cree and the sermon in English. All the younger Indians both understand and read English.

The Mission, though not entirely self-sustaining, is on the way towards this goal. The Indians contribute 200 dollars a year towards their missionary's salary, and in response to the annual appeal for the Diocesan Mission Fund have given as much as seventy-five dollars. Amidst the darkness of the discouragements connected with Indian Mission work in newer fields, the old Mission of St. Peter's is like a beacon light, showing what can be done through faithful efforts blessed by God.

* During his incumbency, in 1887, Archdeacon Cowley died, and was buried in the churchyard; after his forty-six years of service.



Yoruba.—Bishop Phillips attained his jubilee on Good Friday, 1897, and at Ode Ondo and the churches of the district the event was celebrated by the formation of a fund for starting a native pastorate. The anniversary of this movement was observed on Easter Monday last by a public service, when £19 15s. 8d. was raised and added to £24 10s. contributed the previous year. At a subsequent meeting of the church elders it was resolved:—"That this fund be expended first on training and sending forth native evangelists from the Ode Ondo Church, and secondly in making coffee plantations for the future support of the native pastorate."

In memory of Bishop Crowther a stone has been erected in the old cemetery at Lagos. On Aug. 6th this memorial was unveiled by the Acting Governor of the colony (Captain Denton). The form of service used was drawn up by Bishop Oluwole. The clergy, eleven in all, walked in procession to the cemetery, preceded by a choir of boys and girls from the schools. The route was lined by some two or three hundred children, who fell in behind the clergy, and thus formed a long procession. The Governor, Bishop Tugwell, and the Rev. J. Johnson gave addresses. The Chief Justice of the colony also was present. The Bishop hopes the outcome of this service may be a permanent public memorial of some kind.

Uganda.—Bishop Tucker hopes to hold an ordination in Uganda "certainly not later than St. Thomas' Day." The Bishop expects to ordain four or five Natives to Deacons' Orders and to admit four of the native deacons to the presbyterate. He asks for prayer on behalf of the candidates.

The Rev. E. Millar, who returned to Uganda with Bishop Tucker last spring, says the evangelistic work is recovering now from the effects of the war, and many teachers are going back to their stations. On July 11th Mr. Millar wrote:—"Last Friday nineteen teachers were dismissed, and a considerable number are under training at present and will go out later on. The book sales, too, in the capital are very good. We have nearly run out of the reference New Testaments, and shall soon have to write home for another edition. I find that Mr. Pilkington's book, *He who seeks finds*, and the *Pilgrim's Progress* do not sell very much. The people prefer the pure Word of God."

Bengal.—It will be remembered that in the severe earthquake of June 12th, 1897, the Old Church, Calcutta, was so damaged that it became necessary to remove the spire, and it was subsequently decided not to rebuild it. The porch has been restored at a cost of Rs. 14,000. The *Old Church Parish Magazine* says:—"After fifteen months of inconvenience and much unsightliness the entrance to the Old Church once again presents a noble front."

The North India localized *C.M. Gleaner* has the following note:—"At Santirajpur on Sunday, Aug. 28th, was witnessed an interesting ceremony, when Nobin Biswas and his family (four persons in all) testified for Christ in baptism before a goodly number of Christians and Heathen. The story of Nobin's conversion affords us another proof (if another proof were wanting) of the value of our Mission schools as an evangelistic agency, for the truth learned at Amjhupi School caused him to become an inquirer, and thus eventually to become a believer. The baptismal ceremony was performed by Pastor Daniel Biswas, of Joginda parish."

North-West Provinces.—On the evening of July 29th a large crowd was gathered together on the banks of the Jumna at Agra to witness the baptism by immersion in the river of a Mohammedan convert who had been an inquirer for two years, having been brought in first by a Mohammedan convert of the Baptist Mission. During the famine he visited the Baptist Society's missionaries and afterwards the Rev. W. McLean. After Mr. McLean left for England he came to the Rev. J. M. Paterson, who made arrangements with his catechists for his instruction and preparation for baptism. The usual service for the baptism of adults was read, with certain necessary explanations to make the teaching clear to the minds of the non-Christians present. On the Sunday after the baptism a large crowd came to the Mission-room service in Hinkimandi and were most attentive and impressed.

Western India.—On Sept. 15th there passed away a young missionary who, in the brief three years of his labours in India, gave promise of an unusually useful life. The Rev. H. T. Jacob, B.A. Lond., and Islington College, was added to the staff of the C.M.S. Western India Mission in the autumn of 1895. He was the son of Col. Jacob, formerly of Poona, his mother being a daughter of the late Rev. James Abbott, of the American Marathi Mission. He and his sister Ethel, true children of India by missionary birth and descent, took up work at

Khed, a village of 4,000 inhabitants twenty-six miles south of Poona, where Mr. Jacob was until lately engaged in the itinerancy. In the latter part of August he went to Poona, to undertake the temporary charge of the Divinity School during the Rev. R. S. Heywood's absence. A Native Christian worker at Bombay, writing to the *Bombay Guardian*, bears the following testimony to his character and work:—"Mr. Jacob preached the Gospel with great joy, not as a duty, but out of pure love to perishing souls. When he went for bazaar preaching his chief aim was to preach Christ and His Cross, and he told the same thing to the catechists with him. Prayer was the great means on which he depended. Hindu boys were very often seen at his bungalow, to whom he told stories from the Bible, and then prayed with them. . . . He was a true pastor of the small congregation, superintendent of the Sunday-school, doctor to the sick, and real missionary, never ashamed of Christ and His cause."

Ceylon.—St. John's College, Jaffna, we are glad to know, is in a very flourishing condition. The Principal, the Rev. J. Carter, reports 271 on the books at the end of the school year (July), as compared with 241 last year. Three boys are being prepared, and will shortly be baptized. A Band of Hope has been organized for the College boys, the girls of the C.M.S. Girls' School, and the children of the town combined. Drinking is on the increase, especially among the educated, and the missionaries think it high time something was done to check it.

West China.—The missionaries at Chong-pa, in the Si-chuan province, have been much encouraged by the admission into the visible Church of the first convert at that place—the first drop in that shower of blessing which they hope to see in the Lord's good time. In July the Rev. O. M. Jackson and his wife visited the city and brought with them their woman servant, whom they had engaged while living there and taken with them to Mien-cheo. The occasion of their visit afforded an opportunity for the woman to be baptized, as she had been a Christian for some time and wished to be baptized in her native place. The baptism took place at the usual morning service, on July 17th, in the presence of a good congregation, among whom was the woman's son, whom she is anxious to see come forward for baptism. Mr. W. Kitley, who has sent us an account of the convert, says:—"Will you pray for her that she may be kept faithful to her vows, and that we here may still sow the seed patiently, prayerfully, and consistently, knowing that one day it shall bring forth fruit to His glory who has taught us to pray, 'Thy kingdom come.'"

FASHODA AND THE NILE PARTY OF 1878.

FASHODA was an unknown name to most people until a few months ago. It may be interesting to note that the *GLEANER* published a picture of that town as early as July, 1879! It was introduced to illustrate the journal of Mr. R. W. Felkin, who with Mr. C. W. Pearson and the Rev. G. Litchfield, journeyed up the Nile to Uganda. The party left England on May 8th, 1878. A fourth member of the party, Mr. J. W. Hall, was attacked by heat apoplexy at Suakim and forced to return home. He is now at work at Mirat, in North India. The others started on June 25th across the desert to Berber, which they reached on July 8th. Leaving on July 21st, they reached Khartoum on Aug. 8th. There they were entertained by Gordon for five days. They steamed up to Fashoda in nine days more. Mr. Felkin describes it as a fortified town two hundred yards from the river, the walls and Government buildings being of baked bricks and the rest of the houses of mud or wood. The party had towed up a new Mudir, his predecessor having been dismissed for slave-dealing. Curiously enough the new Mudir wore the Cross of the Legion of Honour and two other French medals. There was then a garrison of 800 to 1,000 men in Fashoda to resist the attacks of the Shillukas. The party proceeded up the stream on Aug. 23rd, but so slowly that they only reached Lado (or Lardo) at the end of October, and took three months more to complete their journey.

A LETTER FROM THE QUEEN MOTHER OF TORO.

M. R. A. B. FISHER thus writes from Gibraltar:—

"I am enclosing a very interesting letter from Victoria, Queen Mother of Toro, who is described by Bishop Tucker as 'the most interesting native lady he ever met.' She one day told me her great desire was not to go into the kingdom without a great number of her people. 'How can I,' said she, 'go alone?' We are now on our way back to her interesting country again, and we want much prayer."

The following is the translation of the letter. "Vikitoliya" is the native transliteration of "Victoria," and "Queen Mother" is in the original "Namasole":—

"KABAULALE, TORO, Jan. 24th, 1898.

"To my friends the chiefs and elders of the Church, greetings.

"Friends, I thank God that we are one with you, although we are black and you are white, because now we are one in Christ Jesus our Lord. Therefore, my masters, persevere in praying to God to give us strength every day. Now, my friends, good-bye.

"I am your very true friend in the one fold,

"VIKITOLIYA, Queen Mother, Toro."



THREE is not much to add to what we have already announced as to the Anniversary Meetings. We are hoping that our speakers from the Field may be Mrs. Douglas Hooper, of East Africa; Miss Howard, of Japan; the Rev. A. H. Bowman, late of Bombay; and the Rev. G. H. Parsons, of Calcutta, formerly the Secretary of the Indian Branches of the Union.

We should like to say that although there are no subjects definitely connected with the Sowers' Band work to be discussed at the Secretarial Conferences, yet if any of the Sowers' Band Secretaries would like to attend the Conferences they will be welcomed if they will apply to us for tickets.

The following was addressed to "Fellow-Gleaners" over the signature of "One who went." We are sure it will interest Gleaners to know that the writer is one who at one time was on the list of O.O.M.'s supported by the Union, and is, we trust, still remembered in prayer:

"I would like to tell you of an idea which was carried out in one of our provincial towns during August, thinking that perhaps other Gleaners in other towns would like to do the same thing. One knows how difficult it is for village people to be interested in missionary work, as in many cases they are unable to get near the towns where meetings are held.

"It occurred to one lady that a small band of ladies might be gathered together and go round the neighbouring villages, holding informal afternoon meetings for the women. After having obtained the consent of the clergymen of the various parishes the meetings were arranged. A missionary friend was invited, and gladly consented to be chief speaker, and another lady lent her carriage to take the 'Deputation.'

"The invitations had in several places been taken to *every* house by the clergyman's wife, and were warmly accepted. The number present varied from twenty to sixty, and the meetings were held either in the schoolroom or the rectory, and in one instance in the entrance hall of a beautiful country house. Tea was kindly given to those present, and was much appreciated. It gave a sociable feeling to the whole meeting.

"The dear women in every meeting appeared most interested in the talk and in the curiosities which were shown, and there was always opportunity for a personal appeal.

"One feels sure that these quiet little meetings will bear fruit. Much prayer was offered that the whole movement might redound to God's glory.

"Who would like to do the same sort of thing? Will some one volunteer to speak or find a missionary? Will another lend her carriage? Will the ladies at vicarage and rectory fall in with the plan and help to make it a success? Will the many, who cannot take such an active part, pray?

"In this way hundreds, nay, thousands of villagers might be interested, and we should have the joy of feeling that we had helped forward, if ever so little, the great work that is so dear to our Saviour's heart."

We have received the following suggestion to farmers:-

"I am a small farmer, and my means are limited, but I have been very anxious indeed to help in some way the Master's work in the foreign field. We have now nearly finished our hay harvest, and have nearly cleared five fields. My idea may be thought a novel one, but I have given into my C.M.S. box this afternoon five shillings, which represents one shilling per field gathered in.

"Less labour has been needed in the making of the hay; the crops have been also *very much heavier*. Consequently, how can we render to Almighty God a more reasonable thankoffering than, say, a shilling a field thus gathered in? What would be the results if all could do so? A considerable addition to the Society's funds.

"Dear brother and sister Gleaners, do give this suggestion a trial. I am sure some among us are farmers out of the 100,000 who have been enrolled as Gleaners.

"No. 70,699."



New Local Branches of the Gleaners' Union.

Donington, Spalding: Sec. Miss E. B. Judd, Church House, Donington, Spalding.
Millom, St. George's: Sec. Miss Johnson, East View, Millom, Cumberland.
Finchley, Christ Church: Sec. (pro tem.) Mrs. Lang, Christ Church Vicarage, N. Finchley.
Finchley, St. Paul's: Sec. (pro tem.) Mrs. Mayall, St. Paul's Parsonage, Finchley, Cheltenham, St. Mark's: Sec. Miss M. H. Easterfield, The Hostel, Lansdown Road, Cheltenham.

MISSIONARY SUNDAY-SCHOOL LESSON.

"THE LIGHT OF THE WORLD."

Texts for repetition—Col. i. 13; St. Luke i. 79.

WE speak of the sun as the light of the natural world. Light, heat, life, beauty, and colour come from the sun. The presence of the sun makes day. The absence of the sun makes night.

Who made this beautiful sun? God. Yes, and now see how the God-Man speaks of Himself.

I. "I AM THE LIGHT OF THE WORLD" (St. John viii. 12, ix. 5).

Long before Jesus came into the world one of the prophets spoke of Him as a "Sun." Can you find the passage? (Mal. iv. 2.) St. John, in first chapter of his Gospel, speaks of Christ "the Word" as "the Light" (St. John i. 1-9). John the Baptist prepared the way of the Lord by bearing witness of Him as "the Light" (vv. 7, 8), as his father had prophesied He should be (St. Luke i. 76-79, words which we often sing in church).

II. A WORLD OF DARKNESS.

Compare Gen. 1-5 with St. John i. 5, first clause, and St. John iii. 19. The natural world all darkness until God's light came. The spiritual world, the spirits or souls of men, all darkness till Jesus came. Old Testament saints had light by the promise of His coming. What makes our night and day? Day when the part of world on which we live is turned to the sun, night when it is turned *away from* the sun. Jesus, "the Light of the world," "the Sun of Righteousness," is always shining, but the greater part of the world is *turned away from* Him, knows Him not. (Show map or diagram representing the small portion of the world where Gospel light shines compared with the black mass of Heathendom.)

III. "YE ARE THE LIGHT OF THE WORLD."

He who said "I am the Light of the world," says to His people, "Ye are the light of the world."

See what He said of His forerunner, John (St. John v. 35).

See what He said to His disciples (St. Matt. v. 14-16).

Much in the Bible about light and darkness, which you may search out for yourselves.

Can you say Col. i. 13, first text for repetition? Then to you may be said Eph. v. 8.

How can you "walk as children of light"? By letting others see your light. A lamp or candle not lighted for itself.

IV. REFLECTED LIGHT.

The light of moon and stars is reflected from the sun. The light of God's children is reflected from Jesus Christ. Missionaries, like St. John the Baptist, go to lands of heathen darkness to bear witness to the Light of the world; and when the Heathen see their light and begin to desire it for themselves, the missionaries, by the help of God's Holy Spirit, turn those seeking souls round towards the Sun of Righteousness.

You may do this when you are older.

Even now you can do much to send the messengers of light.

Think of every penny put into the missionary-box as so much towards spreading the light.

(Penny-in-the-slot gas-meters might, if thought well, be referred to as illustrating this, as gaslight may be traced back to the sun.)

But if those pennies, or other coins, are to be light-spreading pennies, they must be given by those in whose hearts Jesus, the Light, is shining. Each little life lighted by the Sun of Righteousness may thus send out sunbeams into lands of heathen darkness. (Second text for repetition.)

Remember that our own land was once a land of darkness. Missionaries brought to Great Britain the knowledge of the true Light of life. Some children sing—

"I thank the goodness and the grace

Which on my birth have smiled,

And made me in these Christian days

A happy English child.

I was not born as thousands are

Where God was never known,

And taught to pray a useless prayer

To gods of wood and stone."

But do not forget that our country was not *always* a Christian land. Thank God, indeed, that you were not born *before* missionaries came to England, and show your gratitude by sending missionaries to those lands which are now as dark as Great Britain was once.

Illustration:—

Spreading the light in dark villages in China. GLEANER, October, p. 155.



A New Set of Lantern Slides for the Centenary Celebrations.—We wish to call particular attention to the fact that the Loan Department at the C.M. House has prepared a set of forty-six slides illustrating the History of the Church Missionary Society. The slides will be ready early in November. Application should be made to the Loan Department, C.M. House, Salisbury Square. Those who prefer to prepare their own lecture will find abundant material in the Short History of the C.M.S., just published under the title of *One Hundred Years*, but those who cannot spare the time to read up the History can purchase a copy (price 4d.) of a Lecture specially prepared to accompany the slides.

WORK AMONGST THE YOUNG.

JUNIOR Associations have been registered as follows:—Christ Church, Harrogate, and Knaresborough (both in connexion with Harrogate and Knaresborough Central Junior Association); St. John's, Blackheath; St. John's, Tunbridge Wells (new); Stanley; and Plymouth (general).

The work amongst the children at St. Mary Bredin's, Canterbury, appears to be prospering. Last year the Sowers had a stall at the C.M.S. Sale for the first time, and realized £4 13s. The amount in the Sunday-school boxes, too, has doubled.

Through the kindness of the Rev. R. Bren, the Principal of the Training Colleges at Cheltenham, addresses on missionary work were given to the students in September. The value of these opportunities of speaking to nearly 200 future day-school masters and mistresses cannot be overestimated.

The various Lay Workers' Unions scattered over the country are doing valuable work amongst children in many ways. Is it too much to hope that a general effort may soon be made to reach the teachers in National and Board schools? They exercise a vast influence in the country, and hitherto but little has been done to enlist their sympathy on behalf of Foreign Missions. In towns where a Lay Workers' Union exists the Union would seem to be the right body to take the initiative in the matter. An immediate monetary return naturally could not be expected, although there are several precedents for a missionary-box in a day-school; indeed there are some parishes in which such a box forms the only entry in the C.M.S. contribution list.

The Bath and Nottingham Younger Clergy Unions have definitely taken up the work amongst the young, and other of the Y.C.U.'s have considered the matter. But there are many large towns in which this most important work does not appear to have been even considered by the Y.C.U. or indeed by any one else.

Our attention has been drawn to the fact that the title "Children's Beehive for Israel" has become the recognized description of bands of children who work for the London Society for Promoting Christianity amongst the Jews. It will therefore prevent confusion if our C.M.S. helpers refrain from using the title "Beehive" for their children's gatherings.



THE Committee have accepted an offer of service from Miss Urania Latham, M.B., and have placed on record the acceptance by the Victoria C.M. Association of Miss Amy Smith, and of Mr. George Burns, Miss Gertrude Harrison, and Miss Beatrice Hassall by the New South Wales C.M. Association.

On Sept. 27th the Committee took leave of Bishop Hoare, proceeding to his diocese of Victoria, Hong Kong, and the Rev. A. J. Walker, also proceeding to South China. Prayer was offered on their behalf by the Rev. H. E. Fox.

The Right Rev. J. E. C. Welldon, Bishop-designate of Calcutta, and the Right Rev. A. T. Lyttleton, Bishop-designate of Southampton, have accepted the office of Vice-President of the Society.

The Society has lost a warm friend and active worker by the death of Colonel H. B. Urmston, who for many years has filled the position of Secretary to the Maidstone and Mid Kent Association. He was elected to the office of Hon. Life Governor in 1895.

C.M. UNIONS, &c.

The Sixteenth Annual Meeting of the London Lay Workers' Union was held at the C.M. House on Oct. 10th, Mr. H. R. Arbuthnot presiding. After the reading of the report and election of committee and officers for the coming year, an address was given by the Rev. A. H. Bowman, late C.M.S. missionary at Bombay.

Mr. Chancellor P. V. Smith presided over the Annual Meeting of the Manchester Lay Workers' Union on Oct. 3rd. In his opening remarks the Chairman referred to the approaching Centenary of the Society, and to the increased opportunities that now exist for work, Thibet

being practically the only land closed to the Gospel. The recent victory in the Soudan gives another opening for the Gospel message, while in China openings are constantly on the increase. Mr. T. E. Alvarez, from Sierra Leone, spoke on the recent disturbances and the work being done in that country, and Mr. H. Oldham, the Hon. Secretary, presented the report of the Union.

A Lay Workers' Union has been formed at Oldham, with Mr. R. W. Siddall as Secretary, who would be glad to hear from any young men in that district who may wish to enrol themselves as members. Mr. Siddall's address is 64, Kersley Street, Oldham.

The Autumn Meetings of the Suffolk C.M. Union were held at Bury St. Edmunds on Oct. 7th. At the afternoon gathering the Rev. W. Salter Price presided, and spoke of the objects of the Union, and was followed by Mr. E. M. Anderson. After referring to the approaching Centenary, Mr. Anderson spoke at length on the needs of the world at large and of the need of more workers. The Rev. C. E. Tyndale-Biscoe gave an interesting account of educational Mission work in Kashmir, and the Rev. H. James closed the meeting. The interval between the afternoon and evening meetings was agreeably occupied by tea, and an organ recital in St. Mary's Church. Mr. W. D. Paine presided over the evening gathering, when the Rev. C. E. Tyndale-Biscoe spoke again on his work in, and the people of, Kashmir, and Mr. E. M. Anderson spoke on the Fuh Mission, illustrating his remarks with lantern views.

Sales of Work have been held as follows:—Birch Gleaners' Union, Sept. 2nd, realizing £15 18s.; Moira, co. Down, Aug. 30th and Sept. 7th, £35, for the "Erin" Ward, Old Cairo Hospital; Clevedon; Boroughbridge; Rochester, St. Nicholas, for support of "Own Missionary"; Sandwich; Liskeard; Trimdon, £20; Ashford; Bambridge; Stonegate, £28; Leicester, Holy Trinity; Knaresborough, £75, &c., &c.

The Valedictory Meeting of the C.E.Z.M.S. was held in the Queen's Hall, Langham Place, on Oct. 6th, Sir Charles A. Elliott presiding. The Rev. Canon J. W. Bardsley, Vicar of Huddersfield, addressed the outgoing missionaries, whose names are as follows:—*Returning*: North India: Miss J. B. Bardsley and Miss E. Mulvany, Calcutta; Miss F. A. Smith, Barrackpore; Miss S. M. Adams, Kapasdanga; Miss M. I. Lawrence, Bhagalpur; Miss E. Stroelin, Mirat; and Miss C. P. Marks, unlocated. Punjab and Sindh: Miss C. Tuting, Amritsar; Miss G. Clarke, Batala; Miss G. Hetherington, Ajnala; Miss M. Phillips, Peshawar; Miss Eva Warren, Quetta; Miss B. B. Carey, Karachi; Miss L. Gordon, Sukkur. South India: Miss E. Alexander, Mysore; Miss H. M. Symonds, Ellore; Miss G. M. Walford, Palamcottah; Miss B. Turner, North Tinnevelly. Travancore: Miss L. Chapman, Trevandrum. Ceylon: Miss W. Malden, Kandy. *New*: North India: Miss A. M. Taylor, Krishnagar; Miss H. Chaubers, Jamalpur; Miss G. Dalton, Jabalpur. Punjab and Sindh: Miss E. Panton, Jandiala; Miss L. Oatway, Narowal; Miss S. Tomkins, Dera Ismail Khan; Miss A. D. Grant, Karachi; Miss E. Barton and Miss A. M. Ward, Sukkur. South India: Miss M. Longmire, M.B., Ch.B., and Miss E. Rogers, Bangalore; Miss G. Freeman, Masulipatam; Miss M. White, Khammamet. China: Miss I. Chambers, Miss L. Jones, Miss M. Kirkby, and Miss M. Montfort, Fuh-chow.

FINANCIAL NOTES.

HALF the Society's current financial year having now passed, we think it may interest some of our readers to know how the funds stood at the close of the half-year. Comparing the figures with those for the corresponding period of last year, Associations showed an increase of £376, Benefactions of £1,143, and Legacies of £6,469, but on other heads of General Receipts there was a decrease of £768, leaving a total increase under General Fund of £7,120. Under Appropriated Contributions there was a decrease of £631, and under T.Y.E. of £1,689. Thus on the total of General and Appropriated Funds (not reckoning the Centenary Fund) there was a total increase of £4,800. The receipts under Centenary Fund (not counting promises) amounted to £13,236. From a financial point of view we should have much liked to have seen larger increases, especially under the permanent heads, such as Associations and Benefactions, and a large increase instead of a decrease under Appropriated Contributions, especially in view of the following facts:—(a) There is already a large increase in the Expenditure over that for the same period of last year, which is altogether out of proportion to the increases in the permanent heads of Income; and (b) only a few hundred pounds have yet been offered towards extinguishing the adverse balance of last year of £20,000. We give this view solely as one of sound finance, but we know that the carrying on of the Lord's work does not depend on the balance being always on the right side, and we sincerely hope it will be on the right side when the year closes.

Some little time back we were compelled to discourage the supporting of Bible-women, as it was difficult to find suitable women for support. We now, however, have several (mentioned in the Mission Estimates for the coming year), for whose support we should be very glad to

receive contributions. They are in the Persia, Western India, China, and Japan Missions. The cost of support ranges from £7 to £12 per annum each.

There are still a few of the new missionaries of the year unallotted to supporters. We should be very glad to get them all taken up for support before the new year begins and a fresh list for the coming year is prepared.

In connexion with the new Mission to Khartoum, our readers will be glad to know that the Gordon Memorial Fund collected after General Gordon's death is now available towards the expenses of the Mission. The amount is, however, not large, and new subscriptions to the fund will be thankfully received.

The following anonymous contributions are thankfully acknowledged:—

Anonymous, 2s. 6d.; Thanksgiving for Khartoum, 2s. 6d.; Reader of the GLEANER, "God's Tenth," 5s.; Ilford Evangelical, 10s.; A. M. W., 5s.; E. D., 5s.; An Irish Girl, £1; Anonymous, 2s.; E. V. E., 10s.; T. M. W. (for Uganda), 6s.; God's Tenth, 5s.; Anonymous, 10s.; C. H. M. S., 5s.; Anonymous, 2s.; C. E. W., 6s.; Gleaners 9s. 77s. and 8s. 31s.; for new school at Giatwangak, 5s.; S. S. S. Thankoffering, 5s.; Widow's Mite, 2s. 6d.; Two Sisters, 10s.

Towards Adverse Balance of 1897-98.—Gl. 98,766, £200 Gl. 81,991, 15s.

Sales of Jewellery, &c.—Anonymous (sale of autographs), 3s. 6d.; Gardener's wife (sale of Bible), 5s.; M. C., 3s. 6d.; Per S. V. Travelling Sec., 5s.

For the Three Fears' Enterprise.—Reader of the GLEANER, 12s. 4d.; S. A. B., 8s.; Gl. 79,120 (cake making), 5s.; Gl. 69,088, 3s.; J. W. N., Sheffield, 5s.; Gl. 70,019, 5s. 5s.

Towards Centenary Fund.—Gleaner in Dark Morocco, 10s. 10d.; E. M., Thankoffering, 5s. 10s.; Anonymous, 1s.

Packets of used Foreign, Colonial, and English Postage Stamps are gratefully acknowledged from the following friends:—

Pupils of Girls' National School, Alston, Y.W.C.A., Newtown-Hamilton, S. E. R., New South Wales, F. C. and A. Fanabawa, Genl. Grove, Elizabeth Waring, Ellen Bissell, Gl. 14,899, Mrs. Matheson, Meta, R. S. W. Hunt, Miss M. S. Rye, Miss M. B. Brasier, Miss A. Radford, A. M. Brice, Dean of Kilmore, A. M. Watson, A. Briggs, B. G. M., H. Walsh, Miss Green, Ann Burslem, Gl. 645, Annie C. Willis, and four packets from anonymous friends.

Whilst thanking most cordially those friends who have collected and sent us used penny and halfpenny English stamps, we would plead with them very earnestly to use the valuable time and aid they are giving in work which will be more remunerative. The value of these stamps is so very small that frequently a large packet of them is not worth the cost of postage in sending it, to say nothing of the time taken up in collecting, cutting out, and tying up in bundles. We would suggest instead the collection of English stamps of higher values and of the better kinds of Foreign and Colonial stamps, or where that is not possible, the making of articles for sale at bazaars and sales of work.

Used Foreign, Colonial, and rare English Postage Stamps (especially old ones) are most acceptable, also old Collections and Albums. They should be sent to the Lay Secretary, C.M. House, 16, Salisbury Square, Fleet Street, E.C.

The Rev. C. F. Jones, 6, Sefton Road, Walton, Liverpool, who has kindly undertaken the disposal of the Society's used stamps, will gladly send packets or single stamps on receipt of postal order addressed to him as above.

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

An ivory cabinet (described in the March GLEANER).

A collection of shells.

A Malagasy white silk robe, £5.

Some Japanese ware, as follows:—A pair of small vases, 2s.; a tea-pot, 5s.; small bowls, 5s. each.

An illuminated manuscript in Spanish binding, 175s.

Persian or Armenian solid silver walking-stick handle, 15s.

Various books.

A number of autographs, including Charles II., George II., George III., Jacob Wright, &c. (Lists on application.)

Two Burmese chests of wood ornamented with glass, &c., and other Burmese articles.

A Chinese white table-cover, richly worked with coloured flowers, &c.

Some water-colour drawings.

A rosewood box, inlaid with ivory, size 12 inches long by 8 inches wide and 5*1*/₂ inches deep.

Some Oriental silks, &c.

Some jewellery, chiefly silver.

A plated stand for a glass dish.

The receipts of the Gleaners' Union for August and September were as follows:—Enrolments, £4 2s. 4d.; Renewals, 12s. 2d.; Expenses of Union, £3 17s. 7d.; Our Own Missionary, £2 4s. 2d.; to General Fund, £129 11s. 8d.; total, £140 7s. 11d.

Mr. John Magee, Secretary of the St. Mary, Belfast, C.M.S. Auxiliary, who some years ago raised a fund to send copies of *Dr. Moule on the Epistle to the Romans* to all C.M.S. clerical missionaries, now proposes to raise a similar fund to send *Dr. Moule's Colossians* to our clerical missionaries, and other works by the same author to our lay and lady missionaries. Contributions may be sent to 10, Woodland Avenue, Belfast.

PUBLICATION NOTES.

THE *Short History of the C.M.S.*, entitled *One Hundred Years*, referred to in our last issue, is now ready. The book has been enlarged to 212 pages, crown 8vo, and includes Index of Names and Chronological Tables, giving the principal events in the Society's History at Home and Abroad. Price 1s. net, post free. Secretaries of Local Associations, Gleaners' Unions, Lay Workers' Unions, and other friends willing to assist in the circulation will be supplied at 10s. 6d. per dozen, including postage, direct from the C.M. House; but single copies should not be sold for less than 1s.

The History of the Church Missionary Society: Its Environment, its Men, and its Work, by Mr. Eugène Stock, is to be issued by subscription. Prospectus and Syllabus, containing full details of the plan of the work, may now be had on application. The book is in three volumes, averaging about 600 pages each, demy 8vo, illustrated by numerous portraits, &c., and supplied with copious index and chronology, and three maps. If ordered before Feb. 28th next, the price will be 12s. 6d. net for the three volumes, and the first two volumes will be delivered as soon as ready. On March 1st the price will be raised to 18s. net for the three volumes.

Two new books are in preparation for Christmas. One is entitled *With One Accord, or, the Prayer Book in the Mission Field*, and is intended for young people from thirteen years of age and upwards. It gives a glimpse of the Prayer Book at work in the Mission-field, is well illustrated, and will be ready about the middle of November. The other book is entitled *The "Penny Man" and his Friends*. It illustrates the work of the Medical Missions of the Society, the "Friends" being the various articles used by the medical missionaries, and is intended for children generally. It is expected to be ready by the end of November. Full particulars as to sizes, binding, and prices, will be issued shortly, and prospectuses will be sent to any friends on receipt of a post-card.

The *C.M. Pocket Book* for 1899 (roan, gilt, price 1s. 4d., post free), and the *C.M. Pocket Kalendor* for 1899 (paper covers, price 3d., or 4d., post free), will be ready early in November. The Pocket Book will be printed on thinner paper than heretofore, in order to reduce the bulk as much as possible.

Two new Hymns, with Tunes, have been added to the series of Gleaners' Union Leaflets, viz.:—

No. 21. *A Litany* ("Open our ears, good Lord").

No. 22. *"Father, to Whom the tribes of earth belong."*

The words of both are written by the Rev. N. Malcolm, who has just left England to join the C.M.S. Mission in Persia, and have been set to music by the Organist of St. John's, Higher Broughton. Price 2d. per dozen, or 1s. per 100, post free. Specimens sent free on application.

A paper entitled *Khartoum and the Church Missionary Society* (Occasional Paper, No. 30) has been prepared, with the object of stating the Society's policy and the history and present position of the projected Mission to Khartoum, for the use of preachers, &c., and for general distribution. It is supplied free of charge.

A short Poem by the Lord Bishop of Derry and Raphoe, entitled *The Scorn of Job*, has been published in small fancy leaflet form, for enclosing in letters, and for circulation generally. A charge of 4d. per dozen, or 2s. 6d. per 100, is made for it. Specimens free.

The *Story of the Life of Alexander Mackay, of Uganda*, written by his sister, and published by Messrs. Hodder & Stoughton, has just been issued in a cheaper form, for popular use, price 1s. 6d. (post free at this price from C.M. House), and in better bindings at 2s. 6d. and 3s. 6d. This cheap edition should have a wide circulation, and we strongly recommend it to all C.M.S. friends as an excellent means of stirring up interest in the great Cause.

All orders for Books, Magazines, and Papers should be addressed to *The Lay Secretary, C.M. House, Salisbury Square, London, E.C.*

PRAISE AND PRAYER.

PRAISE.—For the reinforcements of the year (pp. 161, 166, 167). For the zeal of Sarcee and Blackfoot Indian converts (pp. 164-166). For blessing on the work in the Red River district (p. 172).

PRAYER.—For a great blessing on the Society's Second Jubilee (p. 161). For systematic and enlarged liberality to provide for increased expenditure (p. 161). That the Society may be enabled to carry forward their plans for the Sudan (pp. 161, 168-170). For the work in the Far North-West (pp. 164-166). For a ready response to the appeals for men at the Valedictory Meetings (pp. 166, 167). For greater prayerful interest in individual missionaries (pp. 171, 172). For native teachers in Uganda, especially those about to be ordained (p. 173). That new converts in India and China may be confirmed and strengthened in the faith (p. 173). For a blessing on the Gleaners' Union Anniversary (p. 174).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

The

Church Missionary Gleaner

DECEMBER 1, 1898.



EDITORIAL NOTES.

AT the Second Jubilee gatherings on Nov. 1st the dominant force was that of memory. The speakers took us back again and again to the scenes of fifty years ago. We could have welcomed even more than we got in the way of personal reminiscences of the First Jubilee itself and of the commanding figures of that time. A double contrast arose in the mind, on the one hand, between our quiet proceedings (quiet, because our greater celebration is yet to come) and the enthusiastic throngs of the First Jubilee, roused by the eloquence of Sir Robert Inglis, John Cunningham, Bishop Wilberforce, and Edward Hoare, and thrilled with the deep emotion of Edward Bickersteth; and on the other hand, between the progress over which they rejoiced and the mightier volume of blessing which is the ground for our thanksgivings.

The meeting for Men only at Exeter Hall had, with the exception of Mr. Stock's speech, little of the Second Jubilee flavour about it. It was a men's meeting pure and simple, but one of the largest within our recollection. We doubt if Exeter Hall has ever been filled with men *only* before—at any rate, for a missionary meeting. They were of all ages, but chiefly of one class, for the great majority seemed to be business men of various grades, just the class whom we are said not to have reached. They made a most responsive and enthusiastic audience. The singing of the Bishop of Exeter's Centenary hymn by their two thousand voices was a thing to remember. Altogether the Secretaries and other helpers of the Lay Workers' Union have abundant cause for thankfulness.

Some friends have inquired how many of the workers of the First Jubilee period still survive. So far as we have been able to ascertain they are very few. The patriarch of them all is Bishop Octavius Hadfield, of Wellington, New Zealand. Though now retired, his name is still on the list of C.M.S. missionaries. When the Jubilee came he had already seen ten years' service, for he joined the ranks of the Society in 1838! Next to him comes another New Zealand missionary, Archdeacon Samuel Williams, of Te Aute, Waiapu, still in active service. His connexion with the C.M.S. dates from 1846. Of missionaries of that period no longer borne on our books we have only been able to discover two survivors in addition to those who spoke at the Second Jubilee Meeting. Both are Germans, both are men of note, both entered the C.M. College in 1846. The Rev. J. J. Erhardt went out in 1848 to East Africa, and was the companion of Krapf and Rebmann. The other is the great scholar, Dr. S. W. Koelle, the author, amongst other works, of the *Polyglotta Africana*, a comparative vocabulary of 300 words in no less than a hundred African languages. He went out in 1847 to Sierra Leone, and later on to Constantinople, labouring in all for thirty years as a C.M.S. missionary.

The Second Jubilee over, we turn our faces onwards to the Centenary. Our attitude of mind will now be considerably changed. Over the Second Jubilee we indulged in interesting reminiscence, mingled, in the case of the elders among us,

with solemnizing thoughts of those who have passed within the veil. But the notes of the Centenary are less historical than spiritual. Our mind's eye will, to be sure, range over the Hundred Years of Blessing, and will find in them themes for thanksgiving and humiliation. But in addition to and arising out of the thanksgiving and humiliation will come a third desire—for advance. Because we praise God for His blessing upon our efforts, because we are humbled at the little we have done, therefore our Centenary must be a time of earnest effort and of high resolve that, with the help of the Holy Spirit, we at least will do our part to spread the Gospel to the ends of the earth. If we contemplated merely a glorification of the Society we might anticipate, what some are ready to predict, a flash of excitement followed by a corresponding reaction. But if the truer aim is ours, may we not hope and pray that one result of the Centenary may be to lift our work permanently to a higher plane? With this end in view it is not too soon to begin that most essential of all preparations—believing prayer.

We should like to call the attention of our readers to the Rev. W. J. L. Sheppard's article on the Centenary in this number of the GLEANER. He makes it plain that in this matter "the King's business requireth haste."

Exactly ninety years ago, so a valued correspondent informs us, Christmas Day fell, as it does this year, on a Sunday; and in that year, 1808, and on that day, the first Sunday-school collections were made for the C.M.S. There are now hundreds of Sunday-schools in which such collections are made week by week. We venture to suggest to the superintendents and teachers of those schools that the coincidence, occurring as it does in the Centenary Year of the Society, is worthy of special attention, and perhaps of special effort. Christmas Day will not again fall on a Sunday until 1909, by which time most of our present generation of Sunday scholars will have left us.

The Cambridge C.M.S. Younger Clergy Union is evidently alive. At a recent meeting it discussed missionary work in private and National schools, and decided to appoint a Secretary to organize addresses in them. The most suitable time of day appeared to be after afternoon school, in which view we entirely concur. This work amongst schools is one which should particularly appeal to the clergy, since it can only be done by them or by the few available laymen who are at leisure during the day. It is a field, too, which is practically unworked. The Union then went on to appoint a Secretary for village work, whose office speaks for itself. Other work of great importance, which we cannot enter into here, was also undertaken. A few more details of this energetic meeting are given in the *Intelligencer*. We call attention to it here because we should like to see other Younger Clergy Unions, most of which are already doing good service, taking up these branches of work.

The Irish Church, in spite of the additional burdens laid upon it by the Disestablishment, is showing a zeal that puts us to shame. At the recent Dublin Diocesan Synod it was reported that all the parishes in the diocese except four contribute something to the cause of Foreign Missions—68 to

C.M.S., 33 to S.P.G., 18 both C.M.S. and S.P.G., 27 to the South American Missionary Society, and 49 to the Jews' Society. The diocese contributed £13,701 in money, but better than the money is the fact that forty-eight workers have been sent forth into the foreign mission-field. The Archbishop put the matter on its proper footing by saying, "No church, no diocese, can be in a healthy condition unless it gives a foremost place to this work. . . . To neglect this duty is disloyal to Him whom we acknowledge as our King."

The wreck of the *Mohegan* off the Lizard on Oct. 14th brought sorrow into many homes. Among the passengers who were drowned were Herbert Francis Cowan and his sister. Mr. Cowan had been a student at the C.M. College, where his holy life had marked him out, even amongst so many earnest Christian men. His studies had been discontinued on account of ill-health, and he was going a sea voyage in order to recover. The bodies of the brother and sister were recovered next day, uninjured by the rocks or the waves, and were buried in a neighbouring church-yard. A memorial service was held in the C.M. College.

There is, perhaps, no more remarkable missionary genealogy than that of the late Mrs. Baker's family. In 1757 the elder Kohlhoff, a Danish Lutheran missionary, went out to Tanjore, and laboured for thirty-three years. Before the close of his long career, in 1787, the younger Kohlhoff began his missionary life of fifty-seven years. His niece, the grand-daughter of the first Kohlhoff, married Henry Baker, C.M.S. missionary to Travancore, in 1818. Henry Baker died in 1867, after forty-nine years of missionary work. But his widow remained in the field until 1888—a missionary life of seventy years. In August, 1885, we gave a picture of Mrs. Baker, senior, with her school grouped round her. She continued to teach it till within a few days of her death. Her son and daughter-in-law, the Mr. and Mrs. Baker of whom we have written, spent thirty-five and fifty-three years respectively in the same field. And Miss Baker, who returns to Travancore this autumn, has already given thirty-two years of her life to the Lord's work there. Hers is a missionary genealogy extending over five generations and 141 years, while the collective missionary service of all the members of the family, including some whom we have not mentioned, amounts to considerably more than 300 years.

We are glad to see that the Christmas Letter Mission is continuing its beneficent work. The very greatest care seems to have been exercised in selecting and arranging the letters to suit recipients of different ages, occupations, and classes of society. About 80,000 of these Gospel messages were distributed in the United Kingdom last year, in addition to large numbers sent to India, Canada, and Australia. There are also French, German, and Italian branches of the work.

THE LATE MRS. BAKER.

FRANCES ANNE BAKER was born on May 4th, 1819, at Great Stoughton, in Huntingdonshire, where her father, the Rev. J. Kitchin, was living. While he was Rector of St. Stephen's, Ipswich, Henry Baker was his pupil and met Miss Kitchin. They were married in 1843, and sailed for India soon after. When rounding the Cape they were surrounded by icebergs, escaped being captured by a privateer, and landed at Cochin after a voyage of a little over four months.

In six months Mr. Baker had learnt to read and make himself understood in Malayalam, and was put in charge of Pallam, which is about five miles from Kottayam. In those days there was no road, but a canoe was kept to bring over bread and letters from Kottayam twice a week.

Mr. and Mrs. Baker were so anxious to begin work that they went to Pallam before the house was ready, and only one room had doors and windows. During the first night a cheetah killed a cow close to the house.

Mrs. Baker began a boarding school directly there was a room in which the children could live. The same school is still carried on by her daughter, Miss Baker, and has 150 children. She also began the branch schools.

They lived at Pallam eleven years. It was from this place that Mr. Baker went to the Hill Arrians and began the Mission among them.

On one occasion, while cholera was raging and Mr. Baker had to be out day and night attending the sick and dying, their youngest child had the disease and died. It was an anxious time. There was no doctor, nor any one to help, and it was no wonder both broke down in health and had to come home. They had been seventeen years in Travancore without a break.

Before their two years' furlough was over Mr. Baker was asked to go out again, as workers were insufficient. Mr. and Mrs. Baker, with their two elder daughters, set sail by the *Jason* on Sept. 15th, 1862, going round the Cape as before. They were happy in thinking their voyage would not be long, as the vessel had auxiliary steam; but the shaft broke in leaving Table Bay. The vessel reached the Bay of Bengal safely, but was wrecked north of Madras on Dec. 27th. There was no loss of life or luggage.

Mr. and Mrs. Baker settled at Kottayam as their headquarters, and from time to time visited the hill villages.

During Mr. Baker's last illness Mrs. Baker went with him to Palamcottta, and was with him in Madras at his death in 1878. She returned to England the following spring, stayed for a year and a half, and then returned to her beloved work. In 1892 she was again home, and in the autumn of that year had a bad attack of fever. After this she was never free from it, though better at times and able to teach and see her native friends. A voyage to Australia was tried, and the autumn of 1896 was spent in Egypt. During the summer of 1897 she was much better, and it was hoped she might live in England, but the Lord ordered otherwise, and on Sept. 11th last she was called away. Peacefully she entered the presence of the Saviour she had loved and served so long. Mrs. Baker was a typical missionary's wife. No hardships were too great, no loneliness too wearisome. She was always ready to comfort and advise those who came to her. Often she was left alone, either at Pallam or Mundakayam, for a fortnight at a time, and had only the companionship of her little children. She brought them up in the fear of the Lord, and afterwards was their companion and guide.

The photograph we reproduce was lent us by her brother, the Dean of Durham.



THE LATE MRS. BAKER, JUNIOR.

ONE HUNDRED YEARS; OR THE STORY OF THE C.M.S.

XI.—THE LAST NINE YEARS.

[This concluding chapter is in effect a summary of chap. xi. of Mr. Stock's Short History, just published.—Ed.]

THE concluding period which we have to review is one of advance—advance so great and so unforeseen in all its forms that we are constrained to say, "This is the Lord's doing, and it is marvellous in our eyes."

It will be remembered that in 1887 the Committee were led to re-embark upon the "policy of faith," by which they resolved to keep back from the mission-field none who were duly qualified, for financial reasons only, believing that if God had called forth the men He would send the means also.

The financial year in which the resolution was taken ended with a heavy deficit. But this was quickly covered, and year by year the income kept rising. The expenditure, however, rose more rapidly still, so that in 1894 there was a deficit of £12,600. Although the money was subscribed in less than a fortnight after the fact was known, these recurring financial struggles led to much questioning of the policy which was supposed to have caused them. The matter was gone into most carefully, and it was found that in the seven years the number of missionaries on the roll had actually doubled! It had risen from 309 to 619. In spite of this fact, the financial position was found to be better in 1894 than in 1887. What could the Committee do but concur in reaffirming the policy so signally blessed? Later figures bear out the same lesson that is to be drawn from these. In the first fifty years of our Queen's reign, up to the year in which the policy was affirmed, the Society had added 700 names to its roll. In the eleven years which had elapsed by May, 1898, there were added 975 names, including wives. Again, the net number after deducting deaths and retirements rose in the eleven years from 309 to 777, or, including wives, to 1,096. This of course does not include the "native" agents, whose numbers have increased enormously. Nor has the increase in numbers been gained by a lowering of the educational standard.

In 1890 a number of friends addressed a joint letter to the Committee, since known as the "Keswick Letter," though it did not emanate from the Convention. It suggested that an appeal should be put forth for 1,000 additional missionaries in the next few years (say before the Centenary); that Industrial Missions be fostered; that efforts be made to enlist and train men and women of a humbler social position, though not otherwise inferior; and that "Appropriated Contributions" be encouraged. These suggestions have been to a great extent adopted.

"Appropriated Contributions," that is, contributions allotted to particular objects by the donors, within certain limits laid down by the Committee, have had the effect of stimulating the liberality of many. One conspicuous application of the principle has been in the determination of many parishes, Branches of the Gleaners' Union, groups of friends and individuals to support, wholly or in part, a representative in the mission-field. It has been arranged that those who thus defray the personal allowances of a missionary may claim him as "Our Own Missionary." No less than 266 missionaries are now wholly or partly supported thus.

The C.M.S. gatherings have become more numerous in the last nine years. The growth of the Valedictory Meetings was described in last month's *C.M. Intelligencer*. The Gleaners' Union Anniversary, too, has filled Exeter Hall since 1889. This meeting has twice been attended by memorable incidents. In 1891 an appeal by Bishop Tucker elicited a collection of £8,000 on the spot, and an additional £8,000, which practically saved Uganda to England. Again, in 1893, Mrs. Isabella Bishop delivered her famous speech, which has since been circulated by hundreds of thousands of copies all round the world.

The growth of organization during this period has been rapid. The Gleaners' Union has become a great power. Missionary exhibitions have been increasingly popular and useful. At headquarters the growth of organization in England has led to corresponding developments in the increase and rearrangement of the staff. A great development of another kind has been the formation of Church Missionary Associations in Australia, New Zealand, and Canada, largely due in the first instance to the visits of Mr. Stock and others in 1892 and 1893.

From 1881 to 1894 the Rev. F. E. Wigram discharged the duties of Hon. Clerical Secretary with untiring devotion. The Short History says of him:—

"Whilst all men honour his unbounded liberality and personal kindness, few knew his great qualities as the head of a great organization. He forgot nothing; he missed nothing; he delayed nothing. He kept every one else up to the mark."

The work wore him down, and he definitely resigned in the summer of 1895. He never recovered, but died in March, 1897, leaving two sons and a daughter in the foreign service of the Society. His successor is the Rev. Henry Elliott Fox, son of an old missionary and long a great supporter of the Society in the North of England.

We now turn to the foreign field. Our period saw, in 1897, the close of the episcopate of Bishop Ingham, of Sierra Leone, longer than that of any of his five predecessors, and the appointment of Bishop Taylor Smith.

On the Niger Mr. Graham Wilmot Brooke, the Rev. J. A. Robinson, and others formed a plan in 1889 for a Mission to the Western Soudan from Lokoja. The plan attracted a great deal of attention by reason of the personality of the pioneers. The meeting at Exeter Hall on Jan. 24th, 1890, at which farewell was said to them, was a memorable one. But in two years' time the proposed Mission had come to an end through the death or sickness of its members.

The death of Bishop Crowther in 1891 led to the appointment of Bishop Sidney Hill, with two native assistant Bishops, Bishop Oluwole and Bishop Phillips. They were consecrated in 1893. Bishop Hill went out in December of that year with a party. The shock of the news of six deaths, including that of the Bishop himself and his wife, came only a few weeks later, in January, 1894. The Rev. Herbert Tugwell was consecrated to the vacant bishopric, in which he still labours.

In the Delta of the Niger a self-supporting Native Church has been founded, with its headquarters at Bonny, and with Archdeacon Crowther for its leader.

Turning to Eastern Equatorial Africa, we note the death of Alexander Mackay in February, 1890, the consecration of Bishop Tucker in April of the same year, and the long and intricate series of events which resulted in the establishment of a British Protectorate over Uganda. The marvellous progress of the Gospel in that country, upon the foundation so well laid by the older missionaries, was due, under God, to the labours of G. L. Pilkington more than any other single man. Recent events in that country are too fresh to need recapitulation here.

The progress in India and Mohammedan lands has been very great and general, but not marked by any distinctive features such as could be singled out here. We ought, however, to record the noble death of Bishop French at Muscat, in Arabia, in 1890, and the work in Persia of Bishop Stuart, formerly of Waiapu. In India two new sees have been created, those of Lucknow and Tinnevelly.

In China the period includes the inception, in 1890, of a C.M.S. Mission on new lines and in a new province—that of Si-chuan. The growth of the work in the Fuh-Kien province has been wonderful. On Aug. 1st, 1895, occurred the awful Hwa-sang massacre, when the Rev. and Mrs. R. W. Stewart, two children and their nurse, and six other missionaries were murdered. The Society demanded no compensation, but betook itself to prayer, with the result that the blood of the martyrs has once more proved to be the seed of the Church.

Bishop Burdon resigned the see of Victoria, Hong Kong, in 1896, after an episcopate of twenty-two years and forty-three years of missionary labour. He has just been succeeded by Bishop J. C. Hoare.

In Japan the original diocese has been subdivided into four, besides two sees filled by Americans. Two of the new Bishops—Bishops Fyson and Evington—were missionaries of the C.M.S.

In North-West Canada the diocese of Selkirk was formed in 1891, out of part of the see of Mackenzie River. Bishop Bompas chose the new and more distant sphere. Bishop Horden, of Moosonee, died in 1893, after forty-two years' labour.

In British Columbia the evangelization of the Indians has been most fruitful, and Bishop Ridley's graphic narratives have attracted the interest and prayers of thousands.

As we look back over the Hundred Years of Blessing, which we have thus rapidly sketched, we feel anew the force of the

Centenary motto: "The Lord hath done great things for us, whereof we are glad." We must look forward also to the great work yet to be done if we are to hasten the coming of the King.

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"WHITHERSOEVER."

A MISSIONARY BIBLE STUDY IN THE APOCALYPSE.

By MRS. ASHLEY CARUS-WILSON (MARY L. G. PETRIE, B.A.).

"Whosoever shall lose his life for My sake and the Gospel's, the same shall save it" (St. Mark viii. 35).

WE have tried to illustrate the missionary import of the Bible by five Old and four New Testament studies, drawn from history, Psalm, and prophets; from Gospels, Acts, and Epistles. Our tenth and last study is naturally taken from the concluding book of Holy Writ, the Revelation of Jesus Christ. Let us try to ascertain the meaning of Rev. xiv. 1-5 in the light of its actual words and of other Scriptures, following the Revised Version.

The Lamb has been fully explained in Rev. v. Who are His followers as here depicted? (1) They are "with Him," a phrase which elsewhere refers to the "called, chosen, and faithful," who overcame His enemies (Rev. xvii. 14, R.V.). (2) They are 144,000 in number, clearly identical with the sealed ones of Rev. vii., who were twelve times twelve thousand. (3) They have the names of the Lamb and of His Father on their foreheads. (Compare the reward promised to him that overcometh in Rev. iii. 12.) (4) They are "purchased out of the earth." This is not the word for "redeem" and "redemption" in St. Matt. xx. 28, &c., but the ordinary word "to buy," occurring, e.g., in Rev. xiii. 17. It is used figuratively only in 1 Cor. vi. 20, vii. 23; 2 Pet. ii. 1; Rev. v. 9. (5) They are virgins, a statement which is best explained by St. Paul's description of the difference between the married and unmarried as regards work for God (1 Cor. vii. 32-34). (6) They "follow the Lamb whithersoever He goeth." (Contrast St. Matt. viii. 19, 20.) (7) They are "first-fruits"; not the harvest, but the early gathered which contain the promise of the harvest, and sanctify it. (Compare 1 Cor. xv. 23; Rom. xi. 16.) (8) From their mouths, in which no lie is found, issues the new song, like the thunder of many waters, whose sound went out into all the earth (Rom. x. 18). (9) Lastly, they are "without blemish." This word, which is rather inconsistently translated in the Authorized Version, occurs in only six other places, twice of Christ (Heb. ix. 14; 1 Pet. i. 19) and four times of the saints in glory (Eph. i. 4, v. 27; Col. i. 22; Jude 24).

Now this can hardly be a description of all human beings who attain a state of salvation, for there is a definite number, and the saved, we are expressly told in Rev. vii., are an *innumerable* multitude. Two chapters in the Old Testament seem to throw light upon it,—Ezek. ix., which describes the sealing of those righteous persons who mourn over sin; and 1 Chron. xii., which describes the loyal and valiant persons who formed David's army. For the Lamb has taken His stand on Mount Zion, that is, as the Root and Offspring of David, He is on the abode of the King of Israel. During the reign of David, which as contrasted with the reign of Solomon always typifies the days of the Church Militant, Mount Zion was also the abode of the Ark, the visible token of God's presence (Ps. lxxxvii. 2).

We infer from 1 Chron. xii. that David's host numbered 355,900, while his subjects, excluding two tribes, numbered 1,570,000, according to 1 Chron. xxi. So the sealed ones of the Lamb number 144,000, while His subjects are innumerable. Note also that while in the type the numbers vary from the 3,000 of "little Benjamin" to Manasseh's contingent of (apparently) 60,000, in the antitype we deal with an ideally complete number, 12 × 12, the number of tribes multiplied by the number of Apostles. But in both cases, out of the whole number of subjects, a selection of heroes is made to hold the King's commission and fight His battles. David's warriors declared themselves his with a perfect heart (1 Chron. xii. 18, 38); the Lamb's followers bear His name and are without blame. They are near Him, and absolutely loyal to His orders; pure, truthful, and unworldly. They are not recluses rapt in contemplation, but brave and victorious soldiers and fearless preachers. This appears from Rev. iii. 12, xvii. 14, and from the two preceding references to the Lamb and His companions. "They overcame because of His blood and their words, and loved not their lives even unto death." "Written in the book of life of the Lamb that

hath been slain." Through this slain but life-giving Lamb those who in Rev. xii. 11 die become in Rev. xiii. 8 those who live. We are at once reminded of a notable utterance of our Lord, given in seven different places, which may be thus summarized: "Whosoever shall lose his life for My sake and the Gospel's, shall find it (or save it alive). If any man hate not his own life he cannot be My disciple. He that hateth his life in this world shall keep it unto life eternal" (St. Matt. x. 39, xvi. 25; St. Mark viii. 35; St. Luke ix. 24, xiv. 26, xvii. 33; St. John xii. 25). Compare St. Paul's words (Acts xx. 24, xxi. 13; 2 Tim. ii. 11).

It is natural to love life and cling to it. "What shall a man give in exchange for his life?" asks Christ (St. Matt. xvi. 26, R.V.), and the question finds a correct answer in the words of Satan in the Book of Job: "All that a man hath will he give for his life." The Psalmist (as quoted by St. Peter) and St. Paul recognize love of life as a legitimate motive (Ps. xxxiv. 12; 1 Pet. iii. 10; Eph. v. 29). A Christian may love life by enjoying the lawful, good things of this world, and living in ease and prosperity, though not in, of course, sinful and purely selfish luxury.

Others there are who have found something that they value more than life, who deliberately lose their life for Christ's sake, not necessarily through a violent death, but by choosing at all costs to spend and be spent in His service, and follow Him whithersoever He goeth, living but a few years when they might have lived many.

Bunyan has given us such a type in *Faithful*. His story fills less than a fifth of the history of *Christian*. It contains no prolonged throes of conversion, scarcely any doubts and fears and fights and falls. He escapes the Slough of Despond; he never approaches Doubting Castle; his journey begins later than that of *Christian* and ends much sooner; he is first heard traversing the Valley of the Shadow of Death with unfaltering steps; he goes on his swift, unswerving course, unbeguiled by "all carnal and fleshly delight"; he delivers his fearless testimony to his fellow-travellers; in triumphant martyrdom he goes by "the nearest way to the celestial gate," and leaves a deathless name.

Of such as he, whose lives, like the life of their Lord, are short, the world says, "To what purpose is this waste? What might they not have done had they spared themselves and lived on?" But it is only such as these, following *whithersoever*, that God can use in His highest service. It is they who have evangelized the world, and are still evangelizing it. For "there is nothing fruitful but sacrifice."

Many who read this know what it is to give freely of their nearest and dearest to the "regions beyond." Many a heart aching with an ever new sorrow says to-day, "I could have spared him ungrudgingly, even joyfully, to live there and accomplish; but I must mourn for the precious life cut off when work was scarcely begun, by blind violence or inevitable disease." We must lament the brilliant and gifted, the beloved and devoted one, in whose brief day sunset preceded noon.

But may not the Heathen saying, "Whom the gods love die young," lose all its old cynical sadness when we read into it the truth that such lives though short are complete; such labours, though unfinished, are most fruitful? The influence of such single-hearted devotion is one of the strongest powers in the world to produce other such lives to carry on the work. "Whosoever would save his life shall lose it; whosoever shall lose his life shall save it"—is no mere figure of speech, but a fact all human experience illustrates. How little of life can they know who give all their time to care of their own health or accumulation of wealth. But those who, like Galahad, take as their watch-word, "If I lose myself I save myself," have even in this life an extraordinary power, not only of achieving, but of enjoying in the highest sense; and in the world to come the promise of life to them surely means not mere *quantity* of continued existence, but *quality* of abundant life, powers of achievement and enjoyment altogether beyond our comprehension.

Note the seven-fold promise of life to the whole-hearted and victorious in Christ's epistles to the churches (Rev. ii. 7, 10, 11, 17, iii. 5, 12, 21)—escaped from the second death, enrolment for ever in the Book of Life; dwelling for ever in God's Temple; sitting on Christ's Throne; the tree of life; the crown of life; and the Hidden Manna, the life-sustaining bread from heaven. "*Whithersoever*"—that is indeed a pathway in which there is *no death* (Prov. xii. 28).

The Second Jubilee

WHEN the prospect of the Centenary began to rise before our eyes, another vision was recalled by some of our older friends, and particularly by one to whose life-long efforts the Society owes a great debt. It was the memory of an occasion fifty years ago, when in their youth they had participated in the First Jubilee of the Society. They naturally wished that there should be some commemoration of that event, as well as of the foundation of the C.M.S.; nor was there any disposition to deny them their wish.

When ways and means were inquired into, it was apparent that the celebration of the First Jubilee coincided with the date now annually appropriated by the Gleaners' Union Anniversary. The two festivals, so to term them, were therefore attached to each other, so that those who came to enjoy the one might have the opportunity of attending both. Yet the two sets of gatherings were separate, and the accounts of them are here kept apart.

One Second Jubilee Meeting had an independent origin. We refer to the meeting for men on Monday, Nov. 7th. This gathering had nothing to do with the Gleaners' Union, but was the separate effort of the ever-active Lay Workers' Union.

THE COMMUNION AT ST. BRIDE'S.

There were two Second Jubilee gatherings on Tuesday, Nov. 1st. The first was an administration of the Holy Communion in the morning at St. Bride's. The Gleaners have long ago thought All Saints' Day particularly appropriate to a Union which binds together men and women of all ages, of all ranks, and, one might almost say, of all lands. But with even greater force this year did the day appeal to those who had in mind the Jubilee of fifty years ago. For as their thoughts travelled back to those whom they had known and honoured in the years gone by, the sacred joy of fellowship with the whole body of Christ's faithful people, the Church Triumphant as well as the Church Militant, could not but be felt deeply. About 300 met together to partake of the holy ordinance. The preacher was the Bishop of Exeter, whose father, the Rev. Edward Bickersteth, of Watton, previously a Secretary of the C.M.S., preached one of the Jubilee sermons in 1848. Bishop Bickersteth chose as his text the words which he has lately used as the motto of his Centenary hymn: "For My sake and the Gospel's" (St. Mark x. 29). The sermon is printed in this month's *C.M. Intelligencer*.

THE SECOND JUBILEE MEETING.

The Second Jubilee Meeting proper was held in Exeter Hall at half-past two o'clock in the afternoon. The hour chosen had the advantage of suiting those older friends who could not have risked a journey in the evening. At the same time it is a part of the day only convenient for those whose time is at their own disposal. Consequently it was not surprising that the hall was not quite so full as we often see it, or that the audience seemed to contain a great number of those who might have remembered the assemblage of fifty years ago.

The meeting was highly charged with reminiscence. With the exception of the President, all the speakers were chosen because they had some link, direct or indirect, with the First Jubilee. The very hymns used fifty years ago were used again.

After the meeting had been opened by the singing of the Bishop of Exeter's First Jubilee hymn and the offering of prayer, the Chairman, Sir JOHN KENNAWAY, pointed out that this meeting was a part of the Three Years' Enterprise. Two years and a half of T.Y.E. effort had passed, and we were not in the state of premature exhaustion which had been predicted. The President described the political and social complications at the time of the founding of the Society, and the difficulties in the way which witnessed to the faith of those who inaugurated the movement. Fifty years later the First Jubilee was held at a time when the position of Evangelicals in the Church of England was at stake, pending the appeal in the Gorham case.

The moment seemed far from propitious for further extension, but it was judged well to have a three days' celebration, and the result amply justified the decision. Since then, when to advance or even to hold our own seemed equally impossible, the work had marvellously developed and increased. Were we now prepared to brace ourselves up for greater and more vigorous effort?

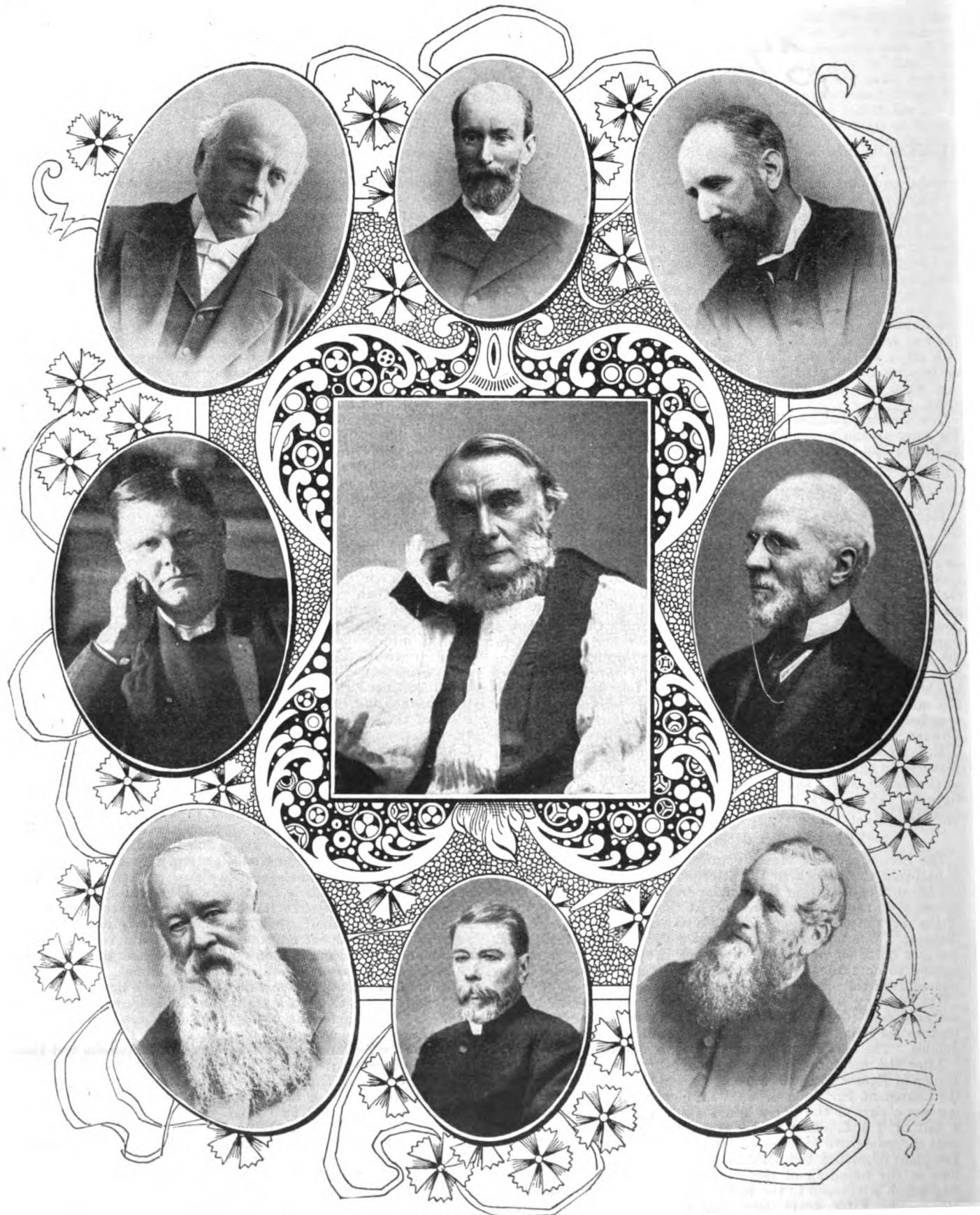
The Rev. B. BARING-GOULD, before briefly describing the programme, informed us that the Hon. Secretary had been invited to preach the Rugby-Fox sermon delivered at Rugby School annually on All Saints' Day, and had felt it his duty to accept rather than consult his own wishes by being at this meeting. Mr. Fox, however, was able to get back in good time, for he came on to the platform before the proceedings closed.

After the President's address it was fitting that the first speaker should represent his predecessor in that office, and the Hon. T. H. W. PELHAM, son of the late Earl of Chichester, who was for fifty-one years President of the Society, was called upon to address the meeting. He began by tracing some of the many links by which he was bound to the Society. He was glad that the chair, which was for so long occupied by his father, was now held by an old and valued friend. His father during fifty-one years only missed one Annual Meeting. Mr. Pelham then pointed out the change which had come over public opinion in regard to Foreign Missions, and defended the founders of the movement and their successors against some of the grotesque and groundless charges which were made against them. They neither neglected their homes, nor the needs of the Heathen at their doors, nor their duties as neighbours and citizens. The men of that day were men of faith, decision, and perseverance. He concluded by referring to the difficulties which the drink traffic caused to missionary effort.

The next speaker, the Rev. HENRY VENN, is the son of the Hon. Secretary of the Society in 1848. His clear, quiet voice could be heard throughout the hall without effort, and he at once caught and held the attention of the audience as he recalled some of the incidents of half a century ago. He was probably the only one present who had attended the breakfast at the Castle and Falcon Inn, on Nov. 1st, 1848. Many things had changed since then. Medical Missions had been tried and adopted as part of the permanent work of the Society. The work of women in the mission-field had been tried and permanently adopted. But the essential principles of the Society's work had been unchanged all through the century of its existence. The five rules laid down by John Venn, of Clapham, were still observed. (1) Follow God's leading. (2) Begin on a small scale. (3) Put money in the second place. (4) Choose the workers carefully. (5) Look only for the help of the Holy Spirit. Few, if any, of the twenty-five founders of the Society could have realized to what their work would grow, any more than the servant of the prophet on Mount Carmel could realize that the cloud no bigger than a man's hand contained the promise of salvation for the drought-stricken land of Israel.

Canon CHILDE, of Cheltenham, the son of the Rev. C. F. Childe, Principal of the College at Islington in 1848, came next. He spoke with much feeling of his very early recollections of the life in the College and of the people whom he met there, such as the two New Zealand chiefs, Tamihana Te Rauparaha and Hoani Wiremu Hipango; the Egyptian, Hassan Schiami; and the Chinese, Chang Li Quang. It was good to look back upon those days, but it was better still to look forward and to go out with Christ, in Christ, and by Christ, to win the world for Christ before the Third Jubilee. When He said, "Well done, good and faithful servant," for "I have seen of the travail of thy soul and am satisfied." Then and not till then dare we be satisfied.

The Rev. T. Y. DARLING, who joined the Telugu Mission in 1847, and was working in Bezwada in 1848, and the Rev. R. Pargiter, now in his eighty-third year, who was labouring at Jaffna, Ceylon, at the Jubilee period, and has since given two sons to the work, then spoke briefly and earnestly, the pre-



THE SECOND JUBILEE SPEAKERS.

[The central Portrait is that of the Bishop of Exeter: the Rev. J. E. C. Welldon is on his right hand and Mr. Eugene Stock on his left. In the top row (looking from left to right) are the Rev. H. Venn, Canon Childe, and the Hon. T. H. W. Pelham; and in the bottom row the Revs. W. S. Price, T. Y. Darling, and R. Fargiter.]

vailing note being that of thankfulness for what God had wrought.

The Rev. W. S. PRICE, an old student of the Islington College, ordained in 1848 for Bombay, was next called upon. He was present in the body of the hall at the great Jubilee Meeting. He had been six times "dismissed" he told us, but still retained close connexion with the dear old C.M.S. How long that connexion would last might be answered by some words he used fifty years ago on an occasion very memorable to himself: "For better for worse, for richer for poorer—" The remainder of the sentence was drowned in cheers, as the audience very quickly appreciated the reference.

The BISHOP OF EXETER, who had preached the sermon in the morning, spoke very briefly. He was one of the oldest life members of the C.M.S., his godmother, Lady Lucy Whitmore, having made him a life member as a baptismal gift. He had adopted this plan with each of his own children, and strongly urged it upon parents and godparents. He calculated that there were 5,000 friends of the Society capable of doing this, and if they bestowed the gift upon two children or godchildren there would be 100,000 guineas for the C.M.S. He concluded by an expression of thankfulness to God for the devoted labours of the Hon. Secretaries, from Henry Venn to H. E. Fox, and said that he should never cease to thank God that he had been permitted to have any share in the Society's work.

The published programme of the meeting was now at an end, but it was an open secret that one speaker yet remained. Mr. Stock, though still suffering from illness, addressed a few words to the meeting. He spoke of having been at the First Jubilee Meeting and having then hoped that he might be spared to be at the next. He never dreamed either that he would have the honour of speaking at it, or the tremendous privilege of recording the Society's history. He urged all present to inquire of the Lord what purpose He had in view for them, and to begin at once to fulfil it, for the time was rapidly passing.

The Bishop of Exeter pronounced the Benediction, and thus concluded a meeting which must ever live in the memories of those whose privilege it was to attend it.

THE MEETING FOR MEN ONLY.

If there had been any doubts as to whether men would have turned up in sufficiently large numbers to fill Exeter Hall on the evening of Nov. 7th, they would have been dissipated long before the meeting began. There was no crowd outside, but from the time the doors were opened, a steady stream of men—young, middle-aged, and old—poured into the hall, and did not cease until it was quite full. Inside, everything looked bright and business-like. All round the walls were placards, bearing the names of the Metropolitan Missionary Bands, while the front of the gallery and platform were covered by large notices of a C.M.S. service for men at St. Saviour's, Southwark.

Punctually at half-past seven the Rev. J. E. C. Welldon, Headmaster of Harrow and Bishop-designate of Calcutta, took the chair, and the proceedings were opened by the singing of the Bishop of Exeter's grand Centenary hymn to Sir Arthur Sullivan's tune. The sound of two thousand men's voice was something to remember. The organ was quite overpowered. Mr. G. A. King read the first twelve verses of Eph. iii. The Rev. H. E. Fox then led the meeting in prayer.

The first speaker was, of course, the CHAIRMAN, whose quiet earnestness and sympathy showed that the cause of Missions has, in the providence of God, much to expect from his appointment as Metropolitan of India. He told us that he stood there as a missionary, and though his office would not, strictly speaking, be a missionary one, he had only accepted it on the understanding that he was to have a free hand to support and encourage Christian Missions in India. The great work before him was to encourage Europeans to maintain a high standard of Christian living, to make Christians in India Christian. When that was accomplished the conversion of India to Christ would not be far off. This had been urged by the great missionary Schwartz, and though much had been accomplished since his day, it was manifest that a great outpouring of the Holy Spirit was still needed if that aim were to be realized. Mr. Welldon spoke of the responsibility of the British Empire to this vast Eastern dependency. The British Empire was, next to the Church, the most inspiring fact in this world, but, like the empires of the past, it

would in time decay unless sanctified and preserved by the spirit of Christianity. It would fail of its end unless it realized that its mission was not merely to carry its arms, civilization, or commerce, but also its religion throughout its borders. Reviewing the present condition of India, he said that its ancient religion was breaking down, and unless it became Christian the land would be left without God; we meant it to become Christian. In concluding an appeal for personal help for Missions in India, he said, "Let us pray that our hearts may be lifted up into that atmosphere of which the chief glory is that those who breathe it think not of themselves, but only of the Lord and Master who loved them and gave Himself for them."

Mr. EUGENE STOCK, who followed the Chairman, received quite an ovation on rising. He reviewed the condition of spiritual life in England half a century ago, and the picture would cause no one to long for a return of those "good old times." For instance, fifty years ago prayer in an unconsecrated building was illegal! He traced rapidly the various steps by which religious life was manifested and grew—the beginnings of open-air preaching, Bishop Tait's innovations in that direction, the development of evening services and of lay work, the founding of the annual Week of Prayer. He then showed the influence of this on missionary work, and concluded by pointing out the relatively enormous progress of Foreign Missions during the closing years of the last half century. In the first seventy-five years of the Society's history only 750 missionaries had been sent out. During the last twenty-five nearly 1,200 had gone out, and of these 800 were sent during the last eleven years.

Mr. ALVAREZ, as representing Sierra Leone, spoke of the work which had been done there, and of that which yet remained to be done. He told of the Church there, native in all but its episcopate, self-supporting, and maintaining six or seven missionary stations besides. He then told us of the tribes in the hinterland of that colony who were waiting for the Gospel. Out of eight languages only three had the Bible or part of the Bible, while for three others no missionary effort at all was being made. He urged every one to find what plan God had for his life, and then, whether it were at home or in the foreign field, to enter into it. If we were as slack and casual in our business life as in the affairs of God, many of us would within a week be told to seek another place. He made no direct appeal for workers, but no appeal could have been so forcible as his description of what was not being done for a great part of Sierra Leone.

After the singing of a hymn, during which the offertory was taken, the Rev. J. STUART FOX, Vicar of St. Paul's, Canonbury, gave a striking testimony "from a plain parson's standpoint" to the value of a Missionary Band in a parish. His was a parish in which there were few wealthy people, and where the business men had but little leisure. They had, however, a flourishing Missionary Band (Taljharis), and in working it they had learned much. It had forced home upon them the truth that every man was directly concerned in the salvation of those around him. They had learned the importance of definitely and accurately studying Missions. Their Mission Band had trained the laymen in public speaking, and the zeal and energy of the laymen had stirred up their Vicar. He spoke of the new life which had pulsated through the whole of the home work in the parish. The speech of Mr. Stuart Fox would be a revelation to those who profess to think that effort on behalf of the Heathen involves neglect of home responsibilities.

Mr. LEAKY, who followed, spoke of the wonderful results which had been achieved in Uganda.

The last speaker was the Rev. F. S. WEBSTER, Rector of All Souls', Langham Place. His earnest and devotional address was a fitting conclusion to such a meeting. He spoke of the supreme necessity which Foreign Missions were to Christ, who said, "Them also I must bring" (St. John x. 16). He urged that Christ had committed Himself unconditionally to the salvation of the Heathen, and by becoming members of His Church we became partners with Him. Let us get into sympathy with the heart of Christ, for His sake think of the perishing millions who wait for the glad tidings, and then say with Him, "Them also I must bring." W. G. J.

The portraits on the opposite page are taken from photographs as follows:—The Bishop of Exeter and the Metropolitan-designate of Calcutta, by Elliott & Fry, Baker Street, W.; Mr. Venn, by W. A. Sawyer, Walmer; Canon Childe, by Norman May, Cheltenham; Mr. Price and the Hon. Mr. Pelham, by Maull & Fox, Piccadilly; Mr. Eugene Stock, by Messrs. Brown, Barnes, & Bell, Baker Street, W.; Mr. Darling, by Owen Angel, Exeter; and Mr. Pargeter, by R. Dighton, Cheltenham.

The Gleaners' Union Anniversary

After two years of visits to the provinces the Gleaners' Union returned this year to its home in Salisbury Square, under circumstances which we have already described in speaking of the Second Jubilee.

The programme of the Anniversary extended over three days. On Monday evening, Oct. 30th, there was a reception by Sir John and Lady Kennaway at the Church Missionary House, followed by a short devotional meeting. This was the first gathering of the clans.

Next morning and afternoon the Second Jubilee celebration was interposed. True, the administration of the Holy Communion is always a feature of the G.U. Anniversary; but this year the G.U. element was lost in the Second Jubilee.

Tuesday evening brought with it the Annual Meeting in Exeter Hall, which, if not quite so crowded as some previous Anniversaries, was as hearty as the best; and we have seldom attended a meeting at which the level of the speaking was so continuously high. The right note was struck at the outset, and maintained throughout. Spiritually and intellectually it was a delightful meeting. A friend sends us the following account:—

THE ANNUAL MEETING IN EXETER HALL.

The Annual Meeting on Nov. 1st was, of course, bright and successful, if success may be estimated by the numbers and enthusiasm of the audience and by the value and force of the speaking. The Gleaners' Union Meeting is obviously a meeting of workers, and the addresses to such an audience naturally make great demands upon the speakers. But they fully met these demands. They spoke with much power, knowledge, and thought, and they were rewarded by the unflagging attention and appreciation of their hearers.

The meeting having been opened with praise and prayer, the Rev. H. E. Fox read Ps. cxv. verse by verse alternately with the audience. This was a new and interesting variation of the usual mode of reading Scripture.

The Rev. W. E. BURROUGHS then gave utterance to the regret which all would feel at the absence of their dear and honoured friend, Mr. Eugene Stock, the founder of the Union. Mr. Burroughs then read the report, which we print elsewhere.

Dean HOWELL, before beginning his address as Chairman, emphasized personally the feeling of sympathy which had already been expressed with Mr. Stock upon his recent illness. He went on to speak in a beautiful passage of another friend whom we "have loved long since and lost awhile":—

"For myself it is indeed a very sorrowful reflection that the name of Sarah Geraldina Stock, with which we have been—most of us, at all events—very familiar for years past, will never again appear in our missionary literature. The busy pen is now at rest. Her mortal remains are enshrined in the sacred soil of my beloved Wales. The mighty mountains of Aberavon stand as guards around the holy dead to-night. Dead did I say? No, my dear friends, I withdraw the word. What we call death, after all, is only a comma in the sentence of life, not a full stop. The translated one, whose presence we have been accustomed to see here, has only just been promoted, I take it, to a higher department of service for the King."

The Dean proceeded to say that he had long had the conviction that if missionary effort was to become to any real extent a prevailing power in the world, it would have to be lifted to a still higher spiritual level and propelled by a greater spiritual force. He was not blind to the change which had come over the world through the growth of the missionary spirit. The work appealed directly to principles which lay at the very root and were of the very essence of Evangelical Christianity; and zeal for Missions might well be said to be the thermometer of the spiritual life of a church, a parish, a family, or an individual. It had kept the idea of the kingdom of Christ before the Church as nothing else had done. As an illustration of the inadequacy

even yet of the general conception of the missionary vocation, the Dean contrasted the honour which attended the home-coming of a successful soldier with the manner in which a missionary, returning after years of devoted service in the field, was received. In conclusion he urged, with all the fervour of his eloquence, the importance of intercession, and held up a high ideal:—

"Intercession means not so much acts of prayer as the spirit of prayer, the spirit of sustained fellowship with God. It means such intimacy with God as can only come from habitual reference of everything to Him."

And intercession to be successful must be believing, for, said he, "anticipation is the telescope of faith."

The Chairman was followed by Canon DENTON THOMPSON, of Southport, whose name, we were reminded, stood for all that was energetic, spiritual, and effective in the North of England. Taking the title, "Gleaners' Union," the Canon endeavoured to enforce the lessons which the words conveyed, first speaking of the need of the Gleaner, the work of the Gleaner, and the motive of the Gleaner. He showed that the need arose from the fact that the reapers never gathered up fully all the ears, and that those left would be wasted unless some one followed them up. We ought to learn more the value of individual effort, and remember that Christ preached to individual souls as well as to multitudes on the mountain-side and thousands in the desert. If we belong to the little people of the world let us be content to fill a little space, so that God be glorified. The Gleaner's work was two-fold—to redeem from waste and to preserve for use. There was terrible waste in the world around—waste of influence, of time, of means, of human lives. Then for our motive. Was it not, be it asked with reverence, to enrich the Lord of the harvest? Every ear of corn lost was lost, not to the gleaner or the reaper, but to the owner of the field. For His sake, then, let us press on. The word "Union" spoke of fellowship and service. There was great inspiration and strength in numbers. We were gathered from and represented all parts of the country, and this Anniversary should inspire us to entire consecration in our united work. Canon Thompson concluded by speaking of the importance of little things. If we had but a little influence or time let us give them to Christ; they would multiply in His hands and bring success to our work, blessing to ourselves, and honour to our Lord.

Mr. HENRY E. THORNTON, who represented the Nottingham Gleaners, spoke of the various means which had made that Branch so great a success. One of the chief points seemed to be not so much the frequency of the meetings held, though they were many, as their regularity. Mr. Thornton appealed to the clergy to give the laymen a lead in the extension of Foreign Mission work, and said the laymen would take it if they did not. He concluded by reminding us of the words: "I am but one, but I am one; I cannot do everything, but I can do something; what I can do I ought to do; what I ought to do, by the grace of God I will do."

The Rev. G. H. PARSONS, Secretary of the Indian Branches, gave us a most encouraging report of the work of the Gleaners among the two and a half million Native Christians in India. If we need to pray for the heathen and Mohammedan population of that vast dependency, how much more do those of God's people who live in their very midst? An interesting fact was that the Amritsar Branch recently sent a contribution to Bishop Tucker's work in Africa, it being their practice to give to local work and to some Mission outside India alternately.

The Rev. A. H. BOWMAN, late of Bombay, who was the last speaker, fitly terminated a most stimulating meeting. He described the terrible time during the visitations of the plague, the saddest thing in their avalanche of woe being the fact that they were told that the medical faculty had no remedy. He spoke of the devotion of the native converts and gave two

instances of men whose constancy and consistency was a testimony to the reality of missionary work. For the disease of sin, unlike the plague, there is a remedy. Each one in that room knew this remedy. "What are you doing to make it known?"

The meeting was concluded by the Benediction.

W. G. J.

THE WEDNESDAY MORNING CONFERENCE.

Wednesday morning and evening were given up to conferences of secretaries and clergy, at which the opinions of these experts were elicited on points of practical working.

A prayer-meeting was held at ten o'clock, and the first conference followed at eleven. At the latter Captain Cundy took the chair. He was almost entirely hidden from the public gaze behind a large vase full of flowers which towered above the desk in front of him. Mr. Anderson explained later on that it was a gift from a Gleaner in the North of Scotland, who, when she lived near London, always supplied a bouquet for the Anniversary from her own garden, and, now that she had gone away, sent money to buy one.

After the Rev. T. P. Hill, of Abinger, had opened with prayer, Captain CUNDY addressed a few hearty words of welcome to those present. Without undervaluing our kind hosts at Manchester and Sheffield, we could not forget that Salisbury Square was the home of the Union; and we felt like a family party. He called on Miss MAUDE, of Ruabon, for the first paper, on "The Ideal Gleaner from a Secretary's Point of View." A delightful paper it turned out to be. We hope to give it at full length in a later number, so content ourselves for the present with noting its headings. With a half-apology for using the feminine gender for the typical Gleaner, Miss Maude took us to the Book of Ruth for the ideal, and showed her as willing-hearted, patient and steadfast, careful and exact, watchful, humble, thankful, and love-inspired. The little compliment to the exactitude and care of the Publication Department at Salisbury Square, which the author inserted under the third head, will be much appreciated by that hard-working body.

It was thought best to take the second paper at once and let the discussion come after them. This paper, the converse of the preceding one, was on "The Ideal Secretary from the Gleaners' Point of View," and was written by the Rev. J. F. MEDLEY, of Exeter. He raised a laugh again by assuming that the Secretary would be a lady, and using the feminine pronoun. He dealt with the Ideal Secretary (1) in her relations to God in her own life, (2) in her relation to the Branch and its meetings, (3) in her relations to the members of the Branch individually, and (4) in her relations to those outside her Branch of the G.U. We hope to give this paper also at a later date.

The discussion that followed seized hold, as discussions will, of a side issue. The Rev. W. J. L. SHEPPARD told of a Branch so exclusively feminine that one of its rules was: "That every member should do a piece of fancy work." However, he was quite of the opinion that "if you want anything done, women are the men to do it." Thereupon ensued a sort of battle of the sexes, productive of a good deal of amusement. The Rev. W. E. BURROUGHS gave the proceedings a new turn by asking, "Are we to make the Gleaners' Union a ground for manufacturing Gleaners?" Again opinions widely differed, but Miss GOLLOCK seemed to meet with general assent when she suggested that those whom we sought to interest should be invited to the open meetings of the Branch, but not to join the Union. She also deprecated the use of written prayers composed by the members themselves in Gleaners' Union prayer-meetings. They had found that they could get many more to pray, and with greater heartiness, by asking for brief prayers of one petition each.

The Rev. G. H. PARSONS here interposed with a request from India for a Central Secretary to organize and develop the G.U. in that country.

The closure was now applied, so that we might have the third paper, on "Missionary Literature and Study," by Mrs. C. A. FLINT, of Hampstead, who, with her husband and a band of helpers, undertakes the work of the G.U. Central Lending Library. The "paper" was a bright address, describing the really great stores of missionary literature in the library. "How were we to get our Gleaners to read?" she asked. By providing books suitable for our Gleaners—cheap books for sale, and others for lending. Let the Branch either have books of its own or get them from the G.U. Library. Let the Secretary select an earnest

Gleaner to work the literature department, with a proper system of circulating the books among the Gleaners who were not at the Branch meeting. She showed how neglect of literature and study caused want of interest, while knowledge sent us to our knees.

A brief discussion followed, at the close of which General HATT NOBLE recalled our thoughts to the spiritual end in view of all our work.

The Conference then adjourned.

THE WEDNESDAY EVENING CONFERENCE.

After the Ladies' Meeting at Exeter Hall,* the G.U. Secretaries and other friends, returning again to Salisbury Square, met for further conference in the evening.

The Rev. W. E. BURROUGHS was once more in the chair. He spoke of the Gleaners' Union as an example of the potentiality of littles, and urged us not to attempt heroics. Once more he brought forward the importance of meetings for intercessory prayer—small meetings in one's own drawing-room if there were no opportunity for larger ones.

Mr. E. M. ANDERSON, Secretary of the Union, then gave a digest of the Branch Secretaries' reports, extracted from a huge bundle of papers which he held up for our inspection. We give the gist of it on our G.U. page, and therefore omit it here.

Then followed a discussion, which was allowed to take its own course, no limit of subjects being imposed. The result was very interesting. Mr. McCLORE, of St. Paul's, Canonbury, gave an account of the house-to-house collection for the Centenary Fund in that parish, which had remarkable results. The Rev. T. GREENWOOD, of Halifax, told how the Gleaners of that town had taken the C.M.S. meetings in hand, and by organizing a great tea beforehand converted them into a huge success. The Rev. H. HARVEY, of Melbourne, brought us a greeting from Australia, where he said the Gleaners' Union had gone forward by leaps and bounds. The Rev. W. LATHAM, of Bermondsey, told of missionary Sunday-school lessons. After the Rev. W. J. S. WHITTY, of Islington, had spoken, Miss HUNT told of the Chinese Branch at Hang-chow, an offshoot of that at Shanghai.

The closure was then applied, so as to bring us to a paper by Mrs. THWAITES, of Salisbury, on "Lapsed Gleaners." The problem of dealing with those who don't renew, and don't attend meetings, and generally show no interest, gave rise to a good discussion. Some Secretaries simply dropped them; some wrote to ask if they wished to continue; some paid up the renewal fee out of their own pockets, trusting to be reimbursed later on (but this course did not meet with much favour); some visited the lukewarm members; some had a sort of black list of defaulters. On the whole the feeling was that much depended on the individual case, and that great care should be exercised as to those asked or allowed to join.

Here came a break for a hymn and prayer. Then the Rev. H. E. FOX gave a closing address on the Queen of Sheba, whom he treated as a representative woman, while Solomon might be taken as in some respects a type of Christ. In this view the visit became an illustration of our communion with Christ. She "communed with him of all that was in her heart"; "he told her all her questions"; she saw his bountiful provision for his servants; when she was shown the great viaduct which bridged over the valley between his palace and the temple, she was led to think, "What must his God be, if all this is done to enable the king to get near to Him!" At the sight of all these things "there was no more spirit left in her." Then came her doxology—did our happiness always give the same impression to others? Lastly, "he gave her all her desire, beside that which he gave her of his royal bounty." What was that? The parallel passage in Chronicles told us, "Beside that which she had given to the king." As an Eastern rajah would touch a gift and give it back again, so did Solomon; and our King gave back to us to use for Him that which we had dedicated to Him.

* * * * *

Thus the Twelfth Anniversary of the Gleaners' Union came to an end. If one may single out one truth that has been presented to us more prominently and impressively than another, it is the power of intercessory prayer and the importance of little things. Looking back over many years, we do not remember a series of meetings more helpful or more uplifting than these.

* Our report of the afternoon meeting in the Lower Exeter Hall will be found on page 194.

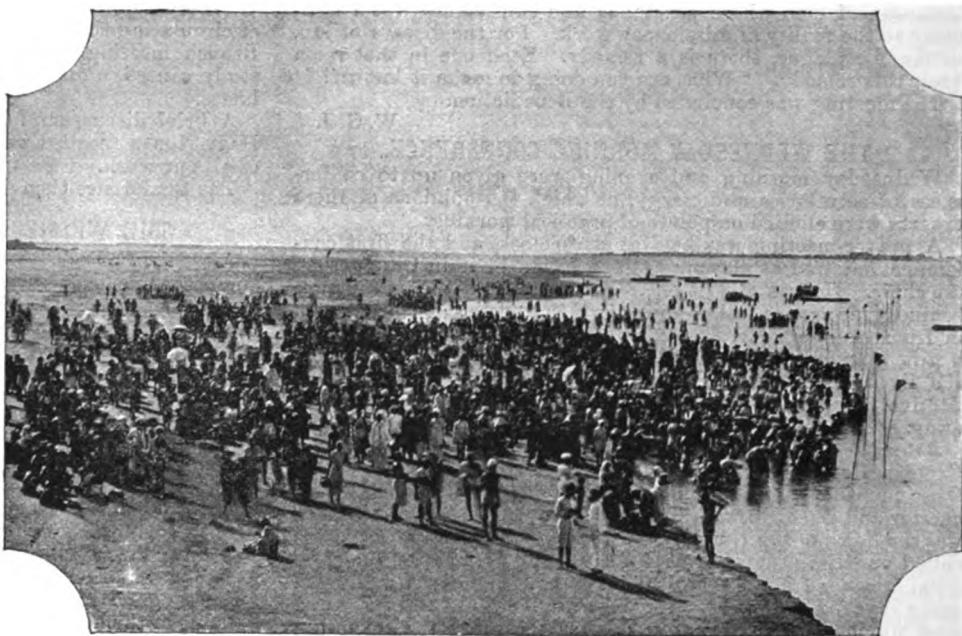
SCENES FROM THE TELUGU MISSION, SOUTH INDIA.

BY THE REV. A. E. GOODMAN.

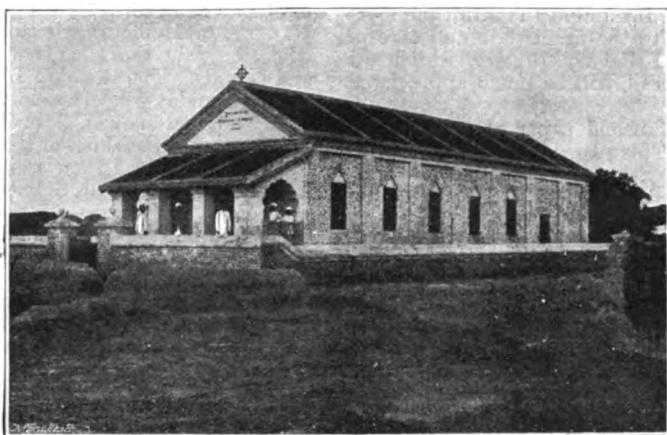
THE field of the Telugu Mission is an extensive country on the east coast of India, through which flow the great rivers of the Kistna and Godavari. The work in this Mission was commenced in the year 1841 by the Rev. Robert Noble and the Rev. H. W. Fox. Mr. Noble devoted himself to educational work, and from the first English school which he started there has grown up the Noble College, which is doing a grand work under the Rev. C. W. A. Clarke and his colleagues. It is now a first grade College and affiliated to the University of Madras.

Mr. Fox started work as an itinerant missionary, and his efforts have resulted in the foundation of an ever-increasing Telugu Native Church. The work, under God's blessing, has increased so rapidly that within fifty-seven years there are fifteen European missionaries and 290 Native Christian agents at work in six large districts, and there were no less than 14,554 adherents on Dec. 31st last.

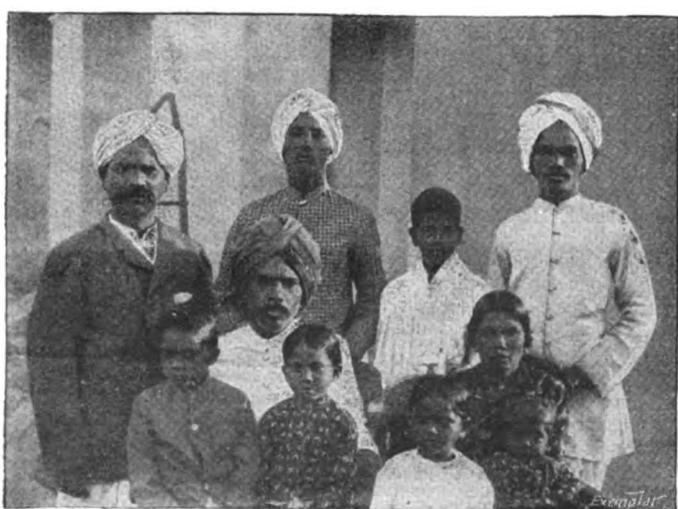
The first picture shows a group of bathers at Bezwada, on the river Kistna, at the Pushkarai Festival in August of last year. This festival, which is held annually on one of the twelve sacred rivers of India, bears the character of ancestral worship. Last year thousands of pilgrims gathered on the banks of the Kistna. Nearly all the European missionaries of the Telugu Mission, together with about sixty native agents, worked for six days amongst the people assembled. They distributed tracts, sold Bibles and portions of Scripture, engaged in personal conversations on the banks of the river and public



CROWD OF BATHERS AT PUSHKARAI FESTIVAL, BEZWADA.



ST. STEPHEN'S CHURCH, TUMMALAPILLI (BHUSHANAM MEMORIAL CHURCH), MASULIPATAM DISTRICT.



THE REV. MARAMUDI DAVID AND FAMILY.

bazaar-preaching in the town, thus pointing the travellers to a Saviour who had died for mankind. This opportunity for proclaiming the Gospel was a grand one.

The Memorial of an Early Convert.

The second picture represents St. Stephen's Church (the Bhushanam Memorial Church), Tummalapilli, Masulipatam District. The work in this village was begun thirty-two years ago by the Rev. J. E. Sharkey. In the year 1893 a great spiritual awakening took place, and in the following year the Rev. J. E. Padfield, who was then in charge of the district, baptized eighty-five people one day by immersion in the village

tank. At that time there was but a small mud and grass prayer-house in use for Divine service. It was found to be much too small for the increased congregation, and they asked for a larger and more substantial building. The congregation numbered 175 souls at that time. They said they were willing to do their part towards the erection of a new building, and paid down Rs. 600 in cash. The work was commenced by Mr. Padfield in 1894. The Christian men dug the foundation. The bricks were made on the spot, and when they were being stacked ready for burning there was not an idle person in the whole village. Christian men, women, and children, together with a great many Heathen, all took part in this good work. It was estimated that the Christians contributed Rs. 400 in labour, thus making a total contribution of Rs. 1,000, and this from families far from wealthy. A sum of Rs. 1,079 in the hands of the Madras Corresponding Committee, collected for the purpose of building a church in memory of the Rev. Ai Bhushanam, formerly a native clergyman in this district, was handed over towards the cost of this building on condition that the building was called the "Bhushanam Memorial Church"; and by money kindly contributed by friends in India and England I was enabled to complete the church in June, 1895. The opening sermon was preached by the Rev. J. E. Padfield, Principal of the Preparandri Institution, Masulipatam. The church was packed, 747 being

present in a building designed to seat 300, and the collection in cash and kind amounted to Rs. 66. In the afternoon Miss Brandon, of the C.E.Z.M.S., held a women's meeting—the first held at this place by a European lady—and 175 were present. On Jan. 21st, 1895, the Lord Bishop of the diocese visited the village and dedicated the church to St. Stephen. On the afternoon of the same day he confirmed 150 people in the church. It was a day of much rejoicing and returning thanks for the mercies God had vouchsafed unto us. There is no debt upon the church. We are now going further, and aim at the erection of a new school and pastor's house. I have made 80,000 bricks for the purpose, and shall now have to consider about labour and wood-work.

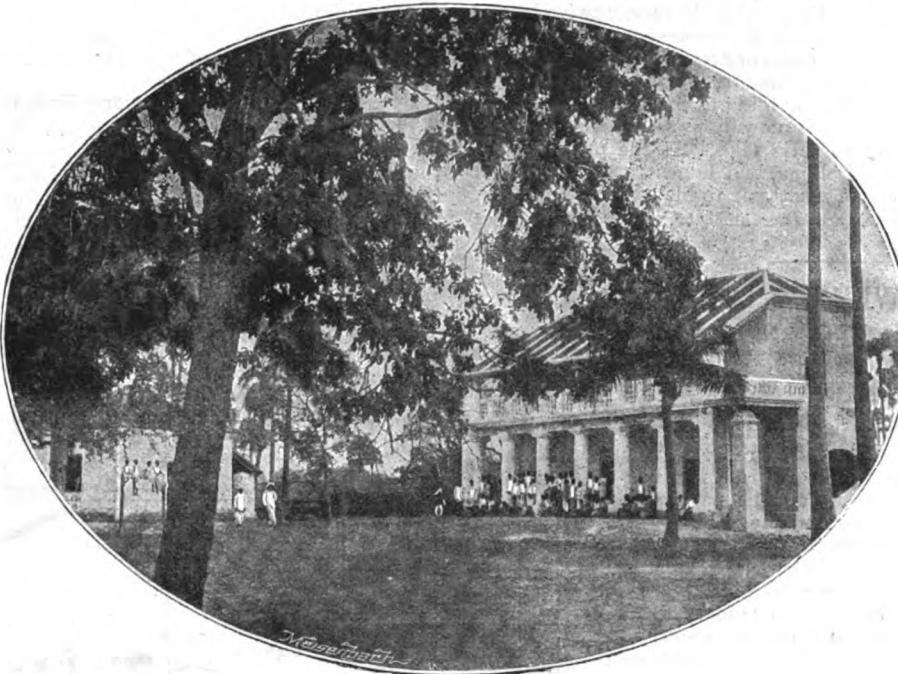
Maramudi David's Story.

The third picture is a photograph of the Rev. Maramudi David (sitting in the centre of group) and his family, together with catechist John Walter, on his right, and evangelist U. Tatayya, on his left. The Rev. M. David is the pastor of St. Stephen's Church, Tummalapilli. When the Rev. F. N. Alexander first came to the Ellore district, more than thirty-five years ago, he established a school under a tree in Polsonpalli, Pastor David's birthplace. A strong desire to learn to read seized David, but his parents would not hear of it. Mr. Alexander interceded on David's behalf, but they were firm. David was determined to learn to read. He used to get the scholars to give him lessons privately out of school hours, and whenever the school was examined presented himself for examination. At length the parents yielded to their son's and Mr. Alexander's pleading, and promised to allow him to go to the Boarding School, Masulipatam, on condition that he was delivered up to them again after he had acquired a little education. But delays occurred. David was seized with a serious fever, but even on his bed of sickness he learned still more. At length, as he says, feeling "older and bolder," he determined to become a Christian, and was baptized by Mr. Alexander in 1867, being then fifteen years old. In the following month he went to the Boarding School, Masulipatam. Recently writing of his own conversion, he stated:—"Each time I went home during school vacations my people tried to stop me; but with God's grace I withheld all their attempts, and in course of time was made a servant of God in His vineyard. I have so eagerly prayed for the salvation of my own, but God did not seem to answer my petitions in full. My father and three sisters died in Heathenism. My two elder brothers, who are alive, are still in darkness. My dear mother, I am thankful to say, believed in the Lord and died a Christian."

The fourth picture represents the Ellore Boarding School, built by the Rev. F. N. Alexander. The European standing in the distance is the Rev. W. H. M. Wathen, who formerly worked with Mr. Alexander.

Breaking Caste.

The fifth picture is an interesting one. It repre-



ELLORE BOARDING SCHOOL.

sents an incident concerning the conversion of Kakani Gopala Krishnayya, a Neeyogi Brahman. He was brought to Christ through the study of the Bible and by the influence of a Christian friend, K. Narayana Rao. He came to me in October last and expressed a strong desire to become a Christian. For years, he said, he had studied the Bible, the character of Christ, and Christianity, and he felt convinced that Christ was the Saviour of the world. On Sundays and other times when he had leisure (he was a schoolmaster) we read the Bible and prayed together. At length, in response to his earnest entreaties, I consented to baptize

him. He wrote to his friends and told them of the step he intended to take. They came to Masulipatam. He soon found it necessary to leave his lodgings and take refuge with me. His friends followed him, and the interview at my bungalow was a most painful one. They promised him land and wealth if he would only give up the idea of becoming a Christian. They implored him to come home to his sister who was weeping for him. One young man fell at Krishnayya's feet and besought him to remain in the faith of his fathers. But he tore himself away, saying, "I have found the Saviour, and cannot forsake Him." For four days he remained with me, and on the Saturday broke caste. A Christian of non-caste origin poured out a glass of water and gave it to me. This I handed to Krishnayya, who drank it; at the same time he snapped and gave me his sacred thread which he had worn next his body and which



BRAHMAN CONVERT BREAKING CASTE.

was a token in the Hindu religion that he was "twice born." Thus he severed himself from social intercourse with his friends and with Hinduism. This act was confirmed on the following day—Sunday afternoon—when I had the blessed privilege of admitting him by baptism into the fold of Christ in the presence of a large congregation. He is now happy and rejoicing in Christ, having forsaken all for His sake. At the present time he is reading in the Noble College, and hopes to go out as an evangelist at the beginning of next year to his own people.

[The photographs which illustrate this article were kindly taken by the Rev. H. J. and Mrs. Tanner, Masulipatam.]

A GREAT MOVEMENT IN IJEBU ODE.

LETTER FROM BISHOP TUGWELL.

IJEBU ODE, Aug. 20th, 1898.

I HAVE completed the first part of my visitation of the Ijebu country, and am now in a position to form some idea of the character of the work which is being done.

Although I had received detailed reports from time to time from Bishop Oluwole, and had heard from Mr. Terry of the great demand for books on the part of the Ijebus, I was not prepared to find the work so fully developed nor such a spirit of enthusiasm as I have witnessed in all the stations of the Ijebu Ode and Ijebu Igbo districts which I have visited.

On Sunday I addressed in Ijebu Ode (town) at least 1,000 adherents; whilst during our journey to Ijebu Igbo and back (Monday to Thursday) we found churches erected at the following places, with the number of adherents present at the services held indicated below:—

				Number of adherents present.
<i>Monday, Aug. 15th—</i>				
Apariki (village) ...	...	...	...	102
*Ojowo (Ijebu Igbo) ...	...	...	...	54
<i>Tuesday, Aug. 16th—</i>				
Ijaga (Ijebu Igbo) ...	...	...	...	145
Atikoro (Ijebu Igbo) ...	...	...	...	98
Okengbo (Ijebu Igbo) ...	...	...	...	236
<i>Wednesday, Aug. 17th—</i>				
Agunbose ...	...	...	...	130
Sebora ...	•	...	...	120
Momo; not counted, possibly				90
<i>Thursday, Aug. 18th—</i>				
†Isaneyin ...	...	...	...	104
				1,079

Next week, on our way to Abeokuta, we shall be able to visit a few other centres.

The churches are simple structures, consisting of a well-thatched roof of leaves and an enclosing wall from two feet to three feet high, bright, clean, cool, a

The numbers given do not indicate the number of persons present, but the number of *adherents* present; the Heathen also attended in considerable numbers. At Okengbo, for instance, there were at least 500 persons present. Nor do these places represent all the centres in the Ijebu Igbo district; they are the places we were able to visit. It is not possible to say how many churches have been built; the people teach one another, and only send for help when their numbers become unmanageable without more disciplined aid. Thus it is that there are villages where from fifty to eighty persons assemble every Sunday which have as yet been visited by no accredited teacher. I have experienced nothing of the kind elsewhere. There are three points which differentiate these people from their neighbours. They are a free people; nearly every adherent is a free man or woman. They are very intelligent. They are remarkably self-reliant and possibly self-willed.

I may add that nearly all of the adherents are young people. Very few exceed forty years; the majority are in the very prime of life. Bishop Oluwole is of opinion that there are at least 4,000 readers scattered throughout the country.

As to their attainments, possibly one-third of their number read the Scriptures fluently, one-third are reading the Psalms, and one-third are reading the first Primer. All can repeat the General Confession, the Creed, the Lord's Prayer, and the Ten

• Majority absent seeking rubber

[†] Majority gone to Eiiprin market.

Commandments, and a great number can repeat the Catechism without a mistake, including the "Duty to your Neighbour." The General Confession is roared forth. All respond at the top of their voices.

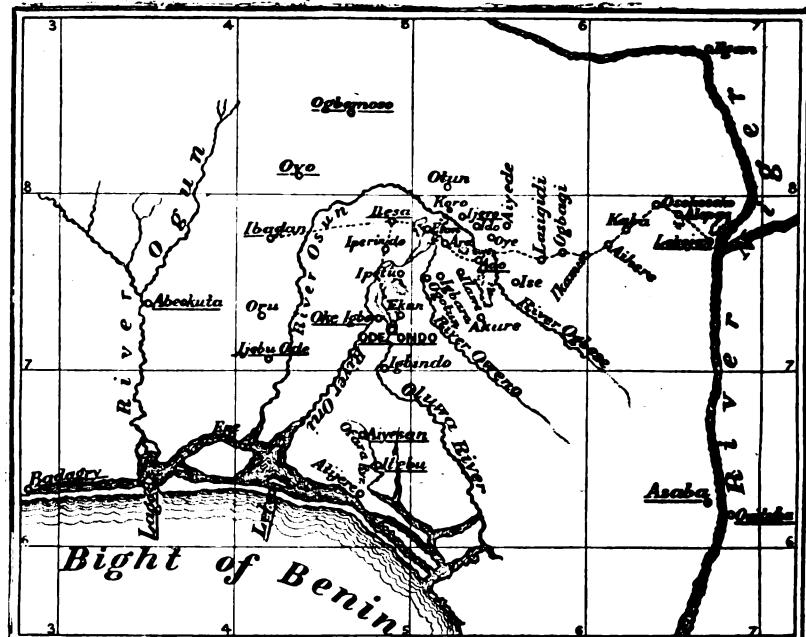
Extempore Hymns.

Their singing is poor, but original. Everything is sung in a minor key. Some of their native tunes they sing excellently; the native air is retained whilst Christian words and ideas take the place of the original heathen words and ideas. When singing after this fashion, verses are composed impromptu by one or another of those present, whilst the recognized chorus is taken up by all, or possibly the verse just composed is converted into a chorus. Thus one man sang—

"We are tired of 'Palun Nuts' (that is of the god Ifa),
We are tired of Sopona (the god of small-pox).
Now we have a Father; God is our Father."

Another sang—

" You can wash in the river,
You can wash in the lagoon,
But he who is washed in Jesus
Is clean in body and soul."



SKETCH MAP OF THE YORUBA COUNTRY. (Scale, about 60 miles to the inch.)

To my mind this is a most profitable occupation, and one much to be encouraged; it reveals the measure of the knowledge and experience of the singer, and instructs without effort the ignorant, the uninquiring, or the merely curious visitor. Seated, as these people frequently were, on the mud floor of the church, so densely crowded together that none could pass in or out, it was a wonderful sight to witness as they sang the praises of Jesus. One could not but feel that there was joy in the presence of the angels as these songs of praise ascended to the Father from dark places of the earth where hitherto for ages the tom-tom has been beaten and the sacrificial wail of the Heathen has ascended often in agony and despair to an unknown God. Truly—

"Blessings abound where'er He reigns;
The pris'ner leaps to lose his chains:
The weary find eternal rest,
And all the sons of want are bless'd."

Mixed Motives.

As to the origin and growth of the movement I have made very careful inquiries, receiving much valuable help from Bishop Oluwole, the Rev. R. A. Coker, and Mr. Lisboa. Whilst fully recognizing, and gladly recognizing and acknowledging, that the movement is of God, we are all agreed that mixed motives constitute the secondary causes. There are very few, if any, who become adherents from a desire to know the truth, as far as the evidence before us enables us to judge. Those who have

found the truth are perhaps represented by the man who found the treasure hid in a field, rather than by the merchant man who, seeking goodly pearls, found the pearl of great price.

Three principal causes may be enumerated:—First, a re-action against the oppression and exactions of their chiefs. Secondly, curiosity, backed by innate intelligence. Thirdly, mercenary motives.

A single instance in support of each may suffice:—

(1) A farmer in an outlying district visited the agent in charge of one of the Mission stations late at night and expressed his desire to become a Christian. The agent pressed the man to state his reasons. He replied that he had had a dispute with his neighbour as to the boundary of his farm; he had referred the matter to the chiefs, who were now greatly oppressing and robbing him; he needed protection, and therefore desired to become a Christian. The agent pointed out that the man had mistaken the true purpose of Christianity, and declined for the time being to put his name down on the list. He, however, promised to go with the man to the chiefs next day and assist him. This he did, and with entire success, the chiefs undertaking to molest him no longer. The man is now a most regular and grateful adherent of the Church. Unquestionably, membership of the Church does carry with it a measure of protection. The chiefs hesitate to oppress and defraud its adherents.

(2) A man living in Ijebu Ode was commissioned by one of the Christians to take a letter to a second Christian. On presenting the letter he saw that the receiver clearly understood its purport. This aroused his curiosity, and he determined to join the Christians and learn to read and write. "But," he added, "when I began to read the Word of God I forgot all about my desire to learn in my desire to be saved." He is now one of the most earnest and the happiest of the junior agents of this Mission, and his people are amongst those who have been the most carefully instructed, as far as their instruction has been carried.

(3) A *babalawo*, or native priest, resolved to learn to read and write in order that he might be able to record his Ifa incantations. He became a zealous student, but he testifies now:—"As I learned to read God's Word I found Jesus, and now know the systems of Ifa to be the systems of Satan." He is baptized, and takes a prominent part in the work of the Church, having abandoned his former position and craft.

Thus it is that whilst the motives may be mixed, the work is manifestly the work of God. Further, I am satisfied that there is a marked difference in appearance and conduct between those who have been under instruction for a period of two or three years and those who have but recently become adherents. As Bishop Oluwole said, you can tell by their faces what stage they have reached.

Five years ago, when I visited this town of Ijebu Ode, there were some seventy inquirers; one or two could read, the rest were learning to read the first Primer. Their dress and conduct greatly distressed me. I regarded the movement with considerable suspicion. Yesterday we gathered together the communicants, as yet a small body—a devout, reverent, modest body of people. The noise, and parade, and excitement of earlier years had passed away, and in their place quietness, simplicity, and reverence have been substituted.

Dangers and Difficulties.

That this work is encompassed with dangers and difficulties goes without saying. They are many and great. But our great consolation lies in the assurance that He who has begun the work will carry it on. Nor are these dangers apparent only to occasional visitors and onlookers. The workers are keenly alive to them, and have welcomed our presence and co-operation with very affectionate gratitude. Bishop Oluwole fully realizes his responsibility, and takes the deepest interest in the work. He is determined to maintain a high standard, God helping him, both in the selection of agents and of candidates for baptism and confirmation. He has been most kind in his recognition of any help I may have been able to give. We hope to be here again in February or March.



The Rev. T. W. Drury would be grateful to any friends who have no further use for quarterly and monthly reviews and magazines of a good class, if they would kindly send them to the C.M. College, Islington, N., for the use of the students.

MISSIONARY SUNDAY-SCHOOL LESSON.

THE GOOD PHYSICIAN AND MEDICAL MISSIONARIES.

Texts for repetition—St. Matt. viii. 16, 17; St. Luke ix. 1, 2.

If a child has ever been very ill, he knows how glad he was to see the doctor come in; but does not quite know how thankful mother was to see him. She would willingly have cured her child, but perhaps did not exactly know what was the matter, or did not feel sure about the proper medicine to give. The doctor then was a friend in need, and, with God's blessing, he was able to make the child well.

Which of the four Gospels was written by a doctor? Turn to Col. iv. 14: "The beloved physician." So St. Paul calls the Evangelist St. Luke.

Let us read in his Gospel about—

I. JESUS THE GOOD PHYSICIAN.

St. Luke iv. 38—40. What joy there must have been that night in Capernaum!

St. Luke v. 18—26. We read of many *miracles of healing* in St. Luke's Gospel. In healing the paralyzed man our Lord healed (1) the man's *soul* (ver. 20), (2) the man's *body* (vv. 24, 25), proving that He was the God who only could forgive sins, and not merely the Prophet sent from God to work miracles of healing. When this doubly-healed man walked out of the house carrying his mattress, what a different person he was from the invalid who had been let down from the roof and laid at the feet of Jesus a little while before. He was "a new creature," for he had been with the Good Physician.

II. MEDICAL MISSIONARIES.

When hearing or reading of these did you ever think that Jesus was a Medical Missionary?

When Christian doctors go out as missionaries they are following their Master.

They are also treading in the footsteps of the first disciples of Jesus, who were sent by Him to be medical missionaries. Read St. Luke ix. 1, 2, 6, x. 1, 9.

Our missionaries now cannot work miracles as did the first Apostles, but God has given them learning and skill, and has taught them how to use the medicines which He has provided in the minerals and vegetables of the earth. Then, above all, their Lord and Master, who has "all power," has promised to be with them (St. Matt. xxviii. 20), and they can always pray for His blessing on the means used.

[Here give illustrations of (1) Foolish and cruel treatment of the sick by the Heathen; (2) Medical Mission work—hospitals, dispensaries, and itineration, showing the spiritual work done.]

III. REASONS FOR SENDING MEDICAL MISSIONARIES.

(1) Because our Lord Jesus Christ set us the example.

(2) Because, in gratitude for our own kind and clever doctors, we should wish the people of other lands to have the same kind of help in their need.

(3) Because people in heathen lands gladly come for help to a medical missionary, and so are brought within the sound of the Gospel.

(4) Because many have begun by coming only to see the doctor, and have ended by seeing, with the eye of faith, Jesus as the Saviour of their souls, the Good Physician.

Illustrations:—

GLEANER, August, 1897, p. 116; September, 1897, p. 132; April, 1898, p. 52; August, 1898, p. 116; November, 1898, pp. 165, 170, 171; and, if possible, petition for a medical missionary from Sieng-ku, China, C.M. Intelligencer, September, 1898, p. 699; any number of *Mercy and Truth*.

EMILY SYMONS.



THE LORD HATH NEED OF THEE.

CHRISTIAN, wake to earnest warfare! Heathen powers are strong indeed;

Hardly falls "the triple fortress—ancient custom, caste, and creed." "Is the Lord of Hosts that warreth!" "Feeble saint of Mine," saith He, "Go in this thy might, and fear not. Have not I commanded thee?"

For the reinforcements needful many a station loudly cries,
Where "behind gross superstition grosser sin entrenched lies."
Does the Captain bid you join them? *Sent* Himself, so sendeth He,
With this all-sustaining promise, "Lo, I always am with thee."

He, for whose high "war in heaven" glittering swords archangels bare,
Here on earth, "by things that are not, brings to nought the things
that are."
"Not by might and not by power," yet (if so His will may be),
"Separated" by His Spirit, yea, the Lord "hath need of thee."

D. W. B.

RURAL TEMPLES AND DEVIL WORSHIP IN SOUTH INDIA.

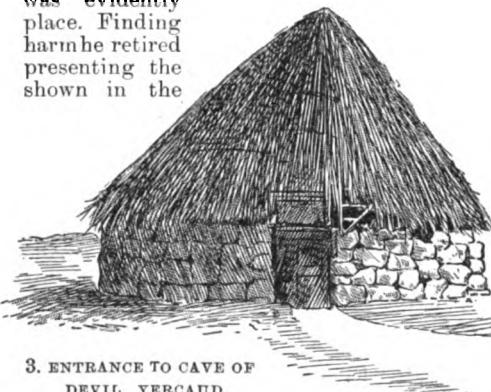
By THE REV. ELLIS G. ROBERTS, *Noble College, Masulipatam.*
"They grieved Him with their hill altars" (Ps. lxxviii. 59).

THERE are few people at the present day familiar with the appearance of the great temples of India. Such buildings as the temples of Tanjore, Madura, and Tinnevelly, raised at a fabulous cost, and lavishly decorated with the grotesque productions of Oriental fancy, have always possessed a strong attraction for the traveller and the student of books of travel. The little temples and altars shown in the sketches annexed are roughly built and ill-preserved, but perhaps they may possess for the readers of the *GLEANER* an interest of their own. For they are the work, not of wealthy priests and powerful princes, but of poor peasants such as constitute by far the greater part of the inhabitants of India. Even in the poor ignorant coolie there is deeply implanted the longing to feel after God and find Him, this instinct, alas! so often possessor far astray from the object



2. IMAGE SUPPOSED TO REPRESENT SIVA'S BULL.

visitors, but at no distant period it must have been a wild and thinly-peopled district. Sketches Nos. 1 and 2 were taken at a place called Pagoda Point. When we arrived there one bright morning, an old gentleman clad in a very dingy blanket came out of a hut close by, and took up a position near the altars. He was evidently



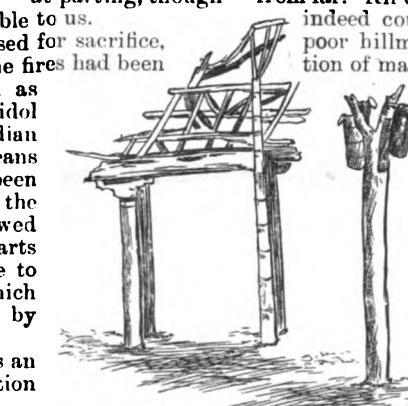
3. ENTRANCE TO CAVE OF DEVIL, YERCAUD.

of course his language was quite unintelligible to us.

The altars had evidently been recently used for sacrifice, for the traces of fire were quite distinct. The fires had been lighted before the little stone image, and as will be seen in the sketch, the face of the idol had in part been burnt away. An Indian gentleman has told us that it is by no means improbable that human sacrifices have been offered before this grotesque figure on the quiet hilltop. Verily the devil has been allowed to take possession of some of the fairest parts of God's creation, for it is scarcely possible to imagine a more beautiful scene than that which unfolds itself to the spectator who stands by these rough-hewn altars of stone.

The image on the altar, of which No. 2 is an enlarged sketch, is said to be a representation of the bull of Siva the Destroyer.

The remaining sketches were taken on a hill called the Chevaroyen. The ragged-looking



5. SACRED SHRINE AND POST TO RECEIVE OFFERINGS, YERCAUD.

hut shown in sketch No. 3 is built over the entrance to a cave on the mountain-side, which is supposed to be the dwelling-place of a demon. There is another and a larger hut opposite, but on our first visit we found the place quite deserted. In the space before the demon's hut was a curious structure shown in sketch No. 5, some nine or ten feet high, probably a sort of shrine in which an idol was placed on festival days.

This was very much out of repair; the wood-work had been warped and bent by wind and rain, and fragments were lying about on the mountain-side. The movable shrines shown in sketch

No. 4 were about six feet high, and we were told that they used to be carried about in procession with an idol inside. These also were in a shattered condition. Our belief on our first visit was that the worship of the demon had gone out of fashion, but afterwards we found that we were mistaken. The course of a long walk about a week later took us again in front of the cavern. This time a few Natives were lying about before the door, and as we passed they called out something to us which we of course did not understand. Our native servant, who knows a little of their language, told us what they were saying. It was that there



4. SHRINES FOR CARRYING IDOLS, YERCAUD.

cavern, who us for approaching taking off our this was the annual festival held in honour of the demon. We passed out of the forbidden ground and sat down at a little distance to observe the proceedings. Presently a man came up carrying a curiously-shaped vessel, apparently containing milk or some such liquid, and hung it up on a post opposite the cavern (sketch No. 5). He then prostrated himself in a curious fashion, laying first one side and then another of his face flat on the ground; then he arose and joined the other Natives, who were laughing and talking a little way off. Others came up and did exactly the same thing, and we saw no other act of worship. Proceeding on our way, we met many other Natives bringing the same kind of offerings, some of whom seemed to have come from far. All of them greeted us in the most courteous manner;

indeed courtesy seems to be quite the rule among these poor hillmen, who are in this respect a model for the imitation of many in our own country.

Is it not a disgrace to us as Christians that these poor fellow-subjects of ours, peaceful, industrious, and frugal men, should be spending their hard-earned money for that which is not bread, and their labour for that which satisfieth not, while in England the Bread of Life is offered so freely to all that many, very many, despise it, simply because it is laid before them without money and without price? The lovely scenery of Yercaud reminded me of the woods and hills and valleys of my native Wales, but there century after century the Gospel has been preached, and to the farthest valley has gone forth the sound of the old church bell, banishing superstitious fears, telling of life beyond the grave, offering a secure refuge against which the gates of hell

itself shall not prevail. Age after age it has rung on.

Here poor ignorant man, with abject fear in his heart, is trying to propitiate with his little substance the bloodthirsty Siva or the evil demon of the rocks and caves. When will my fellow-countrymen wake up to a sense of their responsibility? When will the Welsh Church learn freely to give as freely as she has received, and send out missionaries of her own to proclaim to those who walk in darkness and the shadow of death the glorious Gospel of our Lord and Saviour Jesus Christ?

◆◆◆ CHINESE SUPERSTITIONS.

ACORDING to Chinese ideas, the whole atmosphere and everything in it is peopled with evil spirits whose purpose is to harm mankind.

The pages of the *GLEANER* have over and over again borne witness to this all-pervading superstition. It leads to all kinds of endeavours to propitiate or cheat or circumvent these evil spirits. The pictures on this page illustrate two phases of such endeavours.

The *feng-shui*, the influences of winds and waters, are made favourable by tall buildings, such as this pagoda near Shanghai. A high building like this is sure to bring down from the skies good luck on its occupants, and their neighbours share some of the benefit. How the *feng-shui* can be offended, those who know the story of the Fuh-Kien Mission remember only too well.

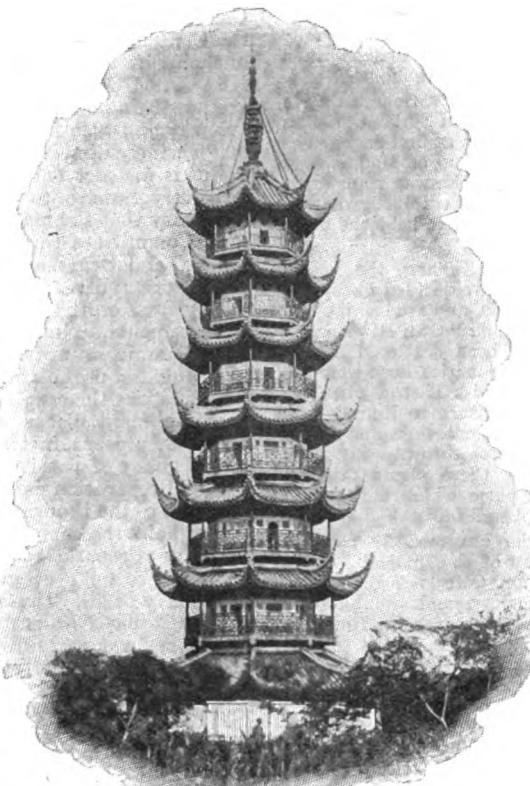
These evil spirits have their limitations. They cannot, it appears, turn round sharp corners. For this reason the Chinese sometimes build gables on their roofs containing bottles with their mouths outward, like cannon. Evil spirits are supposed to wonder what is inside the bottles; and then, going in to find out for themselves, they are imprisoned because they cannot turn round to come out!

For a similar reason a wall is built opposite to the front door of a house, on the other side of the street. The spirits would, presumably, want to know what was on the hidden side of the wall, and would be unable to turn sharp round again after inspecting it and get into the house.

How childish and how pitiable is the case of this great people, who through fear of evil spirits are "all their lifetime subject to bondage"! Oh, for voices to proclaim to them the liberty wherewith Christ has made us free!

◆◆◆ THE MISSION FIELD.

SIERRA LEONE.—Writing from Fourah Bay College on Oct. 11th, the Rev. H. Castle gives an account of a short visit he had just paid to Port Lokkoh. The Rev. E. T. Cole accompanied him. At Makori they found the C.M.S. agent, Mr. Carew, and his wife well, and holding the fort alone. The people were pleased to meet them, and there seemed a general absence of trouble or anxiety about the war. The head-man, who is a Mohammedan, said he would call the people for a meeting in the church the following morning, which he did, and at six a.m. there were nearly thirty people gathered, including the head-man himself. After the service the missionaries started for Port Lokkoh, which they reached in the afternoon. Immediately on arrival they went to the mission-house and saw the officer in charge of the troops. He arranged for them to speak to the soldiers at the service in church on the following morning. The large mission-house is used by the officers, the small one for a hospital. The church is being used as a barrack-room, and during the service on Sundays the rows of narrow beds are used as rests. Messrs. Castle and Cole spent that evening and part of Sunday looking up the Christians and giving them a word of



LOONG-HWA PA' ODA.

organization, (b) a strong and spiritual ministry, (c) evangelistic zeal"; "How to increase the missionary efficiency of the Society's educational work"; "How to foster a better and higher style of Christian vernacular literature"; "The policy to be adopted in the development of work among the rural masses." Besides these, the following subjects (among others) were suggested in India for discussion:—"The C.M.S. Centenary"; "The Native Church council system"; "Missionary administration," &c. May the proceedings of the Conference and its results, by God's grace and blessing, promote His glory, and the advance of Christ's kingdom in India.

Western India.—On Sept. 27th, at Girgaum Church, Bombay, the Rev. L. B. Butcher was married to Miss Ethel Jacob, daughter of Colonel Jacob, of the Indian Staff Corps. Owing to the recent death of the Rev. H. T. Jacob, only those immediately concerned were invited. In our notice of Mr. Jacob's death last month we inadvertently fell into



A SPIRIT WALL.

cheer. They seemed very glad to see the clergymen, and many came to the soldiers' service and to an open-air service in the evening. The officer in command had been all along having a service for his men (the 1st West India Regiment), reading the lessons and prayers in the morning service, and it was cheering to see, though the service is voluntary, that the church was quite full.

Eastern Equatorial Africa.—It is feared that the famine in the coast districts will be much more serious than was at first thought. "No crops can be reaped for many months," wrote the Rev. H. K. Binns from Frere Town on Sept. 21st. He was doing all he could, with limited means, to help—chiefly the women, with many little children.

Persia.—The convert Sakineh (see *GLEANER* for March last, p. 42) brought her infant girl to be baptized by Bishop Stuart on Sept. 16th. Writing from Julfa on the following day, the Rev. C. H. Stileman says:—"We have at least thirty or forty Mohammedans in church every Sunday morning, and a great deal of my time is occupied in teaching inquirers."

North - West Provinces.—Our readers are asked to remember in prayer the missionaries, representative of all the C.M.S. Missions in India, who will assemble at Allahabad for their Quinquennial Conference on Dec. 2nd to 5th. An agenda of the proposed proceedings has reached us. The subjects suggested by the parent Committee for discussion are:—"How best to maintain and deepen the spiritual life of missionary workers, European and Indian"; "The Indian Church: how to promote (a) healthy

organization, (b) a strong and spiritual ministry, (c) evangelistic zeal"; "How to increase the missionary efficiency of the Society's educational work"; "How to foster a better and higher style of Christian vernacular literature"; "The policy to be adopted in the development of work among the rural masses." Besides these, the following subjects (among others) were suggested in India for discussion:—"The C.M.S. Centenary"; "The Native Church council system"; "Missionary administration," &c. May the proceedings of the Conference and its results, by God's grace and blessing, promote His glory, and the advance of Christ's kingdom in India.

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an error. Miss Jacob had been a missionary of the C.E.Z.M.S. in the Punjab, and had not been working with her brother at Khed. She only came to Western India to be married, and had hardly arrived when typhoid fever attacked her and kept her in Poona for five months.

Travancore.—On Sept. 12th, at Aymanam, the Rev. George Curian passed away, at the age of seventy-five years. He was of Syrian Christian parentage. Educated at Cottayam College, he was at first engaged as a catechist. In 1856 he was ordained by the Bishop of Madras, and appointed pastor of St. Andrew's, Cochin. In 1869 he was transferred to Pallam, and in 1873 to Thalawady, which he held till 1883, when he retired. He was a leading member, and for some time held the office of Vice-Chairman of the Mavelicara Church Council.

South China.—The missionaries staying at Kuliang, the health resort in the hills near Fuh-chow, this autumn, have decided to support a catechist to work among the Natives in the hills, and are looking and praying for a rich harvest from the labours of their "Own Missionary." Miss M. E. Barber says the seed has long been scattered among these rough hill men and women, and the missionaries hope that the evangelist will reap where others have sown. Miss Barber, when she wrote in September, expected to be allowed to return to Keng-tau, in the Ho-k-chiang district. She had heard from the catechist and Bible-woman there of about twenty families who have thrown away their idols and are seeking after God. "Just now there seems to be a wonderful awakening in Keng-tau itself, a place which until lately seemed as unimpressionable as any place could well be."

Japan.—Miss K. Tristram, of Osaka, who has recently been to Hakodate, was much struck with what she saw of the Medical Mission work there. On her return she wrote:—"Dr. Colborne's dispensary is reaching the very lowest stratum of society, and the numbers are increasing each week. Miss Fox and I went several times on the dispensary days to help in talking to the people, and it seemed one of the most wonderful opportunities we had ever had. The people were softened and grateful, and having to wait for their medicine had time to listen, and did seem glad to do so. It was the first time I had had the privilege, and a very real one I thought it, of sitting on the floor beside a poor old rag-and-bone picker and telling her for the first time of God's love. . . . It is just an instance of the kind of people reached through the medical work, and who are most difficult to get at otherwise. Of course a better class are reached too."

North-West Canada.—A mail has just reached us from far-off Blacklead Island, in Cumberland Sound. Mr. J. W. Bilby, who left Peterhead on July 14th, reached the island on Aug. 28th, after nearly seven weeks' voyage in the *Alert*. He found the Rev. E. J. Peck and Mr. C. G. Sampson in good health and spirits, and received a hearty welcome. Mr. Peck says:—"Looking at the work as a whole, we have every cause to thank God for what He has accomplished through our weak instrumentality." The Gospels which he took out with him last year have been of great use, and forty adult Eskimo can now read them. The children have given the missionaries much joy. Some of the elder boys and girls can read and understand portions of St. Luke's Gospel. During the winter months there was an average daily attendance of fifty children. We hope to print a very interesting Annual Letter from Mr. Sampson in our next number.

THE CENTENARY.

THE immediate necessity of the moment is *Preparation* for the Centenary; the corresponding danger is that of Procrastination!

At Salisbury Square the Centenary Committee have been at work for months past, deliberating and planning as to how to make the most of that unique opportunity which is so rapidly approaching, and the like of which none of us now living will ever see again. The outlines of most of the Committee's recommendations and desires are by this time known to many of our friends. For instance, in order that all Centenary Commemorations should fall as far as possible within the month of April next, they have recommended that either April 9th or 16th should be observed as "Centenary Sunday," with special Sermons and Offertories for the Centenary Fund wherever possible; that the Commemorations in London and the mission-field should occupy the week April 9th to 16th, the Commemorations in large provincial centres the following week, April 16th to 23rd, and those in smaller places and country parishes the last week in the month, April 23rd to 30th.

The proposals, too, for the Centenary Fund—by which contributions can be given either to the General Centenary Fund or to one or more of a number of Special Funds—are well known, as is also the suggestion that many may like to make a Centenary Contribution of One Hundred Coins, as a Thankoffering for the Hundred Years of blessing. What is not widely known as yet is that the Committee are preparing a Centenary Memorial

Card of an artistic character, to be given to all contributors to the Centenary Fund who may wish for it, as an acknowledgment of their gift, and as a souvenir of this great epoch in the Society's History. A Centenary medal has also been designed, and the dies are now being engraved. The medal will be on sale in silver and bronze; and also in white metal, at a low price, to allow of its being widely distributed at Children's Centenary Meetings.

But it was not enough that Committees should only meet at Salisbury Square to discuss Centenary arrangements; it was necessary that the matter should also come before our numerous local Committees throughout the country. For weeks past the Central and Centenary Secretaries have been visiting many of the largest centres in the provinces, and deliberating with these Committees on the best method of making their local Centenary arrangements. Numbers of special Centenary Committees or Sub-Committees are now being formed or are already at work, planning and organizing for April next. We wish we could say that this was the case everywhere, but there are still some large and important places where, as far as our knowledge goes, the policy at present, instead of being one of active Preparation, is only a policy of passive Procrastination!

But Preparation is not only in the hands of Committees! We look to the thousands of our individual friends and workers throughout the country to help us in this important task. The need for Preparation is a double one. (a) Great numbers of people have not yet grasped the fact that there is a C.M.S. Centenary at all. These have to be reached and stirred. (b) But the great mass of our own supporters who are aware of the Centenary are yet quite unprepared to keep it. Why? Because the great keynote of every Centenary Commemoration will be *Thanksgiving* for the wonderful things God has done through and for the Society in the past Hundred Years. To this the Centenary Motto-Text points: "*The Lord hath done great things for us, whereof we are glad.*" But it will be impossible for us to enter aright into this *Thanksgiving* unless we know something of the wonderful story of the Hundred Years, and it is in this that we all need so much Preparation.

There is material at hand to supply this double need. (a) If only each of our readers would make a list of their personal friends who are as yet unaware of the Centenary altogether, and send to each of them a copy of "The Coming Centenary" and "The Three Centenary Watchwords" (both supplied free by the C.M.S.), what a splendid Preparation would be accomplished with a minimum of trouble! A "Centenary Poster," or placard, has also been recently issued drawing attention to the approach of the Centenary. It is suitable for placing on church doors, in windows, and on hoardings. Would it not be an enormous help in our Preparation if numbers of our friends ordered a quantity of these, and arranged for their being displayed in their own locality?

(b) Then, for the preparation of C.M.S. friends themselves in the history of the Society, a series of "Preparatory Centenary Papers" entitled "Then and Now" is being issued, and the first three numbers are already to be had. But they need to be circulated, and for this we look for the help of our friends. One Gleaners' Union Branch we know of is sending these little pamphlets as they appear, placed in envelopes and directed, to all residents in the parish who are likely to read them. How many Gleaners' Union Branches could do the same? Again, there is Mr. Eugene Stock's small popular history, just published, under the title of *One Hundred Years*. What more useful Christmas gift could be sent to any one than a copy of this little volume? It ought to have an enormous sale for this purpose, and cannot but be a most effective instrument in the work of Preparation. And once more, there is the "Centenary Lantern Lecture" now ready, with slides and lecture complete, waiting to be used in hundreds of towns and villages during the next four months, and to assist in this all-important work.

Let no one think there is no spiritual work in all this. For inasmuch as the Centenary, if rightly commemorated, will mean a decisive forward movement towards the evangelization of the world, and therefore towards the hastening of the Lord's return, it is clear that every piece of Preparation for that Centenary is really an obedience to the great Advent cry, "Prepare ye the way of the Lord."

W. J. L. S.

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In our September number, p. 132, the degrees of Dr. F. Johnson were incorrectly stated. They should have been "M.B. London, F.R.C.S."



ANNUAL REPORT (slightly abridged).

ANOTHER year—the twelfth of the existence of the Union—has passed away: a year of “mercy and loving-kindness,” a year of “opportunity and responsibility.” What use have the Gleaners made of the opportunities given, and what return for the “mercy and loving-kindness”? Has it indeed been that “all that the Lord our God” has said unto us has been “heard and done”? If any can say this, even then are they but “unprofitable servants” (St. Luke xvi. 10); how many will have to confess that they “have left undone those things that they ought to have done”? But let confession be made *with thanksgiving* that it hath pleased the Lord to use the Union, spite of all the defects of its members, in carrying out His purposes concerning the heathen world.

The Motto-Texts chosen for 1899 are:—

“Work, for I am with you, saith the Lord” (Hag. ii. 4).
“Thou, Lord, hast made me glad through Thy work” (Ps. xcii. 4).
“Thy work shall be rewarded, saith the Lord” (Jer. xxxi. 16).

Gleaners will note with satisfaction that the Booklet upon the Motto-Texts which has been sent out with their Renewal packets is from the pen of the Hon. Clerical Secretary of the Society.

The past year has been a year of quiet, but, it is to be hoped, of steady progress. The Committee of the Union feel that they were warranted in their action in accepting the invitation of the Sheffield friends to celebrate the Anniversary in that city, both by the hearty way in which the North Country Gleaners rallied round them upon that occasion, and by the increased interest which has been shown by them during the past year.

The Year's Progress.—During the past year there has again been a falling off in the number of enrolments, which is hardly to be wondered at when it is remembered that in the previous year the hundred thousandth enrolment had been reached and passed. Over ten thousand more persons have been enrolled, the total for the twelve years and three months being 112,522.

During the first sixteen months 7,624 members were enrolled; during the second year, 5,694; during the third, 5,641; the fourth, 8,648; the fifth, 8,865; the sixth, 9,816; the seventh, 10,961; the eighth, 11,655; the ninth, 10,124; the tenth, 12,099; the eleventh, 11,089; and the twelfth, 10,306. These figures include some of the members who have been enrolled in the Indian and Colonial Branches, whose names have not yet been forwarded to headquarters.

Branches.—During the year sixty-six new Branches have been registered—not including those in India and the Colonies (see below)—while ten have been disbanded, the number now standing at 858. Of the present Branch Secretaries 79 are clergymen, 146 laymen, and 645 ladies; to all of whom the Committee would desire to offer their warm thanks.

It is interesting to note that again this year several Secretaries have resigned their posts on going out to the foreign field, either in connexion with the Church Missionary or other societies.

It is not possible to report this year, as last, great growth in the movement for support, or partial support, of an “Own Missionary,” but it is gratifying to be able to chronicle the fact that no Branches have withdrawn such support, and that an additional missionary has been adopted by a fresh Branch. So that the number so supported now stands at *thirty-two*, while several fresh Branches have undertaken the support of native agents.

Indian and Colonial Branches.—As has been explained in past years, the Colonial Branches make up their reports at the same period of the year as the parent Union. Consequently their returns do not reach this country until several months after the publication of this report. It is therefore only possible to say that from letters received during the year it would appear that in all progress has been real and steady. The reports for 1897

gave for Canada forty-three Branches, with a total enrolment of 2,549 Gleaners; for New South Wales fifty-one Branches, with 2,615 Gleaners; for Victoria 109 Branches, with 3,475 Gleaners; for New Zealand fifty-two Branches, with 1,160 Gleaners; for Tasmania eleven Branches, with 409 Gleaners; and for India twenty-three Branches, with 1,078 Gleaners. Many of these Branches are supporting native catechists, while the Canadian Branches have their “Own Missionary,” and the Victorian Branches contribute towards the support of five missionaries.

The Library.—The Hon. Librarians report with much thankfulness that there has been a gratifying increase in the number of Branches subscribing to the library during the year, but that the proportion of subscribers to the total number of Branches upon the roll is still far below what it ought to be. If Branch Secretaries or individual Gleaners would only purchase a copy of the library catalogue, they would surely be attracted by the store of missionary literature put so easily at their disposal. Arrangements have been made during the year to facilitate the exchange of books, particulars of which and all information concerning the library can be obtained of Mrs. C. A. Flint, Bracken Lodge, Hampstead, N.W.

“Our Own Missionary” Fund.—New members of the Union are reminded that this Fund was started at the earnest request of several Gleaners, in order that, *in addition* to their regular contributions to the Society through the ordinary channels, they might have the opportunity of making free-will offerings for an object specially linked with the Union.

Starting in a very small way, and adopting at first one missionary during the first year only of his service, the Fund grew, and the number of missionaries so supported was increased until 1895, when the Committee felt justified in undertaking their permanent support, at a nominal sum of £100 per annum. There were then fourteen missionaries on the roll.

That number was supported during the three last years by the gifts of the Gleaners, fresh names being added the last two years to supply those of missionaries withdrawn by death or other causes. A glance at the Financial Statement will show the gifts of Gleaners to this Fund did not during the last year reach the sum of £1,400. A balance from previous years has, however, met the deficiency; and as for the future Miss Mary R. S. Bird, of Persia, will be an honorary missionary of the Society, and so create a vacancy upon the list, the Committee have selected to fill such vacancy the Rev. H. M. Moore, proceeding to Bengal, trusting that the Gleaners' contributions in the coming year may again be sufficient to support fourteen missionaries as before.

Finance.—The contributions, &c., received from the Gleaners as such in the past year are given below. But it must be borne in mind that the following sums consist only of free-will offerings, over and above the regular contributions of the members to the Church Missionary Society, which are paid, as they should be, to the Treasurers or Secretaries of C.M.S. Associations. The Contributions of the Gleaners in the Colonial Branches are not included, as they are paid in to the C.M. Associations.

Membership and Renewal Fees	...	...	...	£526	3	5
Gifts for Union Expenses	...	...	...	736	11	8
Gifts for “Our Own Missionary Fund”	...	...	...	1,274	10	1
Gifts for C.M.S. General Fund	...	...	...	2,428	15	3
				£4,966	0	5

(The cost of working the Union has been for the year £733 18s. 3d.)

THE REPORTS OF THE G.U. BRANCH SECRETARIES.

THE Secretaries of 570 Branches have sent in reports, as against 463 last year. Of these, ninety-eight are from London, 405 from the provinces, two from Scotland out of three, and 65 from Ireland. Of these, sixteen have no male Gleaners, against nineteen last year; twenty-one have one male, four have more men than women, against seven last year, and one Branch has all men. A few Secretaries avoid the question by giving only the total number of members; while one Secretary remarks that there are “a few male members in the Branch.”

In forty-three Branches there was no increase of members during the year, while in ninety-six Branches the lapsed members numbered more than the new members enrolled during the year; but it must be added that in one or two cases this was due to judicious weeding by the Secretaries. One Branch Secretary carefully avoids giving this detail,

and on inquiry we find no renewal sheet was received from that Branch for last year. One Secretary is much pleased that the answer as to increase can be given as "*two men*."

Our second question had reference to the meetings. Of course Nottingham, including its many Sub-branches, heads the list with 239 prayer-meetings. Many Branches have monthly prayer-meetings, and a great number hold combined meetings. Some are not able to have distinct G.U. prayer-meetings, but join with the local association or the Church Missionary prayer-meeting. Several Branches, we are sorry to say, report that they have no distinct prayer-meetings, while one Secretary writes that the ordinary meetings always open with prayer, and "generally" close with prayer. A good many Branches include working parties as well as ordinary meetings.

Question III. was as to "new methods used to improve the Branch meetings." One Secretary answers that "There is nothing new under the sun," and this has been found to be the case on the whole with these reports, for what has been new to one Branch has been tried years ago by others. A few Branches have taken the, to them, *forward* step of always having *outside* speakers. May they soon go back to their former state.

Several Branches found that an examination on the *GLEANER* proved useful, and one Secretary reports that such a meeting was the one that aroused most interest. Other Branches tried the plan of each member bringing a missionary text. In several cases the G.U. Library has been joined and found most useful, and in one Branch the subject for one of the meetings is always chosen from one of the books in the set in circulation. Lantern lectures have also been tried. In some Branches the members have special mission-fields from which to glean information for the meetings. Two or three Branches have started cottage meetings, which have been much appreciated. Two or three Branches have started a G.U. choir.

Question IV. as to points to be passed on for benefit of others. Here, again, what one Secretary has found very useful in keeping up interest has been tried by others. Several mention that they try to give each member something special to do; another makes out a list of members for each Gleaner for special prayer; while a third divides up the Branch into groups and gives each group over to a particular member to look after by prayer and visiting. One Branch finds a monthly attendance at Holy Communion very helpful. Two or three work among children, and another has started a class of young men to make toys for the C.M.S. sale. Several Branches have started working for Medical Missions. In some places Branches unite for their meetings. Two or three Secretaries always have maps at meetings, and one sees that each member has a *Gleaner's Atlas*! One Branch has certainly a novel plan—cooking demonstrations preceded by missionary address; while another has a geography class. Several Secretaries report that their members take more part in meetings and also in extemporary prayer (if only one petition), while one Secretary has found it a good plan to give out a list of subjects for praise and prayer, and for those members who will not pray extemporaneously a short prayer is written out and handed to them at the meetings. [But see our Conference report, p. 185.]

Question V. as to raising funds. This question was hardly understood. A few Branches report that their members do nothing, while others say that the work of collecting, &c., is not done by them as Gleaners! Never mind so long as it is done! Secretary after Secretary reported that the members helped by boxes, cards, working parties, subscriptions, sales of work, and distributing the magazines. In a few cases we were cheered to read, "All the work is done by Gleaners," "Most of the collectors are Gleaners." One Secretary says, "This must be seen about."

Question VI. as to Centenary efforts. "Do not know; would be glad of suggestions," is a favourite answer. The majority of the Branches are "considering the matter." May we remind these that the time is passing rapidly? Extra collections are being started in the way of 100 coin collections, support of native workers, "Own Missionaries," either new ones for the Centenary, or those started at beginning of T.Y.E. &c. Exhibitions are to be held in several places, and special meetings, besides sermons. Literature is to be distributed. Special sales are to take place. In several Branches the Secretaries regret that they will not be able to take up anything fresh, but the existing work will be strengthened and deepened. Very few Branches will do anything as Branches, but the majority, when they decide, will join with their towns, local associations, or churches.

On the whole, the reports afford subjects for much thanksgiving.



New Local Branches of the Gleaners' Union.

Barnsley, St. George's: Sec. Miss Charlotte Wade, 39, Pitt Street, Barnsley.
 Bath, Walcot: Sec. Miss Florence Cardew, 19, St. James' Square, Bath.
 Blackburn, St. Silas': Sec. Miss A. Ferguson, 2, Bearwood, Blackburn.
 Cowes, Holy Trinity: Sec. Rev. W. H. B. Boxall, White House, Cowes, Isle of Wight.
 Oldham, Chadderton, Christ Church: Sec. Miss E. Walmsley, 152, Coppice Street, Werneth, Oldham.
 Rochdale, Falinge, St. Edmund's: Sec. Mr. J. Speakman, 125, Spotland Road, Rochdale.
 Killybegs: Sec. Miss L. A. Galley, Hopemount, Killybegs, Co. Donegal.
 Belfast, Drew Memorial (St. Philip's): Sec. Miss E. A. Smith, Drew Memorial Parsonage, Belfast.
 Dublin, Rotunda and Bethesda: Sec. Mrs. Gage Dogherty, 2, North Frederick Street, Dublin.

THE LADIES' MEETING IN THE LOWER EXETER HALL.

[We have been compelled by exigencies of space to separate the account of this meeting from the rest of the reports of the Gleaners' Union Anniversary, which will be found on pp. 184, 185.—Ed.]

RAIN began to fall on Wednesday morning, Nov. 2nd, and by the afternoon had become a heavy downpour. One of those days had set in, of which indeed we have had very few of late, when progression through sloppy London streets, where there is no escape from the far-splashing mud, becomes exceedingly unpleasant.

It had the effect of thinning the meeting no doubt, but those who had braved the elements were well rewarded.

The Rev. W. E. Burroughs took the chair, and Captain Cundy offered prayer. The opening hymn had been that new one of Miss Stock's:

"Let the song go round the earth,
Jesus Christ is Lord."

The choice suggested to Mr. Burroughs a few words of affectionate remembrance of the friend who has been called up to be with the Lord. He then called upon Mrs. BICKERSTETH COOK, sister of the Bishop of Exeter and of our honorary missionary, Mrs. Durrant, and mother of two medical missionaries.

Mrs. Cook's address was on "Home Work for Missions." She placed intercessory prayer in the forefront, illustrating from the New Testament commands to, helps to, and results of intercession. "What sort of prayer?" she asked. She quoted the example of Epaphras in Col. iv. 12: "Labouring fervently for you in prayers." The word is "agonizing in prayer." She recalled how the late R. W. Stewart had said that *Agonia* was the measure of success.* She added other advice: "Be sober in prayer (1 Pet. iv. 7); be at leisure in prayer, make time and take time for prayer; make prayer a business; brace yourself for continued effort (Col. iv. 2); read so as to pray; use the Cycle of Prayer; form Prayer Unions; correspond with missionaries." She then quoted instances of prayer answered with blessing in the mission-field.

Miss R. DORA HOWARD, of Japan, then gave us a sketch of her work in Japan. She had found it hard to leave England; but when the time for her furlough came, she found it harder still to leave her work in the mission-field, especially since it was impossible to find people to take all of it up. "Is there no one to teach us Christianity when you go?" asked one of the normal students. This kind of thing could never happen at home. She had been secretary for several things when at home, and thought herself indispensable; but she had been humbled to find how easily her place had been filled. Then she gave a piece of advice: "Those of you who hope to go, do study your Bibles as much as you can. You have no idea what searching questions will be put to you." Everything learnt at home came in useful.

Miss MAY GRIMES, of the South Africa General Mission, formerly an accepted candidate of the C.M.S., and on the point of going out to Japan when her health gave way, then told the story of her life and work amongst the Pondo's of South Africa. She gave us, as a concluding thought, the Christian ambition, from 2 Cor. v. 9 (R.V., marg.): "Being ambitious to be well pleasing unto Him."

Mrs. DOUGLAS HOOPER, who is one of the few qualified medical missionary ladies, spoke of the losses by death at Jilore, and bore one more testimony to the value of intercessory prayer. She described the Girima Heathen in their ever-present fear of some great unseen Being, and the privilege of the missionary in being able to tell of One who loves them and gave His Son for them. She told of the Christian village and its rules, of Mr. Douglas Hooper's class of itinerating preachers, of the assistance rendered by medical work, and of some of the evidences of real spiritual life among the Native Christians.

Miss MAUDE, the last speaker, took up the thread of her paper at the morning conference, and spoke of the Gleaner, and Christ, the owner of the field in which the gleaning is done.

In such like phrase were we drawn to contemplate more and more closely the joy of being workers together with Him, a fitting close to a meeting full of precious and inspiring thoughts.

* Doubtless the thought came originally from a sermon by the Rev. W. Abbott, printed in the *C.M. Intelligencer* for January, 1888.

WORK AMONGST THE YOUNG.

JUNIOR Associations have been registered as follows:—Monk Hesle-
den, Bristol (general); Bristol, St. Alban's, Westbury Park; Hud-
dersfield (general); Birmingham, Hall Green; and Bath (general). All
the above are new. Of the older Junior Associations those at Taunton,
Chichester, and St. Pancras have been registered. In addition a Com-
mittee has been formed in Exeter to which the work amongst the
young has been entrusted.

It is hoped that the clergy and Sunday-school superintendents will
not neglect the opportunity which is afforded them at this time of year
of helping on foreign missionary work by using missionary books as
Sunday-school prizes. There is now a large stock of such books from
which to choose, and the objection can no longer be fairly urged that
they are unattractive. The pamphlet, *Children's Work for Foreign
Missions*, which may be obtained by making application to the Lay
Secretary of the C.M.S., contains a list of books suitable for use as prizes
or presents, including others besides those published by the Society.

A parcel was brought to the C.M. House in October containing twelve
dolls, twelve woollen balls, six pairs of cuffs, and eight work-bags,
which had been made by six poor Board-school children since the ninety-
ninth birthday of the C.M.S. The girls used to meet at the house of
their Sunday-school teacher in the parish of St. Andrew's, Hoxton.

In the Islington deanery, where the children are so well looked after,
a special effort is being made in connexion with the Centenary. Strong
cardboard boxes have been issued to children who wished for them in
order that they may collect small gifts amongst their friends, care of
course being taken that they are properly used. The boxes are only to
be held by the collectors for one week, and they are to be brought in
either to the school or at a special service in church.

The contributions of the Christ Church, Gipsy Hill, C.M.S. Junior
Association for the three-quarters of the year ending Sept. 30th were
over £160. As the parish magazine remarks, "What cannot children
do if their hearts are touched?" Yet this is hardly regarded as high-
water mark!

The plan of lending a box, each child holding it for a certain period,
has answered well in several places. In one parish there is now a
"Birthday Bag" in connexion with a Scripture Union class. The
members take it in turns for the weeks in which their birthdays fall,
and it is stated that considerable interest is thus aroused. In another,
the Sunday-school children have the Negro box lent to them, each
holding it for a fortnight at a time. The only danger of such a plan is
that promiscuous collecting may become customary, and that, most
certainly, is not desirable.

HOME NOTES.

THE Committee have accepted offers of service from Mr. Sidney
Gaster; and, on the recommendation of the Ladies' Candidates
Committee, from Miss Anna Brocklesby Davis, who laboured for some
years at Benares with her late father; and Miss Helen Dorothy Ida
Scott, of Pateley Bridge, who has been trained at the Willows.

On Oct. 18th the Committee had interviews with the Rev. H. Cole, of
Usagara; the Rev. J. P. Haythornthwaite, of Agra; and the Rev. H. L.
Bleby, of Japan, all of whom had recently returned from their respective
Missions. Bishop Hodges, proceeding to his diocese of Travancore
and Cochin, was also present, and he, together with the returned mission-
aries, was commended in prayer by the Rev. J. A. Faithfull.

The Committee received with deep regret the news of the death of
Mr. Arthur Mills, who was a constant and unwavering friend of the
Society. He was elected to the office of Vice-President in 1880.

The Rev. T. McClelland, late missionary of the Society in Fuh-Kien,
has been appointed Association Secretary for the Central District of
Ireland, and the Rev. James Ashton, Association Secretary for the
Southern District.

On Sunday, Nov. 6th, simultaneous addresses to Sunday-schools were
delivered throughout the Stepney and Spitalfields deaneries. This was
the first occasion on which such addresses have been organized, and a
highly-satisfactory list of forty-six sermons and addresses was arranged.

The London Ladies' C.M. Union entertained about a hundred of the
G.P.O. employees at the C.M. House on Oct. 28th. Addresses, most
helpful and interesting, were given by the Rev. H. E. Fox and the Rev.
A. W. Baumann, of Lucknow. Lantern slides on Western India were
explained by Mr. Charles Caesar.

C.M. UNIONS, &c.

The Rev. Hubert Brooke, Vicar of St. Margaret's, Brighton, gave the
address at the mid-day service in St. Matthew's Church, Redhill, on

Oct. 27th, in connexion with the half-yearly gathering of the Surrey
C.M. Union. Dr. Lankester presided over the afternoon meeting in the
Market Hall, when addresses were given by the Rev. Hubert Brooke
and Mr. T. Jays, of the Yoruba Mission. At the evening meeting the
Rev. H. Brass presided, and addresses were given by Archdeacon
Hamilton and Mr. T. Jays.

A joint meeting of the East and West Kent and the Sussex C.M.
Unions was held at Tunbridge Wells on Oct. 26th. After a conference
of the members, at which Archdeacon Hamilton read a paper on the
"Centenary," the Archbishop of Canterbury presided over a largely-
attended gathering in the Great Hall, and delivered a very forcible
speech on Foreign Missions.

The Autumn Conference of the Wilts C.M. Union was held in the
Town Hall, Devizes, on Oct. 28th. The Rev. J. H. Burges presided.
A resolution was passed, by which the members undertake to raise £100
to support an "Own Missionary" over and above their ordinary
contributions, each member undertaking to raise a stated sum.

On Oct. 17th the Annual Meeting of the London Younger Clergy
Union was held at the C.M. House. The Rev. S. A. Johnston moved
the adoption of the annual report, and the Rev. E. H. Pearce seconded it.
Among other matters two new Secretaries were appointed—the
Rev. S. H. Clark, Curate of Christ Church, Gipsy Hill, and the Rev.
R. MacInnes, Curate of St. Matthew's, Bayswater. The incoming
President, the Rev. E. N. Coulthard, Vicar of St. James', Bermondsey,
was unable through illness to be present. The outgoing President, the
Rev. J. D. Mullins, gave a few words of farewell on leaving the work
which he had been connected with for seven years, six as Secretary and
one as President. The Rev. G. S. Streatfeild, Vicar of Christ Church,
Hampstead, and the Rev. D. M. Thornton gave addresses.

The Sheffield Lay Workers' Union held their Annual Meeting in the
Y.M.C.A. Lecture Hall on Oct. 18th. The annual report stated that
satisfactory progress had been made during the year, addresses having
been given by many of the clergy, and the lantern lectures still con-
tinued to be an influence for good. A special feature for rejoicing was
the fact that the nucleus of a missionary lending library had been
obtained. Interesting addresses were given by the Rev. J. Lofthouse,
of N.-W. Canada, and the Rev. G. W. Clapham.

EXHIBITION AND SALES OF WORK.

Wonderful interest, deepening from day to day, attended the great
Loan Exhibition held in St. George's Hall, Liverpool, from Oct. 13th to
24th. The attendance from first to last numbered some 48,500 adults
and 23,000 children, and the constant attention given to the speakers,
the crowds of listeners, whose faces showed that their sympathies had
been aroused, will not soon be forgotten. A striking contrast was
noticed between untutored Heathenism, represented on one side of the
hall, and cultured Heathenism, including Mahomedanism, on the other.
The Centenary stall was a constant centre of attraction, as also
was the section devoted to Medical Missions. Lectures on Palestine
by Mr. and Mrs. Schor, and on China and Japan, also Indian tableaux
by Mr. and Mrs. Beynon, were attended by about 30,000 people, and
realized £376. The full result of the exhibition remains yet to be seen,
but already some ten offers of service have been received. A largely-
attended thanksgiving service was held in St. George's Hall on Nov. 3rd,
Bishop Royston presiding. Special prayers were read by the Rev. G.
Harford-Battersby, and addresses given by Mr. C. F. Jackson, Arch-
deacon Madden, and the Rev. J. P. Haythornthwaite.

Reports of Sales of Work have been received as follows:—Acton,
St. Mary's, £29; Hove; Exeter, St. Thomas', £33; Worcester Ladies'
Association, £80; Dunkirk, £14; Derby, St. John's; Sheffield, St.
George's; York; Dublin, St. Matthias'; Dublin, St. Andrew's, G.U.;
Norwich, £32; Clapham, St. James, £116, &c., &c.

As this number of the GLEANER will be in the hands of many of our
readers before the end of November, we would call special attention to
the Sale of Foreign and other Work to be held at the Ladies' Union
Work Depôt, 44, St. Petersburgh Place, Bayswater, on Nov. 29th, 30th,
and Dec. 1st. The sale will be open from 11 a.m. to 5.30 p.m. Gifts
of flowers, fruit, &c., will be gratefully received by the Secretary.

Mr. T. A. Denny presided over the Valedictory Meeting of the
Zenana Bible and Medical Mission on Oct. 20th. The Rev. F. S.
Webster, Vicar of All Souls', Langham Place, addressed the outgoing
missionaries, whose names are as follows:—*Returning after furlough*:
Miss Kimmings and Miss Campbell, Western India; Miss Davies, Miss
Abraham, Miss Macphun, and Miss A. Hill, N.-W. Provinces, India;
Miss Keay and Miss Penny, Punjab. *New*: Miss Blower and Miss
Hamling, Western India; Miss Schellenberg, N.-W. Provinces; Miss
Green and Miss Wilson, Punjab.

FINANCIAL NOTES.

THE Estimates Committee have just presented their report to the Committee on the Estimates for the various Missions of the Society for the coming year, 1899.

This total shows an increase on the estimated total for the current year of £13,328 and upon the Expenditure of the past year of £20,452, or an average progressive increase of Expenditure of about £10,000 per annum.

The Estimates Committee also reviewed the financial prospects for the current year, ending March next, and estimated that a sum of £321,897 would in all probability be required to meet the Expenditure of this year without taking into account the adverse balance of £20,013 brought forward from last year.

Thus the Committee estimated that for the current year a grand total of £341,293 would have to be met, *requiring £46,715 more this year than the available receipts of last year* to close the year without a balance on the wrong side. We would commend this statement to the prayerful consideration of all the readers of the GLEANER with the earnest hope that every effort will be made during the remaining four months of the financial year to increase the ordinary Income of the Society to the extent indicated above.

The Estimates Committee also reported that there are now on the roll 802 European missionaries (not counting wives), viz., 507 men and 295 ladies, including eighty-four honorary or partly honorary, against 766 (viz., 500 men and 266 ladies), including eighty-four honorary, at this time last year, or an increase of seven men and twenty-nine ladies, total thirty-six. This increase, compared with the number of new missionaries going out each year, seems small, but it is the result, of course, after allowing for all who have gone off the roll by death, retirement, or other causes.

The Estimates Committee further reported that in addition to the eighty-four honorary missionaries, the stipends of 266 European missionaries are wholly or partially borne by gifts of associations and other bodies (including forty-one by the Colonial Associations and fifty-one by the Gleaners' Union and its Branches), and eighty-seven by those of individual friends. Thus, excluding the honorary missionaries, almost half the staff of European missionaries is wholly or partially supported (so far as stipend is concerned) by special gifts.

The following anonymous gifts are thankfully acknowledged:—

E. F. N., 3s.; Anonymous, £2 6s.; Gleaner, 5s.; Friend, 10s.; Anonymous, for Mombasa School Fund, £2 10s.; Miss R., 5s.; Gl. 21, 59s., £5; P. E. M., for Stikine River Mission, £100; M. H., 10s.; L. J., £1 10s.; God's Tenth, 10s.; Would-be Missionary (including 10s. for Zemana Mission), 15s.; Seven Workers, £1 1s.; Gleaner, for China, 16s.; A. E. G., the Lord's Tenth, 5s.; First-fruits Offering, £1; A Christian, 5s.; Old Friend of the Society in Nottingham, £10.

Sales of Jewellery, &c.—Gl. 21, 369, £1 11s. 6d.; Anonymous, £2 2s.; Sale of Shells, 3s.; E. C., a Gleaner, 3s.

Tin-cards of the Three Years' Enterprise.—L. S., 2s. 6d.; Abdul Massihan, £2 10s.; G. L. B., £2 2s.; Tobacco, 2s. 6d.; S. A. R., £1; H. C., profits of book and cards, 9s.; Gleaner, 5s.; C. C., 5s.; C.E.Z.M.S. Zeph. iii. 5, £1 12s. 3d.; Country Gleaner, towards extinguishing mortgage on C.M. House, £2; Jenny and Jim, 1s. 6d.

Towards Centenary Fund.—Gl. 70, 94s., £2; J. E. S., 3s.; Gleaner, £3; Gleaner, £5; A. R., Gleaner, 2s. 12d.; Gl. 99, 37s., 10s.; Gl. 23, 23s. (including £50 for Medical Missions), £100; Gl. 59, 49s., 8s. 6d.

Packets of used Foreign, Colonial, and English Postage Stamps are gratefully acknowledged from the following friends:—

Rev. F. F. Adeney, Gl. 16, 612, Miss Davidson, The Misses Buchanan, Mrs. J. Chambers, Mrs. Martindale, Grace Smith, E. C., Miss Coleman, Mrs. Keyworth, Gl. 16, 771, M. Courtenay, Miss Styles, C. D. L., Rev. H. Dimishky, R. S., Florence Souter, E. Allen, F. W. Phillips, Mrs. Hall, Rev. A. M. Coles, Rev. C. H. Stileman, H. E. P., Miss Mateer, L. W., Miss E. Wingfield Digby, and five packets from anonymous friends.

ALBUMS.—Two albums for sale, *new*. Usual price £2 2s.; price 17s. 6d. each, 2 vols. Also others. Apply to the Rev. C. F. Jones, 6, Sefton Road, Walton, Liverpool.

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

An ivory cabinet (described in the March GLEANER).

A collection of shells.

Some Japanese ware, as follows:—A pair of small vases, £2; a tea-pot, £1; small bowls, 5s. each.

An illuminated manuscript in Spanish binding, 1755.

Various books.

A number of autographs. (Lists on application.)

Two Burmese chests of wood ornamented with glass, &c.

A Chinese white silk table-cover, richly worked with coloured flowers, £2.

Some water-colour drawings.

Some Oriental silks, &c.

Some jewellery, chiefly silver.

A plated stand for a glass dish.

A "Swan" fountain pen. Price 5s.

A "Wirl" ditto. Price 5s.

Some ancient glass and pottery.

The Secretary of one of the parochial "Own Missionary" funds has sent us a card which is being circulated amongst the subscribers to the fund. On it is printed a portrait of the "Own Missionary," with the words, "Please pray for Our Own Missionary," followed by some suitable texts. We think the idea a very good one for keeping in mind the missionary who has been adopted.

PUBLICATION NOTES.

ONE of the two new Christmas Books mentioned in our last issue, viz., *With One Accord; or, the Prayer Book in the Mission Field*, is now on sale. It consists of 144 pages, small 4to size, and is illustrated with nearly 100 Special Pictures. The prices are: Art vellum boards, 2s., post free; Bevelled boards, cloth extra, gilt edges, 3s., post free. It makes a most excellent Gift Book. For further particulars, see handbill inserted in this issue of the GLEANER.

The other Christmas Book referred to, viz., *The "Penny Man" and his Friends*, will be on sale by Dec. 1st. It consists of 112 pages, demy 8vo, with a number of special illustrations. The prices are: Paper boards, cloth back, with unique design, 1s. 6d., post free; Art vellum (blue), bevelled boards, gilt edges, 2s. 6d., post free. It makes a capital Gift Book or Prize.

Special quotations will be given to friends who are desirous of using these and other C.M.S. books for Sunday-school prizes, &c. A list will be sent on receipt of a post-card addressed to the Lay Secretary.

The first edition of 5,000 copies of the *Short History of the C.M.S. ("One Hundred Years," price 1s. net, post free)* is selling rapidly, and a second edition will probably be needed before the New Year.

We shall be happy to supply any of our friends with this year's back numbers of the GLEANER, AWAKE, and CHILDREN'S WORLD for distribution as specimens, with a view to making the magazines known, and spreading information of the work at the same time. In all applications, it will be a great help if the numbers which can be used in this way can be given.

A new Occasional Paper (No. 31), entitled *Doors off the Hinges*, has been written, showing the world-wide possibilities of work at the present time, founded on the Society's last Report, and is now ready for distribution. Copies supplied free of charge.

An addition has been made to the very useful Series of small "Facts" papers, published by the C.M.S. The new one is *Facts about Medical Missions*. Copies supplied free of charge.

No. 3 of the Centenary Series of "Then and Now" Papers is now ready. It is entitled *The Heathen World in 1799*. Copies are supplied free of charge, but they should be distributed judiciously.

The following new books have been added to the stock kept by the Publishing Department, Salisbury Square:—

Pilkington, of Uganda. By C. F. Harford-Battersby, M.D. With Portraits and Maps. A life of the late G. L. Pilkington. (Marshall Bros., 6s.) Supplied for 5s., post free.

Prio's Prayer Answered, and other Stories. By Edith F. Mulvany, of the C.E.Z.M.S., Calcutta. Illustrated. (R.T.S., 6d.) 6d., post free.

Our Indian Sisters. By the Rev. E. Storow. With Illustrations. (R.T.S., 3s. 6d.) Supplied for 3s., post free.

"They shall see His Face." Stories of God's Grace in Work amongst the Blind in India. By Miss Hewlett, of the C.E.Z.M.S. With Illustrations. (Alden and Co., 3s. 6d.) Supplied for 3s., post free.

Dawn on the Hills of T'Ang; or, China as a Mission Field. By Harlan P. Beach. The Study Text-Book of the S.V.M.U. for 1899. (S.V.M.U., 2s. 6d.) Supplied for 2s., 3d., post free.

The C.M. Gleaner may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

All orders for Books, Magazines, and Papers should be addressed to *The Lay Secretary, C.M. House, Salisbury Square, London, E.C.*

PRAISE AND PRAYER.

PRAISE.—For the missionary zeal of the Irish Church (p. 177). For the life-long services of members of a missionary family (p. 178). For progress in the last decade of the Society's Hundred Years of Blessing (p. 179). For the helpful series of meetings in connexion with the Gleaners' Union Anniversary (pp. 184, 185, 193, 194). For great interest in the Ijebu country (pp. 188, 189).

PRAYER.—That the outcome of the Second Jubilee services and meetings may be quickened zeal for the evangelization of the world (pp. 177, 181—183). That God will raise up many of like spirit to take the places of those called above (pp. 178, 192). For the continued progress of the Gleaners' Union (pp. 184, 185, 193, 194). For the different agencies at work in the Telugu country (pp. 186, 187). For the Native Christians and inquirers in the Ijebu country (pp. 188, 189). For the conference of missionaries at Allahabad (p. 191). For the Mission in Cumberland Sound (p. 192). For the preparations for the Centenary (pp. 177, 192).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.